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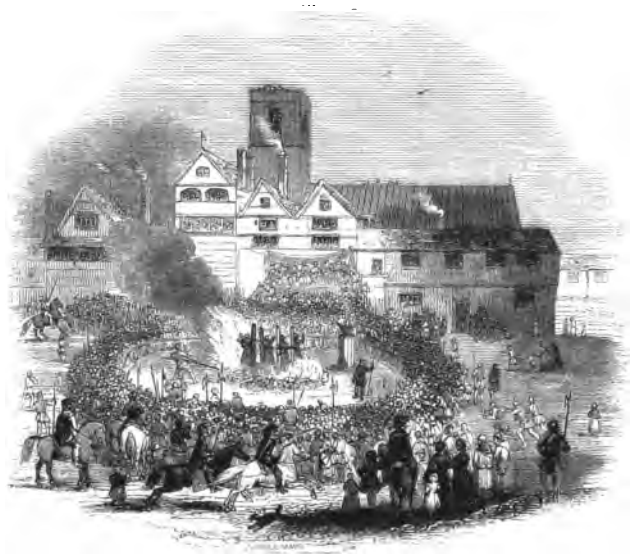
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SMITHFIELD IN 1546.

BURNING OF ANN ASKEW AND THREE OTHERS.

THE
CHRISTIAN GUARDIAN,
AND
CHURCH OF ENGLAND MAGAZINE.

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THE CHRISTIAN GUARDIAN,

AND

CHURCH OF ENGLAND MAGAZINE.

JANUARY, 1844.

“MEMORIALS OF THE ENGLISH MARTYRS.”

No. I.

Smithfield.

“Be thou faithful unto death, and I will give thee a crown of life.”—REV. II. 10.

“LORD, wilt thou that we command fire to come down from heaven, and consume them.”* This was the question of an ignorant and misguided zeal, utterly unlike the spirit of Him, to whom the fierce and angry question was addressed;—the two disciples received at once their answer, an answer which must stand recorded in the word of truth, while the world endures; “He turned and rebuked them, and said, ye know not what spirit ye are of, for the Son of man is not come to destroy men’s lives, but to save.” Thus the great preacher and apostle to the Gentiles gives, under the inspiration of God, this character of the Minister of Christ—“The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.”† Here the plainest directions are written, as to the mode of treatment to be pursued by the minister of the gospel of love and peace, not only towards heretics or those holding errors in doctrine, but to the determined opposer of the truth as it is in Jesus. Where then, but in the violence of the natural heart, which in every unregenerate man, is not only desperately wicked, but deceitful above all things, can we find any authority or any excuse for a spirit of persecution towards those who differ from us, nay, towards those who differ from and oppose the truth. Alas! the apostle Paul was as far sighted as he

* Luke ix. 55, 56.

† 2 Tim. ii. 24—26.

was clear-sighted when he wrote; "I know that after my departing, shall grievous wolves enter in among you, not sparing the flock." And thus it has too often happened, that men have called themselves the ministers of Christ, and taken upon them the awful commission of a herald of life and peace, who instead of being ensamples to the flock, have not only been "lords," but tyrants "over God's heritage."

Such thoughts as these, would naturally arise in my heart, when standing at night in the large open area of Smithfield, and looking upon the dark and dimly-defined objects which surrounded me. The mysterious gloom of night almost enabled me to suppose, that I was gazing round upon the same buildings, which had encompassed that memorable spot some hundred years ago. And as I stood there, quiet and alone, I thought of the various and conflicting feelings to which that spot must have borne witness, when it was made the scene of the horrible persecutions, and fiendlike cruelties of superstition. Surely a walk through Smithfield ought to awaken thought in every Englishman's mind, sad and serious thought, when he considers to what a depth of savage bigotry, even his own manly countrymen have been degraded by "the deceivableness of unrighteousness" in that system which the godly Cecil has termed, not without having good reason for the strong expression, "the masterpiece of Satan;" which has never sprung up and grown to any height in this free soil, or indeed in any land upon the broad earth which we inhabit, without bringing forth its bitter and deadly fruit.

Alas, notwithstanding the lapse of nearly three hundred years, a silent thoughtful walk at night across the great square of Smithfield, made me shudder as I felt that it was almost impossible to stand upon that common causeway of the busiest city in the world, without dark and dreadful associations, rising like hideous phantoms from that fatal spot. And why? There is blood upon the earth,—a foul, and horrible stain of blood. The soil has been drunk with the blood of martyred saints: and at that awful but approaching day, when "the Lord shall come out of His place, to punish the inhabitants of the earth for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain;"—O, what a sad, sad, tale shall the soil of Smithfield tell! How many a meek and pallid form shall arise, to bear witness against the ungodly deeds, which ungodly sinners have committed against them, and against the ungodly speeches which they have spoken against them; for the Master, in whose cause they suffered, counts every act of violence and cruelty committed against his little ones, as done unto Himself. Oh, should I not rather say, how many a blessed martyr shall come forth "clothed in white robes, and palms in their hands," belonging to the blessed number of those that "were slain for the word of God, and for the testimony which they held," "having come out of great tribulation, and washed their robes, and made them white in the blood of the Lamb." Long indeed, is the list that might be given of those who have suffered for the truth in the horrid fires of Smithfield. There it was, that William Sautre stood first and foremost in that glorious band. There he suffered, after having been degraded from his holy office, to the rank of a layman, and given over to the secular power, with a frightful mockery of justice. We are told, that the civil powers were besought "to receive favourably

the said Sir William Sautre, thus unto them recommended." And then Henry the IVth was persuaded by the Bishop of Norwich, and the Archbishop of Canterbury to make out a terrible decree against him, and send it to the Major and Sheriffs of London to be put in execution, according to these words :—that in some public and open space, within the liberties of their city of London, the said William should be put into the fire, really to be burned, to the great horror of his offence, and the manifest example of other Christians. "Fail not in the execution therefore," are the last words of the cruel decree, "upon the peril that will fall thereupon." And what was this offence? "That in the sacrament of the altar, after the consecration of the priest, Sautre declared, there remaineth material bread!"

Another martyr who suffered at Smithfield in this reign, was John Badby, for an offence almost alike to that of William Sautre. The king's writ for his execution was sent down in the afternoon of the very day, on which sentence was passed upon him in the morning, and he was forthwith led to Smithfield. The profligate and thoughtless Prince Henry seems to have been led by curiosity, to witness the execution of this poor honest-hearted man, and touched with compassion, he entreated him to recant, but in vain. The faggots were kindled, and as the flames arose, the sufferer cried mercy, "calling belike upon the Lord, and not upon man." The generous-hearted Prince was moved, and commanded them to take away the tun which had been placed over him, and to quench the fire, and then he renewed his entreaties, that he would forsake his heresy, offering him, as a bribe, a yearly stipend out of the king's treasury. The servant of Christ was of an immovable spirit, and chose rather to die, than to give up his pure and scriptural faith; and then it was, that the choler of the Prince was stirred up, and to his disgrace, he commanded him to be put again into the pipe or tun, and the wood being again kindled, the meek, but undaunted victim expired in the flames.

We may turn then to the frightful account of Richard Bayfield. "Blessed Bayfield" as Foxe calls him, was one of the martyrs of Henry the eighth's reign. I single out but here and there one from that noble band of martyrs, who sealed the testimony of their faith with their blood in this same Smithfield. The offence of Bayfield, who was a Benedictine monk at Bury St. Edmund's, begun with having the New Testament in his possession. Though I pass over his interesting story; I should wish my readers to be well read in this portion of the ecclesiastical history of their own country; and in spite of the arguments and the cavils of modern objectors, I would refer them to "the Acts and Monuments" of the godly and honest John Foxe.

Surely they will feel their spirit stirred within them with an honest and burning indignation at the account of this poor persecuted monk. He was brought before Tonsal, Bishop of London, in St. Paul's church, and there degraded as Sautre had been, from holy orders. After they had taken from him, one by one, the vestments or other various badges of his offices as priest, deacon, acolyte, and reader, and while he was kneeling on the high step of the altar, the savage prelate Tonsal struck him so violent a blow on the chest with his crosier staff, that he fell backwards, in a swoon, and with his head broken, from the violence of his fall. He was then led back to Newgate, and there he passed the hour

which was granted him, in prayer. The stake had been in the mean time prepared for him in Smithfield; and he went to the fire manfully and joyfully. There for lack of a speedy fire, he was two quarters of an hour alive, and when his left arm was on fire and burned, he rubbed it with his right hand, and it fell from his body; but he continued in prayer to the end without moving. We find alas, Sir Thomas More, one of the chief persecutors of this good man, "He not only brought him to his end" says Foxe, "but ceased not to rave after his death in his ashes, to pry and spy out, what sparks he could find of reproach and contumely, whereby to rase out all good memory of his name and fame." The few words added by Foxe, on More, are very striking. He says of him, "He was a man so blinded in the zeal of popery, so deadly set against the one side, and so partially affectionate unto the other, that in them whom he favoereth he can see nothing but all fair roses and sweet virtue: in the other which he hateth, there is never a thing that can please his fantasy, but all is as black as pitch."

James Bainham, was another of the Smithfield martyrs, and his dying words bare a strong testimony to the spirit of christian love which was in him to the last. "The Lord forgive Sir Thomas More," was the prayer he uttered in the flames, and "pray for me all good people," he added, and so prayed he till the fire took his bowels and his head. When the fire had half consumed his arms and legs, he cried out: "Oh, ye Papists, behold ye look for miracles, and here now ye see a miracle: for in this fire I feel no more pain than if I were in a bed of down; but it is to me as a bed of roses."

Few seem to have been more cruelly treated than the noble and learned Lambert. He was chained to the stake; and when the wretches who conducted his execution, saw that his legs were consumed in the fire and burned up to the stumps, they withdrew the fire from him, leaving only a small fire and coals under him, and with their halberts pitched him upon their pikes as far as the chain would reach. But strong in the Lord, and in the power of His might; the dying martyr lifted up such hands as he had, and his fingers-ends flaming with fire, cried unto the people in these words: "none but Christ, none but Christ." Little did he think perhaps, that those lovely words would be afterwards echoed by the lips of so many faithful followers of his blessed Lord; that "none but Christ, none but Christ," would be the watchword of the soldiers of Christ to cheer them in the conflict, and lead them forward in the same path; stedfastly setting their faces towards the heavenly City, through evil report and good report, till they were called to enter into their rest, to be with Christ for ever.

We cannot pass by the sad and piteous story of Anne Askew, that gentle and delicate lady, who had been singled out by the crafty and ambitious enemies of Queen Catherine Parr and the godly ladies of her court, to be the instrument through whom they might find an accusation against the Queen, for holding the faith and the principles of the Reformation. Anne Askew was the youngest daughter of Sir William Askew, of Kelsey, in Lincolnshire; her elder sister had been engaged to marry a gentleman of the name of Kyme, a harsh and bigotted papist; but the sister died, and poor Anne Askew was compelled by her father to take her sister's place, and become the wife of Mr. Kyme. It had turned out a most unhappy marriage for Anne Askew. She had

received a superior education to that usually given to her sex in those days and was a woman of enlightened mind, very unlike in character and disposition to her morose and narrow-minded husband. She seems to have been a child of God from her earliest years, and to have searched and prized the Holy Scriptures which had made her wise unto salvation. Her love for the truth as it is in Jesus; and for the writings of the reformers, had given great displeasure to her husband, and she had been at length cruelly driven from her home. Being compelled to come up to London to sue for a divorce, the persecution of her husband and the Popish Priests followed her, and she fell into the toils which they had laid for her. Anne Askew, for she had from that time resumed her maiden name, was evidently one of those lovely children of God, who have been fitted by him to adorn the doctrine they profess with all those holy graces which are the peculiar fruits of the Spirit of God in the heart. Her thorough knowledge of holy Scripture, the hold that it had obtained upon her mind, the influence which it had exercised upon her conduct, the sweetness which it had breathed over her manners, seem to have won for her the affections of those noble and pious ladies in the circle of the Queen, and Catherine Parr herself is said to have been her friend, and to have received books from her, and to have returned many a kind message. There was probably a more unguarded and fearless spirit in this meek and gentle lady, than in any other of the followers of Christ belonging to her sex and rank. But however that might be, she soon found that all the sweet familiar intercourse she had on various occasions with the godly ladies of the court must cease; and that the memory of them must be locked up, as inviolate secrets, in her own bosom; for she was apprehended on the charge of holding heretical opinions against the six articles, with especial reference to the Sacrament of the Lord's Supper, and sent to prison. Her conduct from that time presents a remarkable combination of lofty self-possession, and touching simplicity and sweetness, of firmness, constancy, and a ready wit (according to the ancient meaning of that word) and all these qualities seem to have been in perfect keeping in her character and conduct, and to have made her one of the most feminine and courageous of her sex.

Two objects were plainly manifest in all the examinations which she underwent—the first was to make her criminate herself, this second to lead her to criminate the Queen and those of her ladies who were suspected of holding “the new learning,” as the eternal truths of the Gospel, were termed by the papists.

Surely, few women have so dearly and so truly won the title of heroine in the highest sense of the word, as the poor persecuted martyr, Anne Askew. Few have possessed a presence of mind so unsupported by human strength, or even so uncountenanced by human friends as this young and delicate lady. The wisdom and discreteness which she shewed in answering the insidious questions, and baffling the crafty designs of her enemies, were no less remarkable than the clear and accurate knowledge of the word of God, and the resolute cleaving to that word. And thus she met and surmounted all the difficulties, to which she was exposed in one conference after another with the most skilful and subtle of the popish party, and every one who encountered with her was completely foiled by her truth, her simplicity, her patience,

and her calm trust in God. Her piteous story is enough to melt the sternest man to tears, were it not that the heart must throb, and the cheek burn at the disgraceful consciousness that Englishmen, and English prelates could be found bad and base enough to make that gentle lady the victim of their diabolical malice.

We read how she was examined and questioned concerning her opinions by Christopher Dare, and Sir Martin Bowes, the then Lord Mayor, and their brother commissioners. With what inimitable simplicity did she reply in that conversation, which is recorded to have taken place between the Lord Mayor and herself: "What if a mouse eat the sacramental bread, after it is consecrated?" was the absurd question, "What shall become of the mouse, what sayest thou, thou foolish woman?" "Nay, what say you, my Lord, will become of it?" she answered. Thus urged, the blundering Lord Mayor replied; "I say, that mouse is damned!" "Alack, poor mouse," was her quiet reply; and so at once all his divinity was discomfited.

She herself in the most artless language, gives the account of her various examinations. In her interview with a priest she likewise called upon him to answer his own questions, on which he told her "that it was against the order of the schools, that he who asked the question, should be required to answer it;" she at once tells him, that "she is but a woman, and knows not the course of schools." She then recounts her conference with his Archdeacon, when sent for by Bonner, and afterwards with Bonner himself, when he endeavoured to gain her confidence by a pretended interest in her welfare, and so to put her off her guard, "He brought forth this unsavory similitude," she said, "that if a man had a wound, no wise surgeon could minister help unto it, before he had seen it uncovered: in like case, said he, can I give you no good counsel, unless I know wherewith your conscience is burdened." I answered, said Anne Askew, that my conscience was clear, and that to lay a plaister upon a whole skin was much folly.

But we pass over these examinations, in which the patience of those adversaries who could not overcome her patience, was at length exhausted. These bad and crafty men were determined to spare neither threat nor violence by which they might extort from her some word or other, by which they might accuse the Lady Herbert, who was the Queen's sister, or the Duchess of Suffolk, and so at last Queen Katherine herself. As yet they had discovered nothing. Rich and another of the Council came to her in the tower where she was then confined, and demanded that she should make the disclosures which they required concerning her party, and her friends. She told them nothing. "Then they did put me on the rack," she relates, "because I confessed no ladies or gentlemen to be of my opinion; and thereon they kept me a long time, and because I lay still and did not cry, my Lord Chancellor and Mr. Rich took pains to rack me with their own hands till I was nigh dead." These two wretches, it is recorded, provoked by her saint-like endurance, ordered the lieutenant of the tower to rack her again, He, Sir Anthony Knevett, "tendering the weakness of the woman," positively refused to do so. Then Wriothesly and Rich threw off their gowns, and threatening the lieutenant that they would complain of his disobedience to the king, "they worked the rack themselves, till her bones and joints were almost plucked asunder." Then the lieutenant

caused her to be loosed down from the rack, She immediately swooned. "Then they recovered me again." She relates after that, "I sate two long hours reasoning with my Lord Chancellor on the bare floor, where he with many flattering words persuaded me to leave my opinion; but my Lord God (I thank His everlasting goodness,) gave me grace to persevere, and will do I hope, to the very end." And she concludes this account to her friend, by saying, "Farewell dear Friend, and pray, pray, pray."

She gives confession of faith, and concludes it with this beautiful prayer. "O Lord! I have more enemies now, than there be hairs on my head; yet Lord, let them never overcome me with vain words, but fight thou Lord, in my stead: for on Thee cast I my care. With all the spite they can imagine, they fall upon me, who am Thy poor creature. Yet, sweet Lord, let me not set by them that are against me; for in Thee is in my whole delight. And, Lord, I heartily desire of Thee, that Thou wilt of Thy most merciful goodness, forgive them that violence which they do, and have done, unto me, open also Thou their blind hearts, that they may hereafter do that thing in thy sight, which is only acceptable before Thee, and to set forth Thy verity aright, without all vain fantasies of sinful men. So be it, O Lord, so be it."

Unable to walk or stand from the tortures she had suffered, poor Anne Askew was carried in a chair to Smithfield, and when brought to the stake, was fastened to it by a chain that held up her body, and one who beheld her there, describes her as "*having an angel's countenance, and a smiling face.*" The plate annexed is the view of Smithfield as it appeared that day. She had three companions in her last agonies, fellow martyrs with herself, John Lacels, a gentleman of the court and household of King Henry, John Adams a tailor, and Nicholas Belenian, a priest of Shropshire. The apostate Shaxton, preached the Sermon. The three Throckmortons, the near kinsmen of the Queen, and members of her household, had drawn near to comfort Anne Askew and her three companions, but were warned that they were marked men, and entreated to withdraw. Upon the bench under St. Bartholomew's Church sat Wriothesly Lord Chancellor of England; the old Duke of Norfolk, the old Earl of Bedford, the Lord Mayor, with divers others. At the very last, a written pardon from the King was offered to Anne Askew, upon condition that she would recant. The fearless lady turned away her eyes, and would not look upon it. She told them that she came not thither to deny her Lord and Master. The fire was ordered to be put under her, "and thus," to use the words of John Foxe, "the good Anne Askew with these blessed martyrs, having passed through so many torments, having now ended the long course of her agonies, being compassed in with flames of fire as a blessed sacrifice unto God, she slept in the Lord, A.D. 1546, leaving behind her a singular example of Christian constancy for all men to follow." *Her crime was, the denial of the Mass.* "Lo, this" she wrote, "is the heresy that I hold, and for it must suffer death." She kept the faith to her God, she kept the faith to her friends, for she betrayed no one, enduring shame and agony with meek unshaken constancy. O none but Christ, none but Christ could have made the weakness of a delicate woman so strong, the feebleness of a mortal creature so triumphant!

And thus the Square of Smithfield, which was made in the reign of

Henry the first., "a lay stall of all ordure or filth," and the place of execution for felons and other transgressors, has become not only drenched with the blood of martyrs, but hallowed by the faith and patience of the saints, by the witness of their good confessions, and by the breath of their dying prayers and praises.

But some may say, why bring up these horrible details, instead of allowing them to rest in the obscurity which has been gathering over them with passing years? Because, if ever there was a time when it was right to shew the real character of popery, it is now. The principles of popery are beginning to spring up throughout the length and breadth of the land, openly in some parties, covertly in others; and men whose bibles might have taught them other things, are beginning to be enamoured with the delusions and ensnaring allurements of a system which can appear to be anything or everything in order to suit all times and all circumstances: a system which in the doctrine of tradition opens the door to the most unbridled license, and finds a cloak for every enormity. Are we to be told that those deadly superstitions, those savage persecutions, those inhuman tortures were rather the fruit of those dark ages than peculiar to Popery. We cannot agree to this. Popery contains in itself the germ of all the deadly errors and dreadful practices which have ever been inseparable from bigotry and superstition.

The opinion of one of the most profound and acute observers that ever lived,—we speak of Lord Bacon, is to be noted on this point. In his Essay on Superstition, he speaks of the causes of superstition, and one would almost think that he were describing the *characteristics of popery*, when he enumerates, what he terms the *causes of superstition*; these are, he says, "pleasing and sensual rites and ceremonies,—excess of outward and pharisaical holiness,—over-great reverence of traditions, which cannot but load the Church,—the stratagems of prelates for their own ambition and lucre,—the favouring too much of good intentions, which openeth the gate to conceits and novelties,—the taking an aim at divine matters by human, which cannot but breed a mixture of incoherent imaginations; and lastly, barbarous times, especially joined with calamities and disasters." Here we find, that what many of our shallow and modern reasoners put first, laying the blame rather on the times than on the system, he places last among his causes.

We are met with this objection also, that men of other churches holding a pure faith have also been persecutors. I reply that the pure churches to which they belonged, never taught them to persecute as part of their system. When this bad spirit is found in any man, it is to be attributed to his own corrupt heart, perverting that which is in itself good and holy, but with regard to that man, his Bible and his Church unequivocally condemn him. The Popish Church on the contrary, in this and in many other ways, sides with the worst corruptions of the human heart,—with the Romanist persecution even unto death, is not the *perversion of his system, but part of the system itself*. I copy word for word, from the notes of "the Douay Bible and Remish Testament, extracted from the quarto editions of 1816 and 1818, published under the patronage of the Roman Catholic Bishops and Priests of Ireland, as the authorized interpretation of the Church, and the infallible guide to everlasting life." And there, in the note appended to the sixth verse of the seventeenth chapter of the Revelations,

it is written : "*The protestants foolishly expound,*" *drunk with blood "of Rome, for that they put heretics to death, and allow of their punishment in other countries ; but their blood is not called the blood of saints, no more than the blood of thieves, man killers, and other malefactors : for the shedding of which, by order of justice, no commonwealth shall answer."* And as a practical commentary on this, we may pass from the fires of Smithfield, to the later carnage of St. Bartholomew, when at a low calculation 30,000 of the unoffending professors of a pure faith, were put to death ; or to the dreadful slaughter at the revocation of the edict of Nantes. Up to the present day, the same doctrine has been secretly taught. In confirmation of the note above cited in the Douay Bible, we have but to turn to another well-known book, the Theology of Peter Dens, a work which has been industriously circulated of late years, among the Romish priests of Ireland, in which this same doctrine, of the lawfulness of putting heretics to death, is expressly taught.

These facts are not brought before them to inflame them against Papists, but to inform them about the real character of Popery. Heedless people who do not read much, and take up popular opinions and argue on them, do not know and do not care about these things ; but those who read or I should say, search and judge for themselves, will perhaps agree with me that the more we know of this fearful system, the worse it appears. O to turn away from Popery to the pure christianity of the Holy Bible, is like raising the eyes from the gloom of Smithfield, lighted only by the flames of blazing faggots and dying martyrs, and resounding with the shouts of savage persecutors, to the broad expanse of heaven, as it appeared on that night, when all was wrapt in gloom below, but above, the moon was rising in her mild and quiet glory, and the stars sparkled silently in the calm clear depths of the cloudless sky.

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ON PERIODICAL LITERATURE.

(For the Christian Guardian.)

It will, in all probability, be readily allowed that there never was a period in the annals of our country, when such an amazing mass of that species of literature termed PERIODICAL was presented to the public. It is perhaps true that books or pamphlets, upon almost every conceivable subject, now emanate from the press with a rapidity that baffles every attempt at anything approaching to an adequate idea of their subjects, much more of the manner in which those subjects are handled by the heterogeneous tribe of Authors who volunteer themselves as guides of the public mind!

But be our conceptions what they may of the enormous amount of books or pamphlets incessantly publishing, they must be left far behind in their attempt to grasp the almost infinite number and variety of *Periodicals* continually ushered into the world. These, like an overwhelming tide, threaten not only to inundate but absolutely deluge the country at large. The injurious effects resulting from this satiety, can scarcely fail to present themselves to every considerate mind. To estimate them properly, we must remember that this inundation of literature—if such it may be termed—has come upon a *busy* nation at what may be safely styled the *busiest* period of its history. We pretend not here to enter into the causes, but we simply state the well-known fact, that the physical and mental energies of the British public are, at this moment, taxed to an extent utterly unknown among other nations, and vastly increased and increasing of late in our own. If ever there was an age and a people which might fairly be termed pre-eminently *active*, that designation must surely apply to Englishmen of the Nineteenth Century.

What must be the natural effect then of an overwhelming multitude of publications, of every conceivable description, thrusting themselves, as it were, upon the attention of persons, whose *time* for the perusal of them is as much diminished, as the number and magnitude of the publications alluded to is increased? What but this; that either, on the one hand, they must be entirely rejected, through absolute despair of finding time or attention for their perusal; or, on the other, they must be superficially glanced at, or, as the favourite phrase is, '*looked over*' instead of perused!

We scarcely know which alternative is the worst; but of two evils we should be almost disposed to choose the last as being the least. Men may obtain much knowledge and even wisdom by their own observation and experience, and through the influence of mental contact and collision with their fellow-creatures; but how either the one or the other is to be arrived at by *surfeiting* their minds with a crude and indigestible mass of contradictory thoughts and opinions of others, we are utterly at a loss to imagine!

On the injurious effects of such a proceeding, we might quote the most unexceptionable authorities. The language of Milton, and Dugald Stewart, recurs, at this moment, to our thoughts; but we prefer to solicit

attention to the state of the public mind in our own country, at the time at which we are writing. Amidst the boasted progress of literature and science, which unquestionably distinguishes the advance of the Nineteenth Century, we venture to assert that there has not been a period, for years past, when so much fluctuation of opinion and uncertainty of judgment has been manifested by the *mass* of the public, as there is at this day. We ground this remark on the most careful observation of very considerable bodies of our fellow-countrymen; on the manner in which they seem to think, speak and act, when the occasion calls them forth; on the style in which too many of them *write* when they deem themselves constrained to enrich the stores of public literature; and, most of all, on the manner in which they *read* the productions whether periodical or otherwise, of the present day.

We ask any one who has attentively observed these various points, whether there is not a peculiar emphasis in the application which Milton's words bear to the state of our own country at this time :—

——— Who reads
Incessantly, and to his reading brings not
A spirit and judgment equal or superior,
Uncertain and unsettled still remains,
Deep vers'd in books, and shallow in himself;
Crude or intoxicate, collecting toys
And trifles for choice matters, worth a sponge;
As children gath'ring pebbles on the shore!*

We do not mean to say, that there are not a considerable number of most valuable books now published, evincing thought, learning and talent of the highest description; but we do mean to assert that, as respects number, these are a *small minority* of the books issued from the press, and, as regards the attention paid to them, it is trifling compared with that shewn towards works of a more superficial character.

All these evils we imagine to be on the increase rather than the decrease at this period; even when every abatement has been made for attention turned to particular subjects, by peculiar circumstances, at the present time. Our conviction is that the state of periodical literature does much to aggravate this very fatal disease which is preying on the public mind.

With a view to contributing our quota, however small, to remedy a crying evil, we propose to investigate in as clear a manner as we are capable of, and in as intelligible and popular a style as the subject admits of, the *nature and intent* of Periodical literature, the *objects* contemplated by it, and the *manner* in which those objects may be most successfully pursued and secured both by the conductors and perusers of that species of literature.

In the course of this investigation, we shall naturally treat both of the very valuable *uses* to which these kind of publications may be made subservient, and the very easy and attractive *abuse* to which they are liable, and which, as we have already said, is so fearfully common at this time. Though we may seem, in a measure, to invert the order of proceeding, we believe that it is necessary to our purpose so to do. We may, possibly, be able to offer practical suggestions which may assist our readers in the *use*, and guard them against the *abuse* contemplated.

It is almost unnecessary to define the meaning of Periodical Literature. Our readers must be perfectly conversant with what usually

* Paradise Regained, Book IV. l. 322, &c.

passes under that designation. We understand by it,—Works consisting, for the most part, of new or original matter, on a variety of subjects, and published at stated intervals, recurring more or less frequently. This definition will be seen to comprehend within it, the various species of *daily*, *weekly*, *monthly*, *quarterly*, and *annual* publications. The first and second are, for the most part, known by the name of Newspapers, the third and fourth, as Magazines, or Reviews, and the last, from the fact of their being issued only once a year, are termed *Annals*.

Our observations will have reference mainly, to the monthly and quarterly Periodicals, though by no means exclusive of the daily and weekly publications. With the *last* class,—viz., the *Annals*,—we have little concern. Their influence on the public mind, is comparatively small, when contrasted with the others; and we suppose they are only intended as holiday presents for the young, or as ornaments for the drawing rooms of the wealthy. The letter-press contained in them, is probably, not much heeded, so long as the pictures are attractive. The fictitious stories, or sentimental descriptions to be found there, are only glanced at by the temporary visitor, or sighed over by the enervated mind of the idle loungeur in these abodes of luxury and listlessness. Probably, there are few of our readers to be found, among this number; and it is of little avail writing for a class, who scarcely trouble themselves either to read or think! With an appropriate meed of admiration, therefore, to the work of art, as seen in the engravings in these publications, we may dismiss them from our attention on this occasion, simply expressing the hope that any young persons, with whom we are connected, may have works presented to them, of a kind better calculated to cultivate the mind, and improve the heart.

It is by no means foreign to our purpose, to notice that branch of Periodical literature, commonly styled, Newspapers; more especially, as there has of late, been a considerable mingling in the contents of these, of what used to be considered, more appropriate matter for the Magazine or Review. This, as we shall see, has both advantages and disadvantages attendant upon it.

The great object which Newspapers have in view, is—to use the words of an eminent writer of the present day,*—to ‘communicate information, and discuss topics, that are immediately, and intensely interesting.’ The absolute necessity which exists for such publications, in all civilized countries, will at once be obvious to every considerate mind. Perhaps there is no more striking exemplification of the maxim, ‘knowledge is power,’ than is furnished by the effects produced by these. That such knowledge should be communicated at the proper time, is most important. By this we mean, at the time, when the reception of the information, may be concerned with practically acting upon it. On the other hand, ignorance is frequently attended with very dangerous results, both to individuals and communities.

As a familiar illustration of these remarks, we might suppose the case of the hostile invasion of a country. What could be more dangerous, than for the inhabitants of one part of the land, to be unacquainted with what was passing in the other? And how could such information,

* P. F. Aiken, Esq. Advocate: Lectures on the Constitutions of Great Britain and the United States of America, p. 152.

in its minute details, be generally and successfully communicated, throughout the length and breadth of our land, except through the intervention of the periodical press? This is a mere exemplification, on an extended scale, of a thousand things, that occur in every day life, among the inhabitants of a civilized country. The ready communication of facts and feeling, from one part of the country to another, forms a distinguishing, and most important feature in the progress of civilization. It is, in fact, wrought into the very constitution of a free state. But this is not the place to pursue the subject.

But we may observe that this communication can only take place through the medium of some such channel, as is afforded by the Periodical press. No writings of private individuals could effect this. The enormous expense incurred, both in acquiring, and circulating the information, would serve as an insuperable barrier to every attempt of the kind, which could be made by the most energetic and persevering individuals to be found among us. It must be achieved by the agency of recognized Journals, having privileges afforded them, both as respects the acquisition of the information and the circulation of it when acquired.

Such a machinery is exhibited in the Newspaper press of this country. Ample opportunities are presented for obtaining the most authentic information, and almost unlimited freedom and facilities for its circulation through the country at large.

As a result of this we find enormous power and influence exercised by these publications. To use the words of the same authority before alluded to; 'The periodical press greatly contributes to form that public opinion which it undertakes to express; and exercises so much power that it has been called a fourth estate of the realm.'*

Various disadvantages must necessarily attend this system, and various evils result from it. We need only allude to a few of them. In so doing we shall again avail ourselves of the expressions of Mr. Aiken. He pays a meed of respect to the vast talent often exhibited in these publications, while he is fully alive to the evils attendant upon their constitution and the mode in which they are very generally conducted. His words are as follows: 'While the literary talent employed in the daily press, cultivated as it is by constant practice, is quite remarkable, the habit of discussing every subject on the spur of the moment must often lead to a method of writing which is striking and brilliant rather than just and profound; and mistaken opinions on important questions once adopted, may sometimes be defended with ingenuity and ability worthy of a better cause. We had need, however, to take care that the periodical writing of Newspapers and of the singularly able and spirited articles which appear in our reviews and magazines, be not allowed to provoke harsh and uncharitable sentiments, nor yet implicitly to guide our opinions on vitally important questions. Those articles must generally be hastily written, they are often highly seasoned, and even when there is no deliberate intention to misrepresent, such a habit of writing is very likely to lead to misrepresentation, not only of the characters and opinions of the parties opposed to the writer, but also of the party whose advocate he is.'†

These observations naturally lead us to the point at which we desired

* We are not certain whether this remark was intended by the Author to apply to England or America. Its general bearing seems applicable to both. † Aiken's Lectures p. 160.

to arrive. We have here forcibly placed before us both the advantages and disadvantages incident to Periodical Literature. The great question we design to ask, and which we propose an attempt to answer, is;—How may we most successfully gain the largest share of the former mingled with the smallest portion of the latter? How may we enjoy the benefits to be derived from the periodical press, while we avoid the evils incident to it? Being once thoroughly acquainted with the disease, we shall more successfully prosecute our research to obtain the remedy.

The two evils of *hastiness* in judgment and expression, and exhibition of party-spirit and feeling will necessarily be supposed to attach more to the productions of the daily press, than to publications issued under circumstances of more deliberation and less excitement. For example, weekly Newspapers (we allude not to country prints) may be naturally inferred to be more deliberate and less excitable in their articles, than the daily press. Monthly periodicals must, in these respects, have a great advantage over weekly publications; while those which are issued quarterly, would seem as if they might be almost entirely exempt from the operation of these incidental evils. But it must be observed that, in proportion as they gain by freedom from hastiness and excitement, they lose by the absence of novelty, and the energetic expression generated by the impulsive interest of events immediately passing around us.

Hence it will be obvious that the paths to be pursued by the different species of Periodicals are decidedly distinct. Many of the more ephemeral events, which may do very well for the columns of a Newspaper, would be quite out of place in the pages of a Magazine; and still more so amidst the Articles of a Review, unless, indeed, they might occasionally be required as illustrative of some general position there laid down, or some particular argument there sustained. On the other hand, much of the contents of the Magazine or Review would be equally out of place in the weekly—much more in the daily Newspapers.

In this light we regard with considerable jealousy a somewhat *new genus* which has of late years sprung up, and which we may perhaps appropriately designate by the term of *Newspaper Magazines*. The object which these have in view seems to be, an attempt to combine the ephemeral nature of the Newspaper with the deliberation which should characterise the contents of the Magazine. Various modifications of these heterogeneous productions are now to be found in our country, and many of them have attained to a very considerable popularity. We more than doubt the beneficial effects supposed to result from such a mixture. We are inclined to regard the contents of the Newspaper—properly so called—as raised to an eminence which does not justly belong to it, while the Articles worthy of insertion in a Magazine, are injured and degraded by their position in the ephemeral columns of the Newspaper.

That peculiar circumstances may call for something of at least an *apparent* mixture, we are ready to allow; but we can never recognise it as a practice which it is desirable should be generally followed. We might venture to ask what is the benefit expected from these mongrel species of periodicals? Is the matter contained in them of a kind that justly demands a *periodical* publication? Is there a necessity for haste in placing it before the public? Is it better treated in the pages of a Periodical than in works of another character? Is natural history any better in the columns of a Newspaper Magazine, than in the books whence it is

extracted? or do the works of art shine any brighter when inserted to illustrate the trifling contents of a Newspaper, than they would in a more stable and enduring publication?

A variety of such questions might be asked; and the general reply might be made, that a large circulation for much valuable information was thus secured; that much gratification and improvement was afforded to the public mind, while the arts were patronized and encouraged to an extent, hitherto unknown in any age or nation. There may be some truth in this; though perhaps it may be truer to say, that a *fashionable mania* is thus completely gratified, and an immense pecuniary harvest reaped by the few who have been fortunate enough to hit upon this successful expedient for humouring the public taste, and dazzling the public fancy.

But granting a considerable share of truth to the former allegation; we have yet a most serious question to ask, which is this: Are not the injuries inflicted by this species of publication far greater and more extensive than the benefits gained from them? Do not the disadvantages decidedly preponderate over the advantages resulting from them?

We think they do, and we shall state the grounds of our conviction on this head, leaving it to our readers to determine whether or no, we have truth and reason on our side in the argument. They are as follows.

Both of the species of publications—viz. Newspaper Magazines and Picture Newspapers—are, in practice, substituted for works of a more improving kind. We say, *in practice*, for whatever be the protestations made to the contrary, our own observation thoroughly satisfies us that such is very generally the case. And, indeed, how should it be otherwise? By far the majority of persons have only a limited portion of time to spend in reading of any description: if then a considerable share of this limited period is spent in gazing on the decorations of Picture Newspapers, or glancing over the silly tales mingled with their more sober articles, how can time be spared for sounder and more useful reading? The same objection applies in a considerable measure to the Newspaper Magazines, and to such publications as Chambers's Edinburgh Journal, which we scarcely know how properly to designate. Their contents are of far too desultory a kind to answer the end of either reading or study properly so called, and yet they are made to serve, in great measure, the place of both. Vast quantities of *scraps* of every description are brought before us at once—some grave, some gay, some partaking of the nature of ephemeral news, others of literature and science. Art is called into exercise to please the fancy, or gratify the curiosity. Any thing in fact, is had recourse to, for the purpose of garnishing the dish so that it may attract the restless and roving eye, or seasoning its contents so as to suit the diseased and vitiated palate!

Need we say what is the effect of all this? The exact opposite of what reading and thought are designed for. The mind is relaxed and unsettled, instead of strengthened and established. It flutters about from one to other of these dainty dishes, like the butterfly among the flowers of the garden; bearing any resemblance rather than that of the industrious bee, intent upon one object, and gathering honey from every flower to be carefully treasured up in appropriate cells.

To say that the mind starves amidst the *apparent* superfluity of the intellectual banquet is feeble language, by no means guaging the extent

of the evil inflicted. A mind merely starved will return with zest to an appropriate meal. But such is not the fact in the case we are considering. The mind has not merely been starved. It has by degrees become organically injured, or at least, such is the tendency of the aliment on which it has been attempting to feed. It not only finds no sustenance in the food placed before it, but it gradually learns to reject with loathing more wholesome and substantial nourishment.

Let us leave the language of metaphor and come to that of reality. Is it possible that intellectual attainment or mental culture can be successfully pursued while time is spent and talent mis-employed in poring over the pages of such productions as those to which we have alluded? Let us carefully notice one point. The *attitude* of the mind, if we may so term it, is different at different periods even of the same day. To pursue reading or study with any beneficial result, we must have our time as well as our subjects of study apportioned and adapted to these varied attitudes of the mind. For example, it would be as absurd to attempt profound study when the physical and mental faculties are wearied and exhausted, as it would be wrong to engage the buoyant spirits and recruited intellectual faculties upon the lighter reading or physical relaxation suited to our hours of weariness and exhaustion. But, in the productions of which we are treating, all subjects seem huddled together without discrimination or congruity. Every attitude of the mind is called for at one and the same time. Study is turned into play, and vice versâ. Thought is interrupted that the eye may gaze on the works of art; or literature suddenly suspended that science may be forcibly introduced.

We ask again with confidence, what is the effect of all this? What but, that which we see continually exemplified around us, the substitution of *superficial smattering*, in the stead of *profound knowledge*; habits of restlessness and uncertainty, in the place of soundness of judgment, and decision of character and purpose. The professedly admired, but practically neglected maxim of the Poet, is as true now as ever; and perhaps, the virtual contempt with which it has been treated, has never been more felt than at this moment.—

'A little learning is a dangerous thing,
Drink deep, or taste not the Pierian spring;
There shallow draughts intoxicate the brain,
But drinking deeply sobers us again.'

We might further illustrate the truth of our remarks, by calling attention to the simple fact of the change, which is perpetually taking place in the *character* and *appearance* of the species of Periodicals, to which we have alluded. The endless *succession* of different *sorts* of the same *kind* is, in our eyes, a most potent argument against them. Will anybody be found to assert, that the picture Newspapers excel the 'Penny,' or 'Saturday Magazines;' or, to deny, that the former are now very generally substituted for the latter? If these be *facts*, which cannot be disproved, then what is the deduction necessarily drawn from them? None other than this, that the public taste and sentiment, is on the down-hill road: that the *fashionable mania* now requires more stimulating, though less nutritious food than it once did; that—in plain terms—it has proceeded from bad to worse, and is advancing continually, in the path which leads away from rectitude of judgment;

correctness of sentiment, and propriety of taste. Surely, no prejudice of partiality, or perverseness of argument, can lead us to the conclusion, that a healthy state of the public mind can be indicated by a willingness, nay, anxiety, to further the progress of these restless successions of semi-ephemeral literature, as, with mighty effort, they succeed in shouldering one another out of place,—in hurling one another down from the boasted eminence, that they may in turn usurp it for themselves! It might seem difficult to determine, whether our houses are more burdened with the masses of such periodicals—too good to be destroyed—too worthless to be preserved,—or our minds more oppressed by the vast medley of undigested matter, which floats promiscuously on the external surface of the intellectual faculties!

But if the effect of such productions is fraught with evil when considered in its reference to mental culture, is not its tendency with regard to religion still more dangerous? To obtain the enormous circulation necessarily required to make them answer the ends of the speculator, religion must well-nigh be excluded, or most cautiously admitted. Religious persons may be burlesqued or caricatured with impunity, in the tales introduced into these works; but may not be fairly represented, much less applauded, without risking an injury to the sale of the periodical.

This remark applies in some measure to almost all—even the best of such publications. It may be safely taken as a very general maxim, that if a Periodical is designed to circulate among *all parties*, it must be, to a considerable extent, destitute of *all principles*. If it is to circulate among the world at large, religion must be omitted altogether. If among the religious public in general, all distinguishing features of creed must be avoided. If among the whole body of the Church of England, then, the Conductors must take care to close their eyes and ears against all perception of difference—on essential or non-essential points—to be found either among the lay or clerical members of that church. Everything which manifests adherence to one view of doctrine, discipline or rites, in preference to another, is instantly branded as evincing party-spirit—and the periodical is thrown aside as the organ of a party. For ourselves we are willing that it should be so, as we believe it to be impossible faithfully to proclaim the “whole counsel of God” in the midst of “a crooked and perverse generation,” without incurring the reproach of ‘*party*.’

While, however, we cannot but insist on what we consider to be the evils connected with all these species of publications, we are willing to hope that they may in many cases be substituted for *worse*, as well as for *better* reading. It would go far to make us look with equanimity, if not with favour—upon such productions, if we could believe that they drew attention from such atrocious papers as the Weekly Dispatch—with its infamous politics, morals and religion (!)—to fix it on matters more conducive to the physical, moral and spiritual welfare of our fellow-countrymen, especially of the lower orders of society.

Having thus mainly dwelt on what may be termed the *abuse* of Periodical Literature, we purpose, in our next, to point out its proper and legitimate *uses*, and to offer suggestions towards securing the latter and avoiding the former.

(To be continued.)

THE NAME.

"And he called his name Jesus."—*MATT. I. 25.*

'WHAT is there in a name?' is often asked, where it might as easily be answered—for in the world, the power of a name is frequently tremendous; the value set upon a name, is sometimes capable of very costly proof; the influence or the dread of names, is a power in continual operation, with sometimes a wholesome, oftener a dangerous efficacy.

There may be, and often has been comprehended in a name, all that we love or fear, or desire, or pursue, or live for, or would die for if we might. It is told of our English Queen Mary, of no tender-hearted memory, that she was used to say, when she died the name of 'Calais' would be found written on her heart. On many a heart, on many a conscience, and on many a brain, names are thus written, though they be not found: visible as the daylight; burnt in as with a sun-beam; indelible as the iron-graven rock, so long as life and sense remain—and who knows how much longer? where love and grief, unkindness, injury, terror, and remorse, need nothing for all, but the memory of a single word.

Of the talismanic power of ONE NAME, I had a very touching experience once: it was many years ago, but it recurs to me often on hearing that name pronounced. I went on behalf of a visiting Society to administer relief to an individual, at a certain house in a miserable street in the neighbourhood of Grey's Inn Lane. I passed through filth and wretchedness enough before I found the door: and when it was opened, hesitated with some sense of fear as well as horror, on being directed to go down a flight of stone steps, broken and dark, and of no very easy descent. I knew my errand, however, and that the case had been previously ascertained to be deserving: so I proceeded. The place was horrible: a cellar six feet square, nearly filled up with a pallet bedstead, except the space occupied by two broken chairs and a little wooden table close upon the hearth. There was no perceptible light but from the fire, and no air but down the steps; the square hole that might have been a window, being stuffed with old rags and paper, to keep out the cold. All thought of the place however, was withdrawn by the horrible object in possession of it. I have never since beheld anything in the form of humanity so hideous, as my recollection of that figure; a painting might convey the impression I retain of it, but a description cannot. It was an old woman, as she had crawled or perhaps been lifted from her bed, seated quite double upon a chair beside the fire. She was covered rather than clothed with rags, without shoes, and her bare feet projecting through her stockings; her face of such extraordinary ugliness as I cannot account for, even by age and misery. She held in her hand a large rusty carving fork; her bare legs were projected almost under the grate, and her head intently bent over a saucepan that was over the fire. I took the other chair, which was not offered to me, and attempted some words of enquiry; but in vain: for all answer, I was informed that a Savoy Cabbage, coveted many weeks

with great desire, had been that morning purchased for three-half-pence, and she was waiting till it 'boiled soft'—with no small impatience for the longed-for treat. I spoke of my errand to relieve her wants; suggested mutton broth—and hinted at worsted stockings, but still in vain: she did not turn so much as a look upon me:—in went the fork to try the boiling cabbage, and all my answer was the length of time it had been boiling. I adverted to her condition—spoke of suffering—privation—age—death—judgment—all the common topics with which charity feels its way to the callous heart, and the unwilling ear. In vain—in vain. In went the fork again, and in again; the Savoy was not soft: I thought it never would be; but I thought I had to deal with something more impenetrable still. What was to be done? I held in my hand the rather profuse allowance that had been voted to the urgent case, for the proper expenditure of which I was responsible, as well as for the administration of something better than silver and gold to the nearly departing soul; but what could I do? Except as a third between herself and her cabbage, she remained quite indifferent to my presence in the place. Seen me she had not—listened to me she had not—but as she had spoken to me, I suppose she knew that somebody was there. I hopelessly resumed my efforts, and was proceeding with my common-place observations upon religion, when, as must naturally occur, I used the name of *JESUS*. The figure turned instantly its horrible bleared eyes upon me, and with an extraordinary emphasis on the second word, said 'Do *you* love Jesus?' It is probable I was surprised into a strong expression of assent; whatever it was, it was enough; the magic key was found: the sullen heart was unlocked: she raised herself as much as she was able on the chair, laid down the fork and forgot the cabbage, while we talked together of the name of Jesus. This poor, stupid, insensible mass of scarcely animate matter, as it had seemed, contained an enlightened mind, an ever-living soul. She conversed with me freely of her previous life, the circumstances of her conversion, and many other things in which there was nothing unusual: I do not remember what they were: but in proof that she was no unintelligent, unreflecting disciple of Him, whose name had acted so like magic on her, I remember the doctrinal exactness with which she accounted to me for having subsequently joined another communion in preference to the Wesleyan in which she was first awakened. I also remember her relating a conversation she had recently had with some one, who asked her how she thought to answer for herself when she came to appear before God, to which she had replied, 'Sir, I am not going to appear—Jesus is to appear, and answer for me.'

No wonder she loved the name, if it was so she understood it! She said she loved her bible once, but now candles were dear, and there was no day-light in that place.

I went to her a second time, furnished with the needful gifts of charity, which she now received with sufficient interest and thankfulness, especially the worsted stockings, which she unceremoniously drew at once on her bare legs, exclaiming, 'O what a good thing,'—'O what a good thing,' no doubt from the sense of warmth. Our discourse of Jesus was easily renewed, there was no impenetrability now, no want of welcome or sympathy between us. When I went a third time, she was dead.

What is there in a name? I remarked in another paper, that there is one word in Holy Scripture, which, if we understood its meaning fully, in itself contains the gospel: and I have sometimes thought, that after we have known its meaning, in all its power, and all its preciousness, if every other vestige of the bible could be withdrawn, and verbally forgotten, faith would have enough to live on in this one word, *JESUS*. How beautifully has it sometimes sounded in my ear, uttered by childhood, ignorance or imbecility, compared with the cold eloquence of some oratorical discourse, where the unction of the gospel was not. 'I cannot pray now,' said an aged christian once to me, while passing through a season of great spiritual darkness and depression, on the bed of sickness: 'I can only just say, "Jesus!"' She knew it was enough, and so did I; we may all know times when we can say no more, and feel no more, and they will not be our worst times. Let us meditate a little then upon this Name.

Our gracious Master has many others, and all of deepest moment to ourselves, of which faith eagerly lays hold in its abundant need, and we feel how merciful the multiplication of them is, to meet our different necessities at different times; the Prophet of our ignorance—the Priest of our insufficiency—the King of our defencelessness—the Immanuel of our earthliness—the Redeemer of our ruined state—we might go through all the names by which we designate the Son of God, and find there is not one that we should like to spare.

If we still feel we love the name of Jesus best, I think it is because it is his human name; and so brings him nearest to our love's embrace. In the manhood of Christ we love his deity, no doubt; but there is a doubt if we could love his deity apart from his humanity; perhaps in Immanuel is the only exhibition of deity, a fallen, out-cast creature could have been taught to love. His name was not Jesus till he came on earth. Prophets called him Messiah—Herod enquired for the Christ—only the inspired father and devoted mother, knew the holy babe of Bethlehem's name was Jesus. Throughout his life on earth we scarcely ever find him called by any other; it was indeed his manhood's only name, as viewed from his deity apart; and none but the few to whom his Father in heaven revealed it, learned at that time the other appellations so familiar to us now. It was his name of obloquy and reproach: "One Jesus, whom his disciples say," &c. It was his name of hatred and persecution: "I am Jesus, whom thou persecutest." It was his name of suffering and death: "Jesus of Nazareth, King of the Jews." It was his name of pity, of mercy, of tenderness, and endurance; of sympathy with every sorrow and suffering around him, and patient forgiveness of every injury he received. It was Jesus wept—Jesus was grieved—Jesus had compassion, went about doing good, healed all that came to him of whatsoever diseases they had. Is it not Jesus, "this same Jesus" in his risen manhood, as it was taken up to heaven, that every loving and believing heart now throbs to see again, when he shall come in like manner as they saw him go, and the cloud received him out of their sight? We are sure it is the name of triumph and of glory, of exaltation above every name, under which the Son of God and Son of Man shall hereafter reign over all things. "That at the name of Jesus every knee shall bow, of things in heaven, and things on the earth, and things under the earth."

But there is another reason for our preference: perhaps the more

important in effect : it is the *meaning* of the Name, "Thou shalt call his name Jesus, for he shall save his people from their sins." The sentence comprises all we want in time and for eternity. Sin is misery, death, destruction : holiness is happiness, life, and immortality. It is not merely said He shall save us from the consequences of our sins—from the punishment of our sins—from all the guilt and forfeiture of sin :—much as that might seem, it would avail us little. It is not merely meant that he will not deal with us according to our sins, or reward us according to our iniquities ; and will heap benefits and blessings on us, as he does, all guilty as we are, which he has merited, not we ; and he, not we, has paid for. It does not comprehend redemption only, so far as that might mean the buying off of every claim upon us, of forfeiture, of bondage, or of debt ; giving us, as it were, to ourselves again to be our own, and live in freedom as we list. If all this had been, or could have been alone, it would not do : sin would remain, and though destruction followed not, it would not signify ; sin itself is misery enough ; let it only alone, to be the unalleviated torment of itself. But to be saved from our sins, in its utmost sense ; released from all that sin is, as well as does, and has done, and can ever do against us—Oh ! we know we should be happy anywhere ! For what is a state of holiness but a state of likeness to God, of participation in his perfectness, his loveliness, his peace, his blessedness. Every corrupt affection gone, within us and around us, we feel we should be happy even now : without taking measure of those added or increased delights, prepared for the gratification of every righteous affection in the world to come, "He is unto us righteousness, sanctification, and redemption." This is the comprehensiveness of that sufficient name "Jesus," *for* he shall save his people from their sins."

Are there cold hearts that give it no response, hear it without emotion and speak it without love ? have heard and spoken it twenty times to-day, without a single thought, or care, or feeling ? We know there are : they do so every sabbath day, if they be present in the house of God. however they omit it all the week besides. How can it be so ? There are several reasons—men do not feel their sins ; or do not wish to part with them ; or do not believe that Jesus is the Saviour : at least, not the only one. This unconsciousness, unwillingness, or unbelief, admits of degrees, and so does their indifference. Some bow when they hear it—who do not *love* the sound : I suppose they feel reverence, but reverence is not love. Some think it is bad taste to use that name.—the strangest thought of all—so loved ! so precious ! talk of God, if you please, but do not mention Jesus. Some love it, *of course* : mean it, *of course* : trust in it, *of course*—they do not say so, or feel so, or teach so—but it is implied, *of course*. Oh ! that shivering, cold *of course*—how it strikes to the heart's core of those that love the Name of Jesus ! Possibly, some listen to it with a timid awe—No, no—I do not think they can—It is the only name of deity that has no terror in it.

To them that believe, it is precious indeed ; and perhaps there is no surer gauge by which to measure our own faith, or the faith of others as far as we can know it. Blessed are they, whose lips grow tremulous with feeling as it is passes, on whose ears it reverberates its own sweet song of peace, in whose hearts the repetition of it never fails to awaken the eager throb of anticipating joy.

AUTHENTIC STATEMENT OF THE DEVICES OF POPERY.

[THE accompanying narrative has been communicated to us by a Clergyman, on whose veracity we place implicit reliance. We have entitled it as above, conceiving its contents to be most correctly expressed by these terms. The instructive lessons it is well calculated to teach, are so strikingly set forth by our Correspondent, that we deem it unnecessary to add any remarks of our own, further than earnestly to recommend it to the attentive perusal of our readers, believing that it will be at once interesting and profitable to them, in many points of view, and especially, as throwing light on the nature and proceedings of the Apostate Church of Rome.—Ed.]

THE following statement of facts will be read with painful interest, indicating, as they do, the delusive peace which Popery infuses into the souls of those who seek their safety in the bosom of a self-styled infallible Church! Many of the facts occurred within the range of the writer's own observation. The rest have been almost entirely stated to him by eye witnesses of the events recorded. Great pains have been taken not to advance a single step beyond what can be distinctly *proved*. The names appear at length in the document now before the writer; but they are, for obvious reasons, concealed from the public eye. The *facts* have been read, more than once, in the presence of other *principals* in the affair. A sense of delicacy, and an unwillingness to wound the feelings of others, have naturally tended to discourage the writer from the step he is now taking. But as time has served to diminish this reluctance, and there is nothing in the nature of the facts themselves which seems to call for secrecy, they are now laid before the public, in the humble hope that they may teach an instructive lesson, and convey a serious warning to those who, allured by the specious formalities and presumptuous claims of the Papacy, are willing to lay their heads in undisturbed repose on the lap of 'the Mother of Harlots.'

Mrs. L. was a widow of respectable connexions and good education, resident for some years in a town in the West Riding of Yorkshire. Towards the end of the year 1840, when she had attained her seventy-fourth year, she was suddenly taken ill, having for some time been in a declining state of health. During her former life she had been scrupulously regular in her attendance at the Parish Church, till her increasing bodily infirmities prevented her so doing. Even up to the time of her illness, she had been most exact in reading the daily lessons and Liturgical services. She had scarcely ever been known to omit taking the Sacrament on the appointed Sunday. It was, however, evident to her best friends that she was resting on formalism, and evinced all the symptoms of an unenlightened mind.

About seven o'clock in the evening, she was taken so violently ill, and appeared so much worse, that Mr. M. her medical attendant, pronounced her recovery hopeless, and expressed his opinion that she had not twenty four hours to live. The subsequent events of the evening may be briefly

mentioned. Her daughter Mrs. E. who lived with Mrs. L., and had, some years before, renounced Protestantism, immediately, for the first time, sent for the Roman Catholic priest, the Rev. Mr. F., to visit her mother. Being himself in a weak state of health, he was conveyed in a sedan-chair, and arrived at eight o'clock in the evening. What passed in the interval we have not been able to ascertain, except that before twelve o'clock the same night, the priest had administered to her the Sacraments of Baptism, Confirmation, Penance, the Eucharist, and Extreme Unction! She was proclaimed a convert to the Catholic Church and received into their Communion. Her eternal safety, also, was pronounced to be beyond doubt!

Contrary to expectation, Mrs. L. did partially recover and survived a year and a half. During the first three months of her illness, she seemed speechless, and was unable to express herself intelligibly to her relatives who came to see her. The very next day after her alarming fit of illness, the Rev. Mr. F. being ill and unable to continue his visits, another Roman Catholic priest—the Rev. Mr.—— from S. was sent for in a chaise, and remained under their roof a fortnight with Mrs. L. and her daughter Mrs. E. Great care was taken to exclude Protestants, and when the Rev. D. S., the vicar, called at the house, he was refused admittance, as Mrs. L. they said, had embraced the Catholic faith.

Time, however, passed on and in its flight revealed many secrets. When her reason and speech returned, some of her friends who knew too well her former unenlightened state on religious subjects, called and endeavoured, as opportunities occurred, to ascertain her state of mind. This was no easy matter, as she was not permitted to be in the room alone with a Protestant. She always, on such occasions, appeared very averse to religious topics. Though she would talk with great animation on secular matters, when the conversation turned towards religion, she shewed much disinclination. Her niece, Mrs. S., on one occasion ventured to express the hope that she was looking to Jesus, as the only Mediator; whereupon Mrs. E. with evident displeasure immediately checked her, pulling her by the sleeve, and saying, 'You must desist, it will not do for you to shake my mother's faith: she is as yet weak in the faith.'

On one occasion, however, the aged invalid broke from her apparent reserve. Her two nieces, Mrs. S. and Mrs. L. D., went early one morning to pay her an unexpected visit, when the rest of the family were at the Roman Catholic Chapel. To their surprise she was much delighted with their call. She burst through her past restraints and eagerly grasping Mrs. S. by the hand, said, 'I am so glad you are come. I am no Catholic. I suffer their remarks to pass for quietness' sake.' She constantly whispered the same remarks to the servants and others, and appeared to be under the influence of much fear when divulging this statement. Mrs. E. used to take persons aside, after such remarks, and say, 'they were to take no notice of her mother's words, as her mind was weak, and in the opinion of the priest she was not responsible.' Her general expression on such occasions was, 'My mother is in the communion of the church, and therefore safe.' The priest continued to pay her frequent visits; but on her partial recovery she would never willingly receive him. The confident belief was however, encouraged, that her eternal interests were secure.

How far it was possible consistently to cherish such a confident hope, will perhaps be seen from the sequel. Her niece, Mrs. S. on one occasion exhorted her to read the bible diligently for guidance, during the remaining period of her journey from life to death. She seemed astonished at this advice being given, saying, 'that it was very well for the wicked to read the bible, but there was no necessity for her to read it, as she had never been a sinner; and besides, she had read it diligently in former times and knew enough of it.'

Such a state of spiritual ignorance may perhaps appear to some scarcely credible in one, who had so liberally received the sacramental gifts of the Romish Church. They may imagine that common prudence, if not common honesty, would have put an end to such reiterated assertions of her true conversion and safe repose in the Catholic Church. I must, however, deprecate such an incredulity, having been myself well acquainted with her state of mind about this time. About six months after her first alarming illness and reception into the Romish communion, I visited Mrs. L. accompanied by Mrs. S. The suddenness of the visit seemed to take the family by surprise: and before sufficient time had elapsed for the faint permission of an interview to change into a decided refusal, I was ushered into the room, where the aged lady was sitting on a sofa. I was introduced as a friend of Mrs. S. who, with Mrs. E., accompanied me. I endeavoured as soon as possible to draw her attention to religion, and exhorted her to examine well the ground of her hope. I dwelt especially on the necessity of repentance, when she interrupted me, saying, 'She had never committed any sins to repent of, that all was right, and the work had been done for her.' 'What,' said I, 'can you still say you are not a sinner?' She then proceeded to enumerate a few of her good deeds, which I may observe, were nearly all of a negative kind. 'What,' continued I, 'are you better than David was? And yet *he* confessed, "Behold I was shapen in iniquity, and in sin did my mother conceive me." Are you better than St. John? and yet *he* says, "If we say we have no sin we deceive ourselves, and the truth is not in us." Are you better than St. James? and yet *he* says, "In many things we all offend."'

She reluctantly confessed that perhaps she was a sinner in one sense; that she was not perfect, but, she continued, *I have received the Sacraments, and it is all right.* I endeavoured to shew her that without faith it was impossible to please God, &c. Her remarks and objections were sometimes ingenious and rather shrewd. For half an hour I tried to probe her conscience and to bring her to acknowledge her sinfulness, as well as the restraint imposed on me by the presence of the daughter would permit. At last, amid the evident annoyance of the latter, she burst into tears, embraced me, and said with convulsive weeping, 'Oh, I never had any one to speak to me about my sins before. No, I never was spoken to about my soul in this strain before.' She seemed for some time penitent and humble. In proportion as these feelings existed, I am informed, her prejudices against the Roman Catholic religion were strengthened.

To Mrs. S. in the presence of Mrs. E. she would ever afterwards openly speak her sentiments on this subject, frequently repeating the words with much emphasis 'I am no Roman Catholic.'

On my leaving the room with feelings of mingled sorrow and disgust

at such a palpable instance of the poisonous delusions instilled, by a corrupt form of Christianity, into the minds of its followers, I was accompanied by Mrs. E. who, with a large black cross dangling on her bosom, spoke to me with an air of affected seriousness. She explained to me that 'her mother had been duly received into communion with the Catholic Church—that she had received from the priest the sacraments of the church—that he was quite satisfied with her state of mind when they were administered—and that he gave it as his opinion that any thing she might say, which appeared contrary, was not to be regarded, as she was no longer responsible and therefore safe!' I listened with as much patience as I could command, to this heartless recital, till the mention of her not being responsible. I asked Mrs. E. with much earnestness, what she and the priest deemed needful to constitute responsibility? I reminded her that her mother had at that time the use of her reasoning faculties, her memory, and her senses,—and inquired what could she want more to constitute a responsible being? I received no reply, and took my departure, having experienced, what it is only just for me to acknowledge, a very fair and courteous reception.

Of the subsequent course of Mrs. L., I know but little, except of her unabated prejudice against the Roman Catholic priest, which was (it is said) equalled by his horror of my presumption in attempting to draw away a sheep from the fold. Mrs. S., accompanied by two other friends—Mrs. J. S. and Miss M. J. S.—paid her a visit a few days before her death. She frequently spoke to them with much kindness and gratitude of my conversation with her. She never afterwards expressed any opinion on religious subjects, and afforded little encouragement for hope. The impression on her conscience, seemed to be but brief and transient, and her apparent indifference continued (as far as can be ascertained) to her last hour.

Towards the end, her mind seemed to grow more weak, and her language was often incoherent. She was buried according to the rites of the Church of England, without any admixture of popish ceremonies, at C—— church, beside her husband.

It was at first proposed that she should previously be taken to the Roman Catholic Chapel. But on the remonstrance of one present, on the ground of her openly avowed renunciation of Romanism, the attempt was abandoned.

This simple narrative of facts is given without exaggeration or embellishments. I leave it to the judgment of the candid and impartial reader. Let it be remembered, that we live in days of peculiar excitement and novelty. Popery is doubly aggressive in its character, and insidious in its advances. We have seen also a growing inclination, on the part of some, unduly to exalt the mere externals of religion, to insist on the necessity of a visible union of the Church of Christ, and to magnify the evils of what they are pleased to call Ultra-Protestantism. The minds of many have been unsettled by unscriptural definitions of the church; and the disposition has been encouraged to sacrifice some of the dearest principles of Protestantism on the shrine of external conformity, and the specious theories of Anglo-Catholicism.

In proportion as these opinions have been cherished, a secret leaning towards Rome, as the *beau idéal* of the Anglo-Catholic theory, has been observable. Let such persons as are imperceptibly carried away with

this stream of error, ponder on the scenes before related, and, ere they are swallowed up in the vortex of evil, mark the real spirit and character of Popery ;—the anxiety to proselytize mingled with a recklessness in holy things ;—the systematic exaltation of the symbols of religion to the exclusion of inward piety—the dangerous peace encouraged in the minds of its votaries, and the total absence of the lowly, contrite, and believing spirit, as a preparative for the right reception of the ordinances of their Church. Let them say, whether they would consider such a system, prevalent amongst us, many degrees raised above some of the superstitions and puerilities of paganism ?—whether Rome as she now is, and must ever continue to be, till she waive her arrogant pretensions to infallibility, is not indeed drunk with the blood of those whose souls perish by her delusions, as well as of the saints, who have borne testimony against her corruptions ?

I would also offer a word, in conclusion, on the double caution, necessary in these days, in guarding against the surreptitious advances of rubrical formalism. The individual who has been the principal subject of this statement, has now entered on those scenes where the grand solemnities of God, the soul, eternity, are fully realized. We would not be guilty of the presumption of hazarding an opinion on her eternal destiny. Even at the eleventh hour, the Holy Spirit may have completed the work in her soul, and she may have to sing throughout eternity the goodness of God in awakening her from the depths of spiritual slumber, when yet the morning of eternity was about to dawn on the night of time.

We may also learn from her case, how possible it is to pay a decent attention to the formalities of religion, to partake of the sacrament of the Lord's Supper, to preserve the semblance of religious worship at home, to read the daily services of our church—with punctilious regularity—and yet to be destitute of repentance towards God and faith in the Saviour.

I would ask my brethren in the ministry, whether the revival of daily services in our churches (even if practicable) is calculated, in itself, to promote a spirit of diffused piety, without the equally important pastoral duties of private instruction, of secret exhortation and friendly admonition ?

No : genuine Christian piety is ever found to thrive in the secrecy of retirement ; it is cherished in the quietude of the closet ; it is strengthened by spiritual communion with a risen Saviour. Unobtrusive in its character, pure in its motives, and fervent in its devotion, it seeks not “the praise of man,” but “the praise of God.”

G. S.

Review of Books.

I. A CHARGE delivered to the Clergy of the three Dioceses of Calcutta, Madras, and Bombay, at the primary Metropolitan Visitation in the autumn of the year 1842, and the spring of 1843. By DANIEL, BISHOP OF CALCUTTA, and Metropolitan of India. 8vo. pp. xxiii. and 132. *London*. Seeleys. 1843.

II. THE CHIEF DANGER OF THE CHURCH IN THESE TIMES. A CHARGE delivered to the Clergy of the Diocese of Ohio, at the twenty-sixth annual convention of the same, in Rose Chapel, Gambier, September 8th, 1843. By CHARLES PETTIT M'ILVAINE, D.D., Bishop of the Diocese. 8vo. pp. 48. *London*. Seeleys, 1843.

It gives us great pleasure to bring before our readers, in one point of view, two Charges delivered by eminent living prelates, in the same year, and in two portions of the globe, so distant from each other, as well as from our own beloved country. Under the present circumstances of the Church of Christ as planted not only in England, but in India and America, we need scarcely observe, that the two Charges before us bear, to a very considerable extent, on the same subject. The all-absorbing topic which seems well nigh to engross the attention of the Bishops, Clergy and Laity of our Church at home, appears to possess equal interest for the same classes in our oriental territories, as well as for the Episcopal branch, at least, of the American Church. These Charges may emphatically be styled, 'a voice from the east, and a voice from the west.' We rejoice to say that the trumpet thus blown in either quarter of the globe, gives no discordant or uncertain sound. However widely separated in person, Bishops Wilson and M'Ilvaine are in spirit entirely united. The same hallowed strain of Evangelical simplicity breathes throughout both their Charges; the same consecrated ardour in upholding "the truth as it is in Jesus;" the same unflinching adherence to Scripture principles; the same uncompromising denunciation of Popish and Tractarian errors. Thoroughly acquainted with the now openly professed tenets of that mournfully erratic school of theology, and perfectly clear as to its inevitable tendencies; they seem to be troubled with none of those qualms of semi-approbation, which have alas! to so considerable an extent, unnerved the arm of some at least of our Bishops at home, as they strung their bow, and caused the arrow to pierce so superficially, if not wholly to fall short of its destined mark.

The shallow objection of ignorance of the system attacked, so frequently made use of to avert the force of the blow aimed, can scarcely be ventured upon, even by the most unscrupulous Puseyites, with reference to either of these learned and excellent prelates. Bishop Wilson, who declares himself carefully to have perused upward of an hundred publications of these misguided divines, can hardly be supposed, in his acquaintance with the system, to fall far short of the American Prelate, who has already done such eminent service to the christian public by his profound and copious treatise on what may be termed the fundamental *internal* error of the whole system. This error, we need hardly remind our readers, consists in the attempt to substitute the popish dogma of justification by *infused* instead of *imputed* righteousness; thus hopelessly

confounding the sanctification of heart and life, through the Holy Spirit's sacred efficacy, by which our *meetness* for heaven is attained, with the justification of our persons before God, through the atonement and righteousness of Christ, by which our *title* to heavenly bliss is secured. The fatal tendency of such a system must be evident to every scripturally instructed Christian.

The capability of forming a judgment on such subjects will probably be readily conceded to these two Prelates, by most for whom we write ; and perhaps none will be found to impeach the integrity of their character, or to doubt the sincerity of purpose by which they have been actuated, in thus placing their decided sentiments before the religious public.

Surely such considerations as these should influence us to listen with attention and respect to the opinions delivered in the publications before us ; since it would probably be difficult to select two men more trust-worthy in all points of view, and more capable of lending us unexceptionable aid in the formation of our own judgment on the subject. It is on this score, that we venture to claim attention to the few remarks which we design to make on these two Charges, taken separately ; and both of which we should strongly recommend to the perusal of those of our readers whose *duty* it is to be thoroughly acquainted with the details of this engrossing but melancholy controversy, which may now be said to be carrying on over the face of the world at large.

I. As far as respects Bishop Wilson's Charge at least, such recommendation as we have just given, may seem almost superfluous, when, as we are informed, an edition of 2000 has been already disposed of in England, and that in a very limited period ! This may serve to shew the intense interest excited in the public mind on this eventful subject—so fraught with the spiritual destinies of Christendom.

The Bishop of Calcutta's Charge is of a very comprehensive nature. It commences with a dedication to the Bishops of Madras and Bombay, 'offering for their acceptance the first Metropolitcal Charge delivered by Bishop Wilson in British India,' and which, as he adds, 'will also, in all human probability be the last.' We earnestly hope and pray that such may not be the case. We regard the prolongation of this excellent Bishop's life, through a period of service so *comparatively* extended, as a sign of the gracious approbation and blessing of the Great Head of the Church ; and we are truly thankful, amidst the darkening clouds which surround us, to hail every ray of light which thus pierces through the oppressive gloom.

The Bishop, alluding to this event, and to the restoration of one of his brother Bishops from 'a long and threatening indisposition,' states in a note, what may interest some of our readers who are not acquainted with the facts of the case.

'The rapid deaths of so many of the first Bishops in India, increase the obligation which we are under to the divine goodness. Bishop Heber was only two years and a half in his diocese ; Bishop James, nine months ; Bishop Turner, a year and a half ; and Bishop Corrie of Madras, fifteen months.'

We believe we are correct in stating that Bishop Wilson is now considerably advanced in the *tenth* year of his Episcopate. 'We thank God and take courage.'

The Bishop then proceeds to dwell on 'the duties of a Metropolitan,

which,' he says, 'are new in our Protestant Reformed Churches.' We do not propose to follow him through the introductory portion of his Charge, which, however, contains much interesting and valuable information with regard to the past condition, the present state, and the future prospects of the Church in India. Speaking of the Visitations to be made by the Metropolitan to his Brother Bishops, he states a fact which may convey something like an idea of the vast extent of heathen country committed to the charge of Christian England, and of the fearful responsibility thus incurred by our land,

'The period' (for such visitations) 'is five years or oftener. No one of the three Bishops of India, could visit the dioceses of his brethren, and return to his own, without taking a voyage of above fourteen hundred miles.'

In introducing the subject of the Tractarian controversy, the Bishop says,

'On one important question, I have found the Reverend Clergy, both Chaplains and Missionaries, as well in your dioceses, my Right Reverend Brethren, as in my own, shaken, anxious, disquieted, distressed. You will anticipate, that I refer to what constitutes the subject of a principal part of my Charge—the great struggle now going on in every part of our Church on the Rule of Faith, and the matter and ground of our Justification before God. . . I must avow that my impression of the danger of this system has been increasing from the time I first delivered an official opinion on it in my Charge of 1838; and indeed I may say since the brief period, of only seven or eight months, when I commenced the present Visitation.

'What the event may be, I cannot tell. My hopes upon the whole, strongly predominate, from my humble but firm reliance upon the Lord Christ, my thorough persuasion of the pure scriptural character of our Reformed Church, and of the ultimate and glorious triumph of the truth of the Gospel, and its diffusion over the whole earth, by the power of the Holy Spirit. But, I confess, I am not without the greatest alarm, and especially for the infant branches of our Church, both European and Native, in India. This alarm springs, not from the want of able defenders of "the faith once delivered to the saints"—for the triumph, in point of argument, seems to me to be complete;* nor does it arise from want of the repeated condemnations of all the extreme opinions, by the Right Reverend the prelates and leading divines of England and Ireland—for there probably has never been an occasion, since the Reformation, when a greater unanimity of censure has appeared; but my fears spring from the fatal tendencies of the system as it has gone on developing itself,—from the course, which the leaders of it are apparently resolved to take—and from the rapidity with which the tide is carrying away for a time our younger clergy and laity.'

He then proceeds to illustrate these *three* very comprehensive and ominous grounds of fear. We cannot refrain from giving the extract to our readers; and, indeed, we think we shall better consult the object we have in view on this occasion, by giving a pretty accurate idea of the Introduction, than by attempting anything like a syllabus of the deeply interesting, but very extensive Charge which follows, and to which we confidently refer those of our readers who may be inclined to demand *proof* of what may possibly seem, to some of them, presented in these extracts chiefly in the form of *assertion*. It is our limited space alone which leads us even to *appear* to substitute the latter for the former. But we proceed with the Bishop's words:—

'For what is the tendency of the system up to the very hour I am writing,

* 'It would be unpardonable in me not to acknowledge here the eminent services rendered to the cause of truth, by the Rev. W. Goode, in his masterly and learned, and most conclusive work on the Divine Rule of Faith and Practice.'

but an increased approximation to all the corruptions and superstitions of Papal Rome—so that even her idolatrous offices are being republished for the use of our Protestant people? And what are the leaders doing? Do they retract? do they admit frankly the admonitions of the Bishops? Nothing of the kind. They stop, indeed, one series of publications at the request of a Diocesan, but immediately replace it by others equally obnoxious: they turn aside all the condemnations in the Charges of different prelates, by affecting to consider them as founded on mistake: they pervert the terms of commendation in which their learning, their motives, and the incidental good which they may have done in awakening attention to matters of discipline have been spoken of, into an acquiescence in their doctrine.

‘Lastly, they are now crying out for peace, and a season of tranquillity, in order that the several parties may understand one another—that is, after having thrown the whole Church into confusion, and having told us, that a decisive struggle is being now waged between two sets of principles, and that they are prepared to go all lengths in their efforts to “unprotestantize” our Church, they quietly ask for peace, and beg us to leave them to the prosecution of their avowed enterprize undisturbed.

‘In the mean time, they boast in no measured language of the wide diffusion of their system, by all kinds of instruments and in every sort of way, and amongst all classes of our population.’

Having thus plainly and forcibly stated the actual facts of the case, the Bishop proceeds to cheer us, with the encouraging conviction of his own mind, on the future prospects of the Church as it respects this pestilential heresy,—

‘Still my hopes prevail. God will surely vindicate His truth, if we do but stand firm in this hour of our Church’s temptation.

‘Never was any cause more truly that of Christ and the Gospel. Never was any cause more truly that of the glorious Reformation of the sixteenth century.’

Into his more full explanation of the grounds of this cheering conviction, we cannot enter, save only to quote the following brief passage which illustrates still more forcibly, the view taken, by this excellent Bishop, of the fearful nature of the errors on which he treats,

‘. . . Protestant England will never renounce her first principles of pure religion, out of a misplaced admiration of the zeal or talents of a party of young, and mistaken—I was going to say infatuated—theologians.

‘In India, my firm persuasion is, that if this system should go on, we are lost as a Protestant Church, that is, we are lost altogether.

‘But my belief is, that it will not go on in India. . . . I rely on the mercy and grace of Christ, for the maintenance of the truth of His gospel.’

Bishop Wilson then proceeds to the refutation of objections that might be made against his statements. Speaking of evils which confessedly exist more or less, in the Protestant Reformed Church, and for which it has been imagined that Puseyism might afford a remedy, he says;

‘These evils have, I apprehend, led many to regard for a time with favour the system which seemed to be a remedy for them.

‘But it is no remedy. It opens a new disease. Truth, not opposite error, must be our defence. The remedy is the faithful preaching of the gospel of Christ, connected with just views of Church order, and of the sacraments and other means of instruction, based on the capital doctrines of the gospel, as they are set forth by the inspired apostles.’

In the CHARGE itself, from the Dedication of which we have rather copiously extracted, the Bishop touches, at the commencement, on subjects

connected with the Indian Church Establishment in general. He then proceeds to the particular consideration of matters more immediately concerning his own diocese. After this, he notices what he terms the most important subject of Christian Missions. In doing so, he presents us with views of the blessed effects which may be expected to result, and which actually do result from these Missions, that cannot fail deeply to interest the truly christian mind, which earnestly desires the spiritual welfare of its fellow-creatures throughout the world at large. He then 'offers suggestions to encourage both chaplains and missionaries in their arduous but honourable work in the several dioceses in India.' Very valuable matter is contained in this portion of the Charge. We cannot help extracting the Bishop's notice of a novel sect lately sprung up in the Church, which we think is as just as it is forcibly stated.

'Upon the pretences, then, of those who are termed "the Plymouth brethren," I cannot conceal my judgment that they manifest the most deplorable ignorance, conceit, and presumption. They overturn at once all order, all churches, all sacraments, all means of grace, the very perpetuity of the moral law itself. This wildness is of the same character with that of Carolstadt at the period of the Reformation, and of some of the English sects at the time of Cromwell. Under the name of Spirit, they deify Self. Claiming the Bible as their only rule, they substitute their ignorant perversions of its meaning. Pretending to forsake the spirit of the world, they neglect the obvious means appointed by the mercy of God for the salvation of mankind. Affecting an equality of rank, they prepare for the enormous evils of social anarchy. Calling themselves brethren, they condemn and depreciate the holiest characters, if not following with them. But such folly is evanescent. It generally exhausts itself in the age which gave it birth. Some dreadful heresy is generated, and our people return to the good old way.'

'We see in the troublous period of the English Commonwealth, when the clergy were silenced, the Churches profaned, and the Common Prayer interdicted, how the dark clouds of error and heresy chased each other in rapid succession, till the whole nation sighed again for their National Church. Man, being as he is, must have a Church. Christianity without order and authority is a dream, an enthusiasm, a desolation.'

Having treated on other matters which have a most important bearing on the proper conduct of the Ministry of the Church, the Bishop at length arrives at the subject touched on in the Dedication, viz., the Oxford Tract System. Feeling it to be impossible to follow him through the numerous heads under which his able and systematic exposure of this system is arranged; we shall content ourselves with quoting his introductory paragraph, inclusive of the *general* division of the subject. For the rest we must refer our readers to the Charge itself.

'If I cannot allow, with many, that the early series of their Tracts was of a salutary tendency, or that their subsequent efforts have been in the right line, or that they have, on the whole, strengthened the outworks of our Church, it is because I arraign their entire system of a tendency to sap the gospel of Christ; because I charge them with having taken the Church by surprise, and having long and cautiously concealed their ultimate views; and because I accuse them of making tradition, written and unwritten, as the joint Rule of Faith in the sense of controlling the meaning of Scripture, the sandy foundation on which their whole fabric is reared. To shew the full danger of this, I know not that I can pursue a clearer method, than by pointing out:—

'I. In what respects this new system wears, in its general features, a different aspect from the Gospel as revealed in the New Testament.

'II. How it is actually destructive, by implication, of the several doctrines of the Gospel itself.

'III. The event to which we may be certain that the whole is hastening, from its assimilation to the principles and progress of Popery.'

It will be readily perceived that these heads supply ample opportunity for unfolding the whole fatal system in all its bearings. We must content ourselves however, with one or two brief extracts on isolated points which seem well worthy attention.

Speaking of the *manner in which the Roman Catholic and Tractarian systems are defended*, he says,

'Our Tract-writers, like the Jesuits,—possessed of fine talents, learned, masters of style, practiced in debate,—constantly resort to distinctions, when in danger of being confuted, explain away every particular expression, appeal to the sound parts of their tenets, elude, omit, escape, multiply imperfect quotations, and at last complain, as the Jesuits have done for three centuries, that they are not understood by their opponents. Every body understands them, except themselves. Theologians of every Church, every school of divinity, every country, every colour of sentiment, every section, every party, have the same view of the matter of fact, that such and such are their tenets : yet, still they themselves complain of misrepresentations ; and appeal to certain sentences, which may easily be found in their ambiguous writings, in support of their declaration.'

Who that knows anything of Puseyism and Puseyites, cannot vouch for the truth of this ! On the subject of the controversy which has so long been carrying on against Tractarian error, the Bishop says ;

'Indeed I would venture to impose SILENCE in India so far as I have the power, both as to personal controversy and as to the discussion of the question generally on all my Reverend Brethren, unless when an evident necessity may urge. Enough has been said and written. Stand still now, and see the salvation of God. The real and effectual remedy for all these errors is with God. It is not so much argument which we want, as grace—the secret, gentle effusion of grace, upon all our hearts. This will give us a riper knowledge of the Bible, a firmer grasp of the capital doctrines of the Gospel, a more full apprehension of the person and glory of Christ, a deeper sense of the evil of sin, a warmer love to God and man, a more holy spirit of abstraction from the world, and a more fervent temper of prayer, and communion with God.'

Whether or not the Bishop is right in his injunction of silence, we presume not to decide. He may have, and doubtless has, reasons for it, with which we are not fully acquainted, and on which, therefore, it is out of our power, even if it were within our province, to form an opinion. But as to the grand remedy for the evil which he so beautifully alludes to ; we think there can hardly be a doubt on the mind of any sincere Christian. How many controversies would be put a stop to, if larger measures of divine grace were sought for and attained, by the agency of humble faith and fervent prayer. If we are, in any measure stirred up, by this truly Christian Bishop's exhortation, to such a mode of conduct, we are sure that he would cordially agree with us in thinking that 'his labour has not been in vain in the Lord.'

Several Appendices, on TRADITION, JUSTIFICATION and other important subjects, conclude the work : but it is not our intention to dwell upon them on this occasion. We pass on to notice,

II. Bishop M'Ilvaine's Charge on THE CHIEF DANGER OF THE CHURCH IN THESE TIMES.

The Bishop of Ohio's volume on Justification, already alluded to, is mentioned by Bishop Wilson in the following terms of cordial approbation.

'Thank God, our Church has found a noble defender as to this vital point, in a prelate of a sister communion, whom I mention with the honour due to him,—Bishop M'Ilvaine.'

Such, we believe, is the opinion pretty generally entertained by sound Scriptural Churchmen, of the American Prelate's judicious and argumentative volume. We are convinced that every impartial reader who carefully peruses the Charge before us, will think that it is well worthy of the Author of the volume already alluded to, both as respects the vigour of the style, and the importance of the matter contained in its pages.

In the commencement of his Charge, Bishop M'Ilvaine, speaking of the position now occupied by this controversy in the public mind, says ;

'The concentration of almost all questions of religious interest upon the great points involved in this system; the standing aside of almost all other forms of theological controversy till the issues of this be determined; the room devoted to the subject in the Charges of Bishops of the Church of England; the excitement of the public mind with regard to it, as evinced in all the religions, and in so many of the merely literary or political publications of the day; yea, the whole aspect of the literature of the age, attests the truth of what the Lord's faithful watchman on the towers of the Church in India declares, that the controversy connected with the Tractarian movement is 'the most momentous struggle, in which our Church has been engaged since the period of the blessed Reformation.' It is precisely and avowedly the same struggle as that of the Reformation. The object of the one side, is boastfully published to '*unprotestantize*' the Church—to get back what the Reformation drove away. The main difference of circumstance is, that the Reformers contended with Romanism in its dotage, with all its horrible corruption of morals around it to shame it; with all Europe groaning under its oppression, and with all its poetic associations of antiquity drowned in the practical consciousness of its iniquity. The contest is now with Romanism revived in its early youthfulness. The old root of Rome, dead at the top, has thrown up in the midst of us a youthful sapling, vigorous, aspiring, full of life, "heady, high-minded." It is already a great tree. I believe most solemnly, that, under this new shape, we have a revival of antichristian heresy and opposition to "the truth as it is in Jesus," which cannot be dreaded too seriously, or resisted too earnestly. There is no controversy of these times comparable with this. We have important controversies about the polity of the Church; this is about the very life of the gospel. We have questions about the walls and courts of the temple; this is for the possession of the ark and the mercy-seat. We have difference of opinion about this or that particular doctrine, while essentially agreeing in the main system. Here we have a difference about the whole system of faith, from fundamental principle, to minutest inference. Should we yield the ground, nothing would be unchanged, either in its nature, its application, its relative position, or in the basis on which it would rest. Even the Atonement, though retained, would be put back from front to rear; from its bold exhibition, as a city of refuge set on a hill, to that of its ancient type, the brazen serpent, after it had done its work, and was put out of sight as useless. Even the doctrine of the Trinity, though left as the Church of Rome has left it, untouched in substance,

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would be moved from its broad basis of proof in the Scriptures, and set upon the support of man's tradition.

'In a word the controversy is for Christianity. And with this most serious belief, dear brethren, I cannot but claim your attention while I endeavour, in this discourse, to protect my diocese from the evils with which our whole Church is threatened. I know you are already sensible that there is great evil in the system of divinity alluded to. I wish to make you sensible that it is nothing but evil. I know you think it ought to be feared and opposed. I wish to make you duly sensible with what solemnity, watchfulness, and prayerfulness, it should be feared, and with what uncompromising firmness, what patient zeal, what decided manifestation of the truth, it should be continually opposed.'

We have in this case, as in that of the Bishop of Calcutta's Charge, extracted mainly from the introductory portion, as most clearly conveying the decided sentiments of the Author on the subject in hand. For ample *proof* of the truth of all that is stated, we confidently refer to the Charge itself.

We cannot refrain from inquiring, also, of those of our Evangelical brethren who, as Bishop Wilson observes—'as lovers of peace often do, have thought that too much importance has been given to these controversies,'—what is their opinion of *such* statements proceeding from *such* authorities? Do they think these Bishops incapable of forming a correct judgment on these subjects? Do they believe them to be still ignorant of the facts of the case? Do they distrust their sincerity of purpose or integrity of heart, with respect to the matter on which they have undertaken to treat? or Do they set them down as uncharitable, bigotted, and prejudiced men?

We do not believe it is possible to escape from one or other of these conclusions—assuming the premises from which they profess to start. If they will not accept any of these, the only remaining alternative is, to allow, what we believe is the undoubted truth; that they themselves are, comparatively speaking, *ignorant* of the matters in debate, or that they are led to swerve from the direct line which christian principle and judgment dictate, by the external influences brought to bear upon them. It may be unconsciously and imperceptibly that they are thus drawn aside; but we cannot refrain from asking, whether it is possible to reconcile such a mode of conduct with a faithful discharge of their ordination vows? or with "*earnestly contending for the faith once delivered to the saints?*"

In this connection we may quote two brief passages from the great Tractarian Organ—the British Critic—with which we entirely accord; and which clearly prove that these deluded men "are in their generation wiser than" too many of those who profess to be opposed to their heretical opinions. Speaking of the Bishop of Chester as the personification—if so it may be termed—of the Protestant doctrine of Justification by faith, they say:—'*The theology which the Bishop of Chester supports, and that to which the Tracts have contributed, are as opposite as light and darkness.*' We think the words literally true, and the comparison perfectly just. Possibly some of our friends who would not believe this statement from us, may believe it as proceeding from the mouths of the Tractarians themselves!

Again, with regard to the matter of what we term the affected charity, too prevalent in many quarters on this subject, the same authority declares;—'There never was, and never will be, charity in softening

down real distinctions ; open hostilities are ever a shorter road to eventual peace than hollow and suspicious alliances.'

We cordially concur with Bishop M'Ilvaine's words, after he has been delineating one of the most flagrant errors of the School ;

'The system that carries all this within it—the system that does not necessarily and instinctively revolt at all this as utterly false and vile, deserves itself to be utterly reprobated. No milder language becomes it. We have no right to speak more softly, of what must be so abominable in the sight of Him whose last charge was, "*Go preach the gospel to every creature.*"'

Again, referring to the same subject he says ;

'The whole system you see, brethren, is one of Church, instead of Christ ; priest, instead of Gospel ; concealment of truth, instead of 'manifestation of truth ;' ignorant superstition, instead of enlightened faith ; bondage, where we are promised liberty—all tending directly, to load us with whatever is odious in the worst meaning of priestcraft, in place of the free, affectionate, enlarging, elevating, and cheerful liberty of a child of God.'

With this extract we conclude, though we would gladly present our readers with others, especially on the subject of the Sacraments, Baptismal Regeneration, Apostolical Succession and kindred subjects. We believe the Bishop of Ohio's penetration with regard to this pernicious system is as deep as that of any living prelate, and we should rejoice that his sentiments should be widely propagated. A valuable Appendix on 'the Method of Economy,' and other Tractarian errors, concludes this Charge, which we again heartily recommend to the attentive perusal of our readers.

Intelligence.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

At the General Meeting, held on Tuesday, the 5th of December, 1843. John Poynder, Esq. gave the following notice of motion for the General Meeting, to be held on the 2nd of January, 1844 :—

“That it be respectfully represented to his Grace the President of the Society, that it will afford great

gratification to its members if his Grace shall see fit to recommend to the Right Reverend Prelates who are at its head, the importance of one or more of their Lordships occasionally attending the Monthly Meetings of the Society, as has been the practice from its institution until of late years.”

GOSPEL PROPAGATION SOCIETY.

REPORT FOR 1842-43.

The Society's field of labour.—The Society has now been labouring for a period of 142 years in the great work for which it was incorporated; namely, the maintenance of Religion in our Colonies, and the Propagation of the Gospel throughout those Heathen Countries which have been brought into relation with Great Britain by colonization, conquest, or commerce.

In one way or other, almost every country in the world may be said to have some claim upon the Christian Benevolence of the Society. Not only is it pledged to provide, to the extent of its means, for the spiritual wants of our vast Colonial Possessions; it is called also to send the glad tidings of Salvation to the 100,000,000 of our heathen fellow-subjects in Hindoostan, to the Buddhists of Ceylon, the Caffres of the Cape of Good Hope, and the Negroes of the Western Coast of Africa; while a great door and effectual for the entrance of the Gospel has, as we trust, recently been opened in China.

The Society's receipts for the last twelvemonth including £30,355 8s. 9d. arising from donations and annual and life subscriptions, and £35,315 6s. 3d. the result of collections by the Queen's letter, amount to £86,335 7s. 2d. Its payments during the same period make a total of £97,033 14s. 11d.

To meet the Payments of the Year the Society has sold Exchequer Bills and Stock to the amount of £12,946

18s. 9d. belonging to the General Fund, and £6825 of the Funds appropriated on Trust to Special Purposes.

Extension of the Society's Operations—Within the last few years very great exertions have been made to meet the demands which are continually coming in from every quarter. In 1837 the number of Missionaries maintained, wholly or in part, by the Society, was 177; it is now 327: and all who contribute to their support have the satisfaction of knowing that those devoted men have been made the instruments of much good, whether in maintaining the Faith among the baptized members of Christ's body, or in bringing those other sheep into His fold.

Success of Labourers.—The general tenour of the Reports from the Bishops of the several Colonial Dioceses, as well as from individual Missionaries, during the past year, is satisfactory and encouraging. The Church, amid many discouragements and difficulties, seems, under the blessing of her Divine Head, to be every where gathering strength and consistency.

Appeal.—The large addition recently made to the number of its Missionaries—150 in five years—has imposed upon the Society an annual charge considerably beyond the amount of its present income. Hitherto, the excess of expenditure has been provided for by sales of Stock; but the capital of the Society, already much reduced, will be inadequate much longer to meet these increased demands.

CHURCH MISSIONARY SOCIETY.

Inhabitants of India, and their Superstitious Opinions respecting Benares.—The Station in India where I have laboured is Benares—one of the largest cities in Hindoostan. It is situated on the banks of the Ganges, 421 miles north-west of Calcutta: its population amounts to about 500,000 souls. There are about 70,000 Mahomedans: the rest are all Hindoos. Among the Hindoos, we have about 30,000 Brahmins. Benares is therefore called the Brahminical, or the Holy City; and the Natives believe, and assert, that it is 80,000 steps nearer to heaven than any other part of the world; and that it is just in the centre of the earth. Ten miles around it they affirm to be holy ground; and whoever dies within that space, though he should have committed the sins of the whole world, is sure to go to heaven. The consequence is, that every year a great number of Natives come to Benares, and many rich men, in order to die there, and insure, as they say, a speedy entrance into heaven.

Interest excited by Proclaiming the Gospel.—The attention which we meet with in Benares, in preaching the Gospel, is great. At a mela, or religious fair, at Patna, there were a number of German Missionaries just come to the country, and not yet able to speak the language. It was in February: the heat was great, but the concourse of people immense: there were not fewer than 80,000 or 90,000 assembled. We had a large boat, in which we had our Tracts, and Books, and clothes; and we went among the people. At seven o'clock I found my Tracts distributed, and I therefore returned to the boat for more. I found a number of people surrounding it. I addressed them; and had scarcely spoken half

an hour, when I found a concourse of people surrounding the boat, as far as my voice could be heard: if I say that there were upward of 3000, I do not at all exaggerate. Having spoken for an hour and a half, as loud as I possibly could, a Missionary came to relieve me. He took up a Tract, and began to read to the people, and we then went on alternately. A third Missionary came, and he likewise commenced speaking and reading to the people. When he had gone on till about twelve o'clock, I said to the people, "Now you must go: we can speak no more, for we are tired: we will go in and lie down." The people said, "Do so." We had scarcely been in half an hour, when I heard a noise: I looked up, and saw two men coming in. I asked them what they wanted; and they said, after some apology, "O, sirs, the people outside send us in: they think you have slept long enough: you might come out again, and preach to them, and tell them more of what Jesus has done for them." What could we do after such an invitation? We went out, and continued speaking till four in the afternoon. Next day, from six o'clock till four in the afternoon, we found the same number of people, and almost the same persons, again surrounding the boat, some standing up to the loins in water, listening to the glad tidings of Salvation.

The way in which we preach the Gospel is different from that in which a Minister has to address Christians in this country. Our hearers are not always very quiet: now and then they make objections while we speak. However, we generally find that they follow us in our preaching, and listen with the greatest attention to what we have to say.

BRITISH AND FOREIGN BIBLE SOCIETY.

FROM J. BACON, ESQ.

'Mount Radford, Exeter, Nov. 17, 1843.—ONE of the two visitations into which Devonshire is divided being assigned to me this autumn, I commenced Oct. 3, at Milbrook, three

miles across the Hamoaze from Devonport. It was cheering at this place to witness the smiling faces of the same friends I had the pleasure of meeting five years ago, when alone: twelve years ago, when companion to our late revered friend, the

Rev. Joseph Hughes; and some who were present twenty-two years back, when I had the pleasure to attend with our dear friend Dr. Steinkopff. If here and there we discover that some few have forsaken their first love to the sacred cause of our Society, it is animating to meet again with those whose zeal is unabated, although the charm of novelty has subsided. The attendance and the tone of this Meeting were excellent.

'At Devonport, the weather was unfavourable; yet we had the large Town-hall two-thirds filled.

'At Saltash I recognised some old and steady friends of the Society: but some have "not continued, by reason of death." Much feeling was elicited at the loss of the late Admiral Sir James Hillier, and other zealous and decided friends of the Society. The collection here exceeded that of last year.

'At Tavistock, the Hall was crowded, though the wet weather still continued. Great attention and lively interest characterised the Meeting: the Collection, one-third more than that of last year. This Auxiliary is manifestly reviving. Last year they had not sent any Free Subscription to the Parent Society, but this year they expect to transmit 40*l*.

'Hatherleigh is one of our healthy

and valuable Branches. It has the countenance of the Rev. S. Field, vicar of the parish, who presided at the Meeting, and advocated the cause of the Society with much acceptance and effect. The Report made honourable mention of a lady who is assiduous in collecting Free Subscriptions; and stated, that the children of the Sunday Schools are in the habit of willingly contributing their weekly pence and half-pence to the Bible Society. Another individual deserves also honourable mention, as fulfilling the common adage, "Where there is a will, there is a way." I refer to their very active and efficient Secretary—terms deservedly applied to a person, once a soldier, and who lost both his hands in the service. The Report however—not only superior in its orthography but in its penmanship—was written by this worthy man, who, I discovered, was always on the watch for promoting the cause of the Society by every means in his power. This Branch distributed, during the last year, 480 copies of the Scriptures; being 190 copies more than those of any preceding year. This comparatively small town and its neighbourhood have owed to the Bible Society altogether a distribution of 2110 copies of the Scriptures.'

Register of Events.

THE STATE TRIALS in Ireland constitute the great object of political interest, to which public attention is at present directed. O'Connell and his friends have succeeded in postponing further proceedings, until the 15th of January. This concession has been made by the Attorney General, who has, doubtless, displayed his wisdom in yielding so far to the procrastinating tactics of the conspirators. All pretence of undue haste, or unfairness of any kind, has thus been taken from them; and, if a conviction is obtained, it must be allowed by all to proceed from the administration of the strictest equity, combined with the purest justice. Many things, however, connected with the witnesses, juries, and other parties concerned, render the result extremely doubtful. One of the conspirators has been removed by death, and it has been stated, on private authority, that O'Connell is himself far from well. But whether his ailments are physical or mental, or a combination of both, 'this deponent sayeth not'!

In the mean-time, the condition of that unhappy country is somewhat improved. The leaders being impeached, the followers are naturally intimidated. O'Connell pleading at the bar of a court of justice, and O'Connell figuring in an Irish parliament, in College Green, are spectacles

which cannot but present somewhat of a contrast to his most deluded followers! especially when the former has taken place at exactly the period when the latter was so confidently promised! The lamentation,—‘how fallen, how changed!’ can hardly fail to present itself to their minds. The danger of an immediate outbreak seems to have passed over, but isolated attacks upon obnoxious individuals are more than ever dreaded. In many places, the Protestants—laity as well as clergy—are constrained to keep their dwellings in a state of blockade, to ensure any measure of safety to their persons from the infatuated dupes of Popish delusion!

We fear that, among the political dissenters, too much sympathy is to be found, with the audacious instigator of all this system of disturbance and delusion. We hear, with unmingled disgust, of a letter being read in the Conciliation Hall, at Dublin, from Mr. J. E. Giles, baptist minister, forwarding an address from the Leeds National Universal Suffrage Association, declaring the indignation of that body at the government prosecution! and of the thanks of the Association having been moved by O’Connell to Mr. Giles and the Leeds suffragists!

It is stated with confidence, that it is the intention of certain parties, during the next session of parliament, to move for a state provision, for the bishops and priests of the apostate Church of Rome! We are willing to hope such an enormity can scarcely be proposed, much less perpetrated, in Protestant England. On this subject we shall, at present, add no more, than to observe that, supposing the bare possibility of such a measure being carried, Lord Eldon’s prophecy, that ‘the Sun of England’s glory would be set on the admission of Romanists to political power,’ will be receiving an earlier and more shocking fulfilment, than either he or the most gloomy prognosticators of evil could have imagined!

We rejoice to find that vigorous measures are at length taking by the Foreign Secretary, for the liberation of DR. KALEY, who has been confined in the common prison of Funchal, since July last, for his zealous endeavours to promote the spiritual welfare of the benighted inhabitants of Madeira! This is another eminent instance of the persecuting malice of the Romish Church. Contrary to the express terms of the treaty between England and Portugal, this excellent man has been ensnared into the hands of his Popish adversaries, and, amidst heavy disease and discomfort, been compelled to while away nearly *six months* in a common prison—bail being refused—for no imaginable crime! LORD ABERDEN seems at length to be effectually roused to vindicate the rights of England, and of her much abused and long neglected subject. We trust his zealous determination may speedily triumph over the scandalous apathy of false friends, and the infamous treachery of avowed enemies; and that this indefatigable servant of God may forthwith be ‘delivered from the mouth of the lion,’ and ‘his feet set in a large place,’ that he may once more proclaim ‘the unsearchable riches of Christ’ to his deluded and perishing fellow-creatures, held in the appalling thralldom of the apostate Church of Rome.

The TRACTARIAN disturbances in the Church of England, still continue in unabated activity. Fresh modes of demonstrating their fatal principles are perpetually resorted to by these deluded men. Mr. Dodsworth proposed to censure a Tract, by the Bishop of Chester, on the doctrine of ‘Justification by faith,’ which had been placed on the list of the Christian Knowledge Society. The subject was discussed, at the last Monthly Meeting, on the 5th of December. The motion of Mr. D. involved a censure of the *five* episcopal referees, whose ordeal the tract had passed through before being admitted into the Society’s list! Though it is only usual for thirty or forty members to attend this meeting, about three hundred were present on the occasion alluded to. Of these, from twenty-seven to thirty hands were held up for Mr. D’s motion, and the rest against it! We trust this ignominious defeat will render Mr. D. rather more careful how he essays to attack so justly esteemed a prelate, as Bishop Sumner, of whom

the Premier of England has declared, that 'he knew no terms in which adequately to express his admiration of the character and conduct of the Bishop of Chester.'

Another clergyman—the Rev. J. Craig, Vicar of All Saints, Leamington, has adopted a still more extraordinary way of evincing his respect for episcopacy. At a meeting of the Church Pastoral Aid Society, lately held in that place, the Bishop of Worcester occupied the chair, and the Dean of Salisbury, the Archdeacon of Coventry, and several other clergymen were on the platform. Mr. Craig several times disturbed the proceedings of the meeting, inquiring the name and diocese of the Secretary who was speaking,—the Rev. J. H. Field; and asserting that the Bishops of Exeter and Salisbury had requested him (Mr. C.) to inform them of any clergy who came from their dioceses to speak at meetings, in Mr. C.'s parish, against his will. Having obtained the requisite information, he proceeded to complain bitterly of the conduct of his diocesan—who was in the chair—and even threatened the Bishop in the following terms:—'I shall certainly complain to a higher power, and sure I am, it will be greatly to your Lordship's disadvantage!' His Lordship, after a becoming rebuke of this extraordinary impertinence, said; 'with regard to the Church Pastoral Aid Society in particular, I shall always feel a peculiar pleasure in supporting its interests, because I believe it to be conducive to the glory of God, the spiritual welfare of the people, and the interests of the established Church.'

His Lordship further added, that 'Mr. C. was very much mistaken, if he thought that he had the power of putting down such meetings, and that he was assuming a great deal more than he had any right to, if he imagined they could not be held without his permission.'

The most amusing part of the whole is, that the Bishop of Exeter has since addressed a letter to the Editor of the Times, stating, that he did not even know that there was such an individual as Mr. Craig: much less did he give him any such commission as he stated himself to have received! This is a more remarkable exemplification of the system of 'economy,' than we should have given credit for, even to Puseyites! The whole transaction is very marvellous, and reminds us of the conduct of the Rev. Josiah Thomas, when insulting the Bishop of Gloucester, at the formation of a Church Missionary Association at Bath in 1817—as detailed in our Religious Intelligencer for January 1818—and of the similar conduct of Dr. Hook to his diocesan—the excellent Bishop Ryder—at Coventry, a few years ago. From these instances we may augur somewhat of the tyranny which would be exercised by the Tractarian school, could they accomplish their much coveted objects in the Church.

The parishioners of GREAT ILFORD, in Essex, have held another meeting. A long letter was read from the Bishop of London, in reply to the memorial presented to him, with respect to the various changes effected, and antics practised by a young Puseyite Curate. The Bishop partly blames, and partly extenuates the Curate's conduct: decidedly reprehending, however, a mischievous sermon preached by him on the Eucharist. The Vicar entirely refuses to give up the obnoxious practice of the renewed weekly offertory. The people remain totally dissatisfied; and thus, for the most trifling matters of obsolete rubrical discipline, injudiciously revived, dissension and dissatisfaction are kept up in this, as in many other parishes, of our distracted country!

The Clerical DECLARATION and PROTEST against Puseyism, has now received nearly 2000 signatures, although it has, as yet, been only circulated in a private manner. The LAY ADDRESS to the University of Oxford is believed to have been signed by upwards of 10,000 persons, among whom are many noblemen and other distinguished individuals. It has been presented to the authorities of Oxford, and, we doubt not, will be very beneficial in its results.



LUTTERWORTH CHURCH, LEICESTERSHIRE.

THE CHRISTIAN GUARDIAN,

AND

CHURCH OF ENGLAND MAGAZINE.

FEBRUARY, 1844.

“MEMORIALS OF THE ENGLISH MARTYRS.”

No. II.

Lutterworth.

WYCLIFFE.

A MILD spring morning had succeeded to the cold deep gloom of night. Broken clouds were scattered here and there over the clear sky, but the rising sun spread the radiance and the glow of its glorious beams over the whole broad expanse, steeping the nearer clouds in a flood of golden light, and flushing the more distant with rosy lustre; and pouring down its brilliant rays over a truly English landscape. Pastures were there, clothing the sloping hills with lawns of richest verdure, some sprinkled over with cowslips, others yellow with buttercups; hedgerows of vivid green, whence the milk-white flowers of the hawthorn filled the air with perfume: a little stream winding its silvery way through the meadows of the valley—the tender haze of morning still hovering over its glassy surface. A soft and genial shower was just over, and the glittering rain-drops trembled upon the leaves and springing grass, while the freshened earth gave forth that balmy smell which rises after gentle rain. All was green, and fresh, and sparkling with the warm and golden sunshine.

The last traces of a long winter, seemed on that morning to have passed quite away. There was no touch of the cold cutting east, or the sharp north, in the soft playful breeze: no marks of wintry barrenness upon the ground: the humbler plants in every bank were pushing forth their bright green shoots, or unfolding their leaf-buds, or opening their tinted blossoms to the sun. Even the grey branches of the backward ash were hung with foliage. The bees were groping .

1844.

and murmuring in the bells of the cowslips: butterflies in constant motion upon the buttercups of the meadows, and in the branches of the ash tree a goldfinch was fluttering its bright wings, and warbling forth its sweet and merry song. Every sight that met the eye, and every sound that fell upon the ear seemed to speak one language: night is gone, and winter is past. It was a scene, and a season, and a morning such as Chaucer, nature's true poet, would have painted with words breathing of the sweetness and freshness of the morning air. It brought to mind his lovely Fable of the Flower and the Leaf, and his description of the morning hour.

'When sweetest showers of rain descending soft
Had caused the ground full many a time and oft
To breathe around a fresh and wholesome air,
And every dewy plain was clothed fair
With newest green, and bright and little flowers
Sprung here and there in every field and mead;
So very good and wholesome be the showers,
That they renew whate'er was old and dead
In winter time, and out of every seed
Bursteth the herb, so that each living wight
In this fresh season waxeth glad and light.'

But higher thoughts than those which brought to mind Chaucer's description of a gladsome spring morning were linked with that spot. From the field-path which crossed those soft green pastures, the eye passed onward over the little stream, to the quiet country town upon the slope of the opposite hill. The mass of houses where the slant sunbeams glanced upon many a window pane, was Lutterworth, and the tower of the venerable Church which rose above the town and crowned the summit of the hill, standing forth in the full bright sunshine, and in bold relief from a dark mass of purple clouds,—that was the Church where Wycliffe preached.

The very pastures, and the still waters of the stream were the same where once that godly shepherd looked round upon the sphere which God had fixed his pastoral charge, and like the Psalmist, beheld in them the lovely types of spiritual comfort and heavenly refreshment to his flock.

Alas! the Englishman who stands shame-stricken upon the broad area of Smithfield, may well feel that the night season and its brooding darkness is best suited to the associations of that sad and memorable spot. But morning and the glad spring-season of the year accord with Lutterworth. There the men of England may bless God from the fulness of their grateful hearts, that their own countryman was called forth to take the lead in the great struggle, which then commenced in this most favored land, for God's pure word of truth, and for the faithful preaching, and the free circulation of that blessed word.

A spring morning in the quiet pastures of Lutterworth, recalled the language of a higher, holier mind than that of Chaucer. Milton in his glorious words, has given the description of the dawn of heavenly day, from the black night of ignorance and error.

'When I recall to mind at last,' he writes, 'after so many dark ages, wherein the huge, overshadowing train of error had almost swept all the stars out of the firmament of the Church; how the bright and blissful reformation (by divine power) struck through the black and settled night of ignorance and antichristian tyranny; methinks a

sovereign and reviving joy must needs rush into the bosom of him that reads or hears; and the sweet odour of the returning gospel imbathe his soul with the fragrancy of heaven. Then was the sacred Bible sought out of the dusty corners, where profane falsehood and neglect had thrown it, the schools opened, divine and human learned raked out of the embers of forgotten tongues, the princes and cities trooping apace to the new erected banner of salvation, the martyrs with the irresistible might of weakness, shaking the powers of darkness, and scorning the fiery rage of the old red dragon * * * * * and our Wycliffe's preaching, was the lamp at which all the succeeding reformers lighted their tapers.'

Lutterworth is a small Market Town in the neighbourhood of Leicester. There the Church may still be seen, where this great and early reformer of the English Church preached the Gospel of Christ crucified in its entirety and its simplicity. The very pulpit is the same from which he held forth the word of life to his people, and in the vestry is preserved the old oak chair in which according to the tradition of the place, the pastor of Lutterworth died, this with a solid table which is also said to have been his, came out of the old Rectory, when it was pulled down some forty years ago. The Church tower is a sort of land-mark in the country round, standing on the highest spot in the immediate neighbourhood.

At Lutterworth, the name of Wycliffe, is still dear to the hearts of the people. Its pastors are faithful to that great commission, which Wycliffe first opened there. Time was, said one—then preaching in that hallowed pulpit on the occasion of the putting up of a monument to the memory of Wycliffe in Lutterworth.—'Time was when the name we meet to honour, was the very bye-word of scorn; when they who avowed regard for it were hunted for their lives; when the books which are now preserved in libraries, as the most sacred of their treasures were denounced as containing deadly poison; when the men who retained them after warning were committed to the flames. And now this man takes his place in the very first ranks of the world's benefactors: after the lapse of four centuries and a half, his memory as fresh as ever; the very children in our cottages are taught to love their native place the better, because it was once his home, and afforded him a grave, and the simple announcement that we desire to *thank God for that which he wrought*, becomes a rallying cry for a whole neighbourhood.'

To all who venerate the great name of Wycliffe, I would recommend that eloquent Sermon,* as a clear and admirable digest of the Life and Doctrines of Wycliffe, well worthy of the cause of which the reformer was the meek but dauntless champion, and of the man whose memory the hearers of that Sermon met to honour!

'A few years ago,' he writes to me, 'we erected a monument to the Memory of Wycliffe, with the assistance of many persons, bishops, judges, and others elsewhere, consisting of a bold relief, representing Wycliffe preaching from the open Bible to a group of attentive listeners, while on

* A Sermon preached in Lutterworth Church, on Wednesday, Dec. 20, 1837, upon occasion of the erection of a monument to the Memory of Wycliffe. By the Rev. J. H. Gurney, M. A., Curate of Lutterworth.—Published by Hamilton and Adams, London.

the opposite side two friars are looking fearful things at the plain-speaking parson. It was executed by Westmacott, Jun. The inscription is from the pen of the Rev. M. Le Bas :

SACRED
TO THE MEMORY OF
JOHN WICLIF,

THE EARLIEST CHAMPION OF ECCLESIASTICAL REFORMATION IN ENGLAND.

HE WAS BORN, A.D. 1324 ;

PRESENTED TO THE RECTORY OF LUTTERWORTH, A.D. 1375,

WHERE HE DIED ON THE 31ST OF DECEMBER, 1384.

At Oxford, he acquired not only the fame of a consummate School-man, but the far more glorious title of 'Evangelic Doctor.' His life was one impetuous struggle against the encroachments and corruptions of the Papal Court, and the impostures of its devoted Auxiliaries, the mendicant fraternities. His labours in the cause of Scriptural truth were crowned with one immortal achievement, his translation of the Bible into English tongue. This mighty work drew on him, indeed, the bitter hatred of all who were making merchandize of the popular credulity and ignorance ; but he found an abundant reward in the blessings of his countrymen of every rank and age, to whom he unfolded the words of eternal life.

His mortal remains were buried near this spot ; but they were not allowed to rest in peace. After the lapse of many years, they were dragged from the grave, and committed to the flames ; and his ashes were cast into the waters of the adjoining stream.*

Most heartily do I respond to the recommendation of the Rev. Edward Bickersteth,† 'Let EACH PLACE WHERE THE MARTYRS SUFFERED RAISE A LASTING MEMORIAL, to shew their children, and lead them to inquire into the principles and actions of those to whom under God, we are so deeply indebted for our present privileges and blessings,—an Ebenezer of help which may strengthen us on holding fast the lively truths of God's word.'

Here then it was, in this quiet fold, that that faithful servant of Christ, John Wycliffe proved so good a shepherd to the flock which his master had committed to his charge. Those who had seen him only in this retired country town, meekly adorning in his daily practice, the heavenly doctrine which he set forth in such good old saxon English on the Sunday, so that he might be understood of the plain people to whom he preached—those that had heard him simplifying after the gospel plan of glorious plainness the eternal truths of God's word to the lowliest of his flock, sitting beside the bed of the sick and the dying, and pleading with them for their perishing souls from the word of inspiration, in their native tongue, and thus becoming to the most unlettered peasant, an ambassador for Christ ; and then kneeling in

* In speaking of the Pastors of Lutterworth I must not forget to mention that this parish was the sphere of the ministry of that truly 'Gospel Doctor,' Bishop Ryder, almost from the time of his taking holy orders, till he was made Bishop of Gloucester.

† See his preface to the English Martyrology.—Published by Seeleys.

prayer, and pleading meekly for a blessing on the words which he had spoken—those that had seen him there and then, might never have supposed, that in that ‘poor parson of a country town,’ they beheld the skilful doctor of the schools, unrivalled in scholastic divinity, and able to vanquish in argument the most renowned scholars of his times. Thus Fuller speaks of his residence in Oxford. ‘As for this our Wycliffe, history at the very first, meets with him a man full grown, yea, a graduate of Merton College in Oxford. The fruitful soil of his natural parts he had industriously improved by acquired knowledge, not only skilled in the fashionable acts of that age, and in that abstruse, crabbed, divinity, all whose fruit is thorns, but also well versed in the Scriptures; a rare accomplishment in those days. His public acts in the schools he kept with great approbation, though the echo of his popular applause sounded the alarum to awaken the envy of his enemies against him.’

‘The faculties of this eminent scholar were surrendered to the cold occupation of legal enquiries, and to that world of subtle questions which had been created by the schoolmen. But a complete knowledge of the ground and tactics of the enemy was not to be obtained at less hazard, or at less cost; and such pursuits would enable Wycliffe to unite serenity with ardour, and profound caution with daring enterprise.’* Seven years he lived in Oxford, filling a professor’s chair during the week, and a preacher’s pulpit on the Sunday. ‘On the week-days,’ says Fuller, ‘in the schools proving to the learned what he meant to preach, and on the Lord’s day, preaching in the pulpit what he had learned before, not unlike those builders in the second Temple, holding a sword in one hand and a trowel in the other, his disputing making his preaching to be strong, his preaching making his disputation to be plain.’

Of how great importance was such a professor, such a teacher, and such a preacher to the first University of the realm as Oxford then was, one who was a match for the most learned there in all the subtleties of Scholastic Divinity, and who was able to clear the Gospel Pearl from the heaps of rubbish, by which he found it smothered, and to hold it forth in its unsullied lustre as that one great treasure as freely offered to all, as it is really needed by all. Latin being then the common and conventional language of the scholar, the University was filled not merely by the youth of England, but by students from all parts of Europe. The mendicant friars were then swarming through the land, outwardly disavowing the luxury and avarice of the Monks, but with some right views of doctrine their teaching was generally error, their lives vicious and corrupt, they presented to imprisonment and even to death, all whom they found not of their order, ‘travelling to sow God’s word among the people,’ and while they railed at the extortions of other ecclesiastics, they scrupled not to secure by begging the same spoil for themselves. These men made use of the mighty engine of preaching to arrest the attention and captivate the affections of the people, and went everywhere preaching, but alas, not the pure Gospel of the inspired word, but the vain traditions, and absurd legends of superstition.

Wycliffe was fully persuaded of the high importance of preaching. He was admirably fitted for this glorious calling, which he followed with

* Vaughan.

such wonderful success. The crying sins of his country had drawn down not long before that time the most awful calamities from God ; a pestilence of frightful and fatal character, such as has scarcely been known in the annals of the world, ravaged every part of Europe. It had continued for two years spreading from place to place, while earthquakes succeeded one after another. And at last, the plague had reached the shores of England. Heavy rains had fallen with scarce any intermission, from June to December, and in the August of the following year the pestilence broke out at Dorchester, and raged every where with dreadful virulence.

Wycliffe had been spared in this awful visitation, and the impression made upon him by the severity and goodness of God was deep and abiding. He stood forth as one who had been saved from the heavy wrath and hot displeasure of God, to warn others out of the heartfelt conviction of his own bosom, to flee from the wrath to come,—all the advantages of knowledge and learning which the mendicants possessed, abounded in him. Above all, he was deeply versed in Holy Scripture. He was a man of prayer, and felt, to use his own words, that he ‘*needed the internal instruction of the primary teacher.*’ He knew the value of an immortal soul, and the peril of the faithless or slothful teacher. ‘There is,’ said he, ‘manslaughter of negligence or carelessness, of which God speaketh by His prophet to each curate or priest. “If thou speakest not to the people, that a wicked man keep from his evil way, he shall die in his wickedness. I shall seek his blood at thy hand.”’

Like a distinguished prelate of our Church, the present Bishop of Ossory, Wycliffe gave to preaching the first place of all the labours of the ministry. ‘Most of all’ he says, ‘is preaching of the gospel.’ Again he writes, ‘The highest service that men may attain to on earth, is to preach the word of God ; and’ he adds, ‘The church is honored most by the preaching of God’s word ; and hence this is the best service that priests may render unto God.’ Again, ‘Idleness in this office is to the Church its greatest injury, producing most the children of the fiend and sending them to his court * * * * * therefore preaching, if it be well done, is the best of all.’

Who can wonder that such a man was a powerful and most successful preacher, as Chaucer doubtless said of him.

‘He was a learned man, also a clerk,
That Christ’s gospel truly would preach
His parishioners devoutly would he teach.’

The influence of his learning, his truth, his wisdom, his knowledge of God’s word, and his plain and eloquent preaching was felt and acknowledged throughout the length and breadth of the land.

Simon de Islip, Archbishop of Canterbury, and Primate of England ; describes him to be ‘a person on whose fidelity, circumspection and industry he confided : and he appointed him warden of Canterbury Hall, the College in Oxford, of which he was the founder, having fixed on him for that place for the honesty of his life, his laudable conversation and knowledge of letters.’

But Chaucer’s portrait is perhaps the loveliest and most faithful limning that can be given of Wycliffe, as a Clergyman of those times, and a faithful preacher of the gospel.

A good man of religion did I see,
 And a poor parson of a town was he :
 But rich he was of holy thought and work,
 He also was a learned man, a clerk,
 And truly would Christ's holy gospel preach,
 And his parishioners devoutly teach.
 Benign he was and wondrous diligent,
 And patient when adversity was sent ;
 Such had he often proved, and loathe was he,
 To curse for tithes and ransack poverty ;
 But rather would he give, there is no doubt,
 Unto his poor parishioners about.
 Of his own substance, and his offerings too,
 His wants were humble, and his needs but few.
 Wide was his parish—houses far asunder—
 But he neglected nought for rain or thunder.
 In sickness and in grief to visit all
 The farthest in his parish, great and small :
 Always on foot, and in his hand a stave,
 This noble example to his flock he gave ;
 That first he wrought, and afterwards he taught,
 Out of the Gospel he that lesson caught,
 And this new figure added he thereto—
 That if gold rust, then what should iron do ?
 And if a priest be foul, on whom we trust,
 No wonder if an ignorant man should rust :
 And shame it is, if that a priest take keep,
 To see an obscene shepherd and clean sheep.
 Well ought a priest to all example give,
 By his pure conduct, how his sheep should live.
 He let not out his benefice for hire,
 Leaving his flock encumber'd in the mire,
 While he ran up to London, or St. Paul's,
 To seek a well paid chantery for souls ;
 Or with a loving friend his pastime hold,
 But dwelt at home and tended well his fold ;
 So that to foil the wolf he was right weary,
 He was a shepherd, and no mercenary.
 And though he holy was and virtuous,
 He was to sinful men full piteous ;
 His words were strong, but not with anger fraught,
 A love benignant he discreetly taught.
 To draw mankind to heaven by gentleness,
 And good example was his business.
 But if that any one were obstinate,
 Whether he were of high or low estate ;
 Him would he sharply check with altered mien,
 A better parson there was no where seen.
 He paid no court to pomps and reverence,
 Nor spiced his conscience at his soul's expence ;
 But Jesu's love, which owns no pride or pelf,
 He taught—but first he followed it himself.

But it was not his custom to protest against particular errors or vices. He condemned the whole system of the mendicants, both in its principles and in its practice, shewing it to be most unlike the poverty of the Lord Jesus Christ and his disciples. Yet even in the true spirit of christian liberty, he taught, that ' men ought while destroying their errors to save their persons : desiring only to bring them to that living which Christ ordained for priests.'

I cannot refrain from here giving the well known story of Wycliffe's answer to the Mendicant Friars, whose gross hypocrisy and ceaseless extorsions, he failed not to make the object of his honest indignation and severe invective even to the end of his life.

While lying worn out by his labours, and the persecutions he endured very sick upon his bed, ' certain friars came to him to counsel him, and when they had babbled much unto him as touching the Catholic Church, and of acknowledging his errors, and of the Bishop of Rome ; Wycliffe being moved with the foolishness and absurdity of their talk, with a stout stomach, setting himself upright in his bed, repeated this saying out of the Psalms, (Psalm cxviii. 17.) " I shall not die, but live, and declare the noble works of the Lord."

But the great work and achievement of John Wycliffe was, the translation of the Holy Bible into the English tongue. In that glorious volume he not only did much to * fix the language of his country to the pure Saxon English, which excels all other for force and clearness, and for simple beauty of expression; but he gave to the people of his own country the word of God, in the pure and noble language of their household circles, making the saving truths of God's blessed word plain to every Englishman in his native tongue, and by so doing, began most effectually to drain off the stagnant and unwholesome pools of human tradition, and to open the pure wells of living water, which had long been choked up by them, whose office it was to keep them ever pure and glowing; and for this great labour of love, the Popish Knighton, the unceasing and inveterate enemy of Wycliffe and his pure Bible doctrines, brought against him an accusation which is his highest praise. 'Christ delivered His gospel to the clergy and doctors of the Church, that they might administer to the laity, and to waken persons according to the state of the times and the wants of man; but this master John Wycliffe translated it out of Latin into English, and thus laid it more open to the laity, and to women who can read, than it formerly had been to the most learned of the clergy.'

The great effort of Wycliffe's life seems to have been to be good, and to do good to serve his generation of every class and condition, in every possible way,—should we not say rather to give glory to God and to do honour to God. He was very jealous for the Lord of Hosts. To the service of God and of man, he brought a commanding genius, an apostolic zeal and energy, a mind stored with learning of every kind, an unwearied perseverance and undaunted courage, above all, a heart filled with love,—that simplicity of purpose which always distinguishes a truly noble character,—and that simplicity of feeling which is inseparable from an unspoiled, or I ought rather to say a renewed heart. He who was acknowledged, even by Archbishop Arundel, to be 'a mighty clerk,' whose skill in the scholastic discipline was incomparable. He who could dissect and expose the most subtle sophistries of the schools, and reason and triumph with the tongue of the learned, whose 'great reputation fixed the eyes of the king and the government upon him, as the fittest person to vindicate his country from the ignominy and oppression of the papal tribute, who was dispatched among other illustrious men as the representative of her ecclesiastical interests, in the embassy to Bruges, to the sanction of whose judgment, the king and Parliament of England resorted, when they resolved that the very marrow of the realm should no longer be drained out to pamper the greediness and ambition of a foreign court; † this man could come down to the comprehension of the unlearned, speaking the pure, but homely English to which they were accustomed, with a simplicity, a tenderness, and a sweetness which is scarcely to be equalled, here is a specimen :—
'How much the higher a hill is, so much is the wind there greater;

* The Anglo Saxon which still continued to be the staple of the dialect of England was at this time saturated with Norman words, (no great number having been adopted into it since) and whilst Chaucer was labouring to fix the English tongue (its winged words) on principles of taste, amongst the courtiers and nobles, Wicliffe, perhaps even a more perfect master of it still, was establishing it yet more permanently, by knitting up into it the immortal hopes of the people at large, and stamping it in a complete translation of the Bible, with "holiness to the Lord."—*Blunt's Sketch of the Reformation in England*, p. 94.

† 'Le Bas.'

so, how much higher the life is, so much stronger is the temptation of the enemy. God playeth with his child when he suffereth him to be tempted, as a mother rises from her much beloved child, and hides herself, and leaves him alone, and suffers him to cry, Mother, mother, so that he looks about, cries and weeps for a time, and at last when the child is ready to be overset with troubles and weeping, she comes again, clasps him in her arms, and kisses him, and wipes away the tears. So our Lord suffereth his loved child to be tempted and troubled for a time, and withdraweth some of his solace and full protection, to see what his child will do; and when he is about to be overcome by temptations, then he defendeth him, and comforteth him with his grace. And therefore, when we are tempted, let us cry for the help of our Father, as a child cries after the comfort of its mother. For whoso prayeth devoutly, shall have help oft to pray, and profits much to establish the heart in God, and suffers it not to bow about, now into this, and now into that. The fiend is overcome by busy and devout prayer, and becomes as feeble and without strength to them that are strong and persevering in devout prayers. Devout prayer of a holy soul, is as sweet incense which driveth away all evil savours, and enters up by odour of sweetness into the presence of God.'

Were I giving a history of Wycliff I might speak of the extraordinary discrimination of this prodigy among men, as he undoubtedly was, in clearly perceiving and accurately defining, and most triumphantly confuting almost every error of the Church of Rome; and this in those times of spiritual darkness and thralldom. In reading also the list and the account of the views of doctrine which he held, we might almost suppose that we were reading the confession of faith of some learned and enlightened Protestant of our own day. His thorough knowledge of the Word of God is the secret that explained this most striking fact.

But we may be told that Wycliffe did not suffer in the fires of Martyrdom. Is he only a martyr, who gives his body to be burnt? Does he not also live the life of a martyr, who may be said not only by the inner conflict, common to every child of God, but by the constant expectation and peril of imminent martyrdom, to die daily. Was he not in deaths oft, over whose head a naked sword hung suspended by a single thread? And to speak with deepest reverence, was there less of the suffering of martyrdom in the mental agony of the garden of Gethsemane, than in the bodily crucifixion (speaking here only of the bodily portion of our Lord's suffering) on Mount Calvary? It is the apprehension of the mind within the man, that imparts its chief terrors to the sufferings he may be called upon to endure in the body. The fear of a surgical operation gives an excruciating poignancy to the pain inflicted on the flesh; a limb suddenly broken by a fall, or a wound inflicted unexpectedly by an unseen hand, could not as to bodily torture, be named with the amputation of the same limb by the surgeon's knife.

What was Wycliff's life for many years before his death, but one uninterrupted course of alarming peril; every step he took exposed him to fresh danger, almost every act of his public life brought him nearer to that persecution which ends in martyrdom.

He was fully aware that many of his foes were banded together to compass his death, and only waited for their opportunity to accomplish it,

but he felt no alarm, he took no precautions. He had counted the cost of his warfare, and he was prepared for the worst that man could do unto him. In his *Dialogus* he contends for the necessity of constant preparation for martyrdom. 'It is a satanical excuse,' he says in the same treatise, 'made by modern hypocrites, that it is not necessary now to suffer martyrdom, as it was in the primitive church, because now all, or the greatest part of living men, are believers, and there are no tyrants who put Christians to death; this excuse is suggested by the devil, for if the faithful would now stand firm for the law of Christ, and as His soldiers endure bravely any sufferings, they might tell the Pope, the Cardinals, the Bishops and other Prelates, how departing from the faith of the Gospel, they minister unfitly to God, and what perilous injury they commit against His people,' and he adds, 'Instead of visiting pagans, to convert them by martyrdom, let us preach constantly the law of Christ to princely prelates, martyrdom will then meet us speedily enough, if we persevere in faith and patience.'

For many years, some of the highest in rank among his own countrymen, held over him the shield of their powerful protection. John of Gaunt, Duke of Lancaster, and Lord Henry Percy stood by Wycliffe's side when called to answer for himself before the Primate of the English Church, and the bigotted and violent William Courtney, Bishop of London.

When a second time brought up before the Archbishop and the rest of the Bishops in his chapel at Lambeth, 'when all men expected he should be devoured, being brought into the Lion's den,—then it was that Sir Lewis Clifford, himself a partizan of the reformer, came into the midst of the assembly, and bringing a message from the Queen Dowager, commanding the council not to pass any final sentence against Wycliffe, while the people clamoured without for his release; and thus' says Fuller, 'his person was saved out of the hands of his enemies, as was once the doctor's namesake, and they feared the people, for all men counted *John*, that he was a prophet indeed.'

When the University of Oxford, who had before protected him from the power of the Papal Bulls, five of which had been fulminated against him, condemned his doctrines, and banished the man who was their chief ornament; the Evangelic Doctor, as he had been named among them, when he was abandoned by the Duke of Lancaster, who bade him give up his novelties, and submit quietly to his superiors; then when Wycliffe was left alone and unprotected by man—it pleased God in his wise providence, to shelter his faithful servant by the peculiar crisis of the times, the schism which took place in the Popedom. All christendom was distracted by the claims and conflicts of the rival Popes, and thus the attention of the persecuting spirits of the day was turned away for a time from the bold heretic of distant England.

And now that Wycliffe was left alone and quite unprotected, like a truly noble spirit, he neither shrank from martyrdom nor sought it. He was to be found in his proper place, in his quiet personage and parish of Lutterworth. Summoned by Pope Urban the sixth, to appear before him, and to answer for his heretical opinions at Rome, he was disabled by paralysis from undertaking so long and difficult a journey. He not only declined, however, to obey the summons, but in plainest terms, refused to acknowledge the power of the Bishop of Rome,

to summon a subject of the king of England before him. 'He protests, that if he might travel in person, he would with God's will, go to the Pope; but Christ had "needed" him, he adds, to the contrary, and to Christ's will it became, both him and the Pope to submit, unless the Pope were willing to set up openly for antichrist.'

Not long after, he was seized with palsy, in his own Church, at Lutterworth, and died in peace two days after. 'Admirable,' says Fuller in his quaint, but expressive style, 'that a hare so often hunted, with so many packs of dogs, should die at last quietly, sitting in his form.'

Forty-one years after his death, his body was taken up by the decree of the council of Constance, from its quiet resting-place in the chancel of his own parish Church. 'Parsons the Jesuit,' says Fuller, 'snarls at Mr. Fox, for counting Wycliffe a martyr in his calendar, as so far from suffering violent death, that he was never so much as imprisoned for the opinion he maintained. But the phrase may be justified in the large acceptance of the word, for *a witness of the truth*. Besides, the body of Wycliffe was martyred as to shame, though not to pain, (as far as his adversaries' cruelty could extend), being taken up and burnt many years after his death.' The ashes of the poor remains thus burnt, were thrown into the Swift, the little stream that flows close to the town of Lutterworth; 'but the Swift did convey his ashes into Avon, Avon into Severn, Severn to the narrow seas, they into the main ocean. And thus the ashes of Wycliffe are the emblem of his doctrine, which is dispersed all the world over.'

Those are not wanting who are busy to point out the faults of Wycliffe, but I may here remark that it is a great mistake which men make in judging and writing of the great Reformers of the Christian faith, to assert that the cause is the less just or righteous, because its champions are human and subject to the errors and the sins of human infirmity. Of the accusations brought against John Wycliffe, there is scarcely one which has stood the test of careful and patient sifting. And if they had been proved—what then? "We have this treasure (saith the Apostle) in earthen vessels," and he that shall endeavour to prove a pitcher of clay to be a pot of gold, will take great pains to little purpose. Who would wish to hide the faults of godly men? They that do so, forget the pattern of the Holy Scriptures, in which the inspired writers put prominently forward the faults and infirmities of God's brightest saints: the faithlessness of faithful Abraham—the artifice of Jacob, a plain man, the angry impatience of Moses, the meekest of men—the impurity of David, the man after God's own heart—the deplorable foolishness of Solomon, the wisest of men—the earthly faithlessness of the devoted and spiritual-minded John, the time-serving cowardly spirit of the dauntless Peter, and the angry and unbecoming temper of the affectionate and tender Paul. Let those therefore who wish to search out the errors and the sins of Godly Saints, return to their Bibles for a wiser and better spirit, and surely they will learn to look upon Wycliffe, and Luther, Cranmer, and Latimer, as among the holiest and noblest uninspired disciples of that blessed and most gracious Master, whom they followed at an almost infinite distance, though nearer than most other men.

CHARLES B. TAYLER.

St. Peter's, Chester.
Jan. 1844.

ON PERIODICAL LITERATURE.

(For the *Christian Guardian*.)

CONTINUED FROM PAGE 17.

As we proposed at the conclusion of our last paper, we proceed, on this occasion, with our endeavour to trace out the proper and legitimate *uses* of Periodical Literature, having already treated on the numerous and attractive *abuses* of which it so readily admits, and to which it is so frequently perverted.

In prosecuting this inquiry, we shall attempt some suggestions as to the mode in which these *uses* may be best provided for by the Conductors of Periodicals, or most certainly secured by the perusers of this species of Literature. It must be obvious to every observant mind, that the greatest variety of opinion exists with regard to the utility and value of these publications. While some absolutely devour them with a rapacity the most extraordinary, others treat them with a careless disregard; and a third party profess a decided disapprobation towards them, grounded on a conviction of their anti-intellectual tendencies.

In this, as in well-nigh every other matter, we believe there is 'a golden mean,' which, if it could be clearly pointed out and attained to, would prove that all the three parties to whom we have alluded were wrong, either in the estimate they had formed of them or in the mode of conduct they had adopted with respect to them; whether such estimate and conduct are the result of thought and observation, or spring from the want of taking the trouble to exercise either the one or the other of these qualities in connection with the matter. We feel assured that every attentive observer must be convinced, that the *very common* mode of arguing against the *use* from the *abuse*, has insinuated itself in a greater or less degree into the views entertained or the mode of conduct frequently adopted on this subject; and we are disposed to flatter ourselves with the hope that we shall be able to point out at least *some* of the advantages to be derived from such publications, and to suggest means for avoiding some of the evils too frequently arising out of them. We shall occasionally illustrate our meaning, by references to Articles or papers contained in different Periodicals now before us; or which may recur to our memory as we write. And in so doing, we may possibly place before our readers a variety of these publications, coming down from the Quarterly Review, to the 'Friendly Visitor' and 'Children's Friend'; the latter of which we consider to be *in their respective spheres*, quite as well conducted as the former.

The first question then which naturally arises in the mind is; why are these publications issued *Periodically*? or, in other words, what is the *design* of Periodical publications? the *necessity* which exists for them? and the *advantages* to be derived from them?

We have already hinted at some of the answers to be given to such queries, in dwelling on the Newspaper-press of the country; but we propose now to treat the subject more specifically, with reference mainly to Magazines and Reviews. We are quite prepared to allow that the

Articles—be they of what kind they may—which appear in such publications, should in some sense be able to ‘show cause’ why they are put forth in the pages of a Periodical, in preference to any other mode of presenting themselves to the public attention? This is easily done as respects the contents of Newspapers; how may it be made to appear with regard to Magazines and Reviews?

The first point then which we shall notice is, that

1. Periodical publication has an advantage peculiar to itself in being able successfully to put in practice the scripture maxim “*of line upon line, precept upon precept, here a little, and there a little.*” There is no doubt contained in this an advantage to which comparatively few are, to any adequate extent, alive. The Old Testament maxim is taken up and acted upon by New Testament writers also; and was doubtless well adapted to the accomplishment of the object it had in view. It proceeds on the undeniable truth, that the mind of fallen man needs perpetually rousing to a proper attention to those subjects which concern his most important interests. And if such is the case *spiritually* considered, no doubt it is so also, in an inferior sense, with regard to what bears upon his *intellectual* and *physical* well-being. If the Almighty, speaking by the voice of his prophets, under the Old Testament dispensation, and by that of his apostles under the New, made use of frequent repetition and a variety of method in inculcating upon his people, the all-important lessons he had to teach; it is obvious that such methods must be well-suited to the mental faculties and necessities of his creatures;—being made use of by Him, who, in the most exalted sense of the words, “knew what was in man,” and could adapt his teaching to the perfect knowledge thus possessed by Him.

If it be objected, that this argument bears rather upon the inculcation of religious truths, and that mainly through the agency of public preaching, we are ready to grant this in a *superior* and *primary* sense of the words. But we contend that a general maxim may incontrovertibly be drawn from the method thus adopted, which may afford us very useful practical assistance in our conduct with regard to ourselves and others. The maxim we refer to, might be thus enunciated; *whatever is to be effectually inculcated on the minds of mankind in general, must be conveyed through the agency of frequent repetition and variety of method.* We believe this maxim to hold, in its measure, with respect to everything; though rising rapidly, both in necessity and importance, as we ascend from the physical to the mental and from that to the spiritual well-being of the human race.

We may also observe, that it is constantly acted upon in inferior matters by mankind in general; and that, in more important affairs, the attempt to bring it into operation is implied in the whole machinery made use of, by superior minds, for the mental culture of others; and most of all in the efforts made for the spiritual welfare of the world at large.

As *one*, by no means ineffectual method of so operating upon others, we adduce the case of Periodical Literature. It is a system that may be, and is made use of for almost every purpose—good and bad. It is—so to speak—a machinery which, whether or no, it be worked for beneficial purposes; will assuredly be resorted to for the propagation of erroneous principles, precepts, and practices, of every conceivable description. As examples of this we need only adduce, on the one

hand, the effectual use made of it by the Tractarian School, in the promulgation of its heretical tenets; or, on the other, the zealous efforts made by the Socialists, through its agency, to propagate their infernal system. Of such, it may most truly be said, that "*they are, in their generation, wiser than the children of light.*" This will be the more evident, as we proceed with the various other advantages connected with periodical publications.

But the point on which we are treating, requires us to notice, also, the opportunity thus afforded for adapting instruction, or its opposite, to the peculiar circumstances of an individual at different times; or to the variety of characters, dispositions and talents of those for whom they are designed. Some articles may be selected as better suited to one state of the mental powers, and some to another; care being always taken, that an incongruous mixture be avoided both by the writer in his composition, and the reader in his selection. The limited time or the modicum of talents at the command of the latter, may be specially consulted and provided for, by the former; and thus profitable reading may be furnished for various classes of character who may peruse the periodicals in question. But, as we shall afterwards observe, it seems highly desirable that these distinctions should be kept within moderate limits. The grave and the gay must not be inharmoniously blended together; and the 'milk' and strong meat, must rather be sought for in different, than in the same publications. Any further remarks on this subject will come more properly under another head of this disquisition.

We proceed to observe in the next place, that

2. Periodical Literature affords a very favourable opportunity for the discussion of subjects of special importance at the *time*; and thus aids in the formation of a correct judgment with respect to them.

We refer particularly to those matters which deserve greater attention, and demand more serious and thoughtful investigation than is usually assigned to them in the columns of a Newspaper—labouring, as we before observed such publications very generally do, under the combined influence of excitement of feeling and hastiness of judgment.

It is scarcely necessary to instance any examples of the kind of topics to which we allude; or to observe that such are, of necessity, in our present condition, perpetually occurring around us. We might refer to such subjects as the Tractarian controversy—the exertions of Popery to regain its coveted ascendancy—the moral and religious education of the poor, or the mournful secession from the Established Church in Scotland—with all its melancholy accompaniments, and the lessons it is so well designed to teach.

There are few, perhaps, who will not think such subjects worthy of discussion, and still fewer who will not allow that a Magazine has advantages for the deliberate consideration of them, not possessed, to an equal extent, by the best conducted Newspaper of which our country can boast.

In this connection, we may notice also the practical improvement to be made of Providential events, of a prosperous or adverse nature; whether national, social, or individual. As an illustration of this, we would refer to the interesting and instructive manner in which the loss of the Pegasus steamer has been treated in the 'Children's Friend,' for the special benefit of that large and important class of the community,

whose moral and religious improvement is mainly contemplated by this admirably conducted and truly valuable little Periodical.

It will be obvious, that under this head are included the Obituaries, or Biographical notices of individuals more or less eminent for their devoted piety and exemplary conduct, as they walked with God in peace and equity on earth, ere they were called to dwell for ever with *Him* in heaven. And, more especially, the memorials of those whose sacred office it was that "their lips should keep knowledge," and who, by the grace of God, have "turned many away from iniquity," can scarcely fail to cause that they "being dead," even yet should speak in strains of pleasure and profit to those whom they have left behind as sojourners on earth, and stimulate them with increased zeal and alacrity to "run with patience the race set before them."

We need hardly observe, that Periodical publications afford an opportunity for presenting the case of such to far larger bodies of persons than could otherwise be put in possession of it; and that, at a period when the instructive lessons furnished by their life and death, are most likely to "sink deep into the minds" of those to whom they are best calculated, under the blessing of God, to prove savingly beneficial. If the testimony of Scripture be true, that "the memory of the just is blessed," it cannot surely be in vain that such memorials are put forth through a medium most calculated to make them generally known, at a season the best adapted for the profitable circulation of the knowledge thus conveyed.

But we turn from this subject to notice,—

3. Periodical literature as affording the most favourable opportunities for the friendly interchange of sentiment and feeling, among the Clergy or others, holding, what we hesitate not to term, the same great fundamental truths of the Gospel of Christ.

It must be obvious, that such friendly communication is attended with the most beneficial results, in the promotion of a truly christian unanimity, both of sentiment and feeling; and thus, all mutually contribute to "stablish, strengthen, settle" one another in the same harmonious scheme of doctrine and hallowed unity of practice. We scarcely know any means by which, under the present circumstances of our Church, the Apostolic injunction, "exhorting one another daily," is more likely to be extensively and beneficially complied with by her Clerical members at least.

We may add, that the most valuable suggestions, on a variety of subjects, may thus be obtained, and the most important instruction elicited. The knowledge and experience of one may be made available for the benefit of all; and while the Clergy thus mutually assist and advise one another, the Laity cannot fail, at the same time, to be "built up on their most holy faith," and to receive profit, directly and indirectly, from this interchange of feeling and experience among the members of the Clerical body,—who, though scattered far and wide in person, are thus manifested in spirit to "be of one accord, of one mind," and to be "minding the same rule, seeking the same thing;" viz.—the mutual edification of one another, and of the separate portions of "the flock of God, over the which the Holy Ghost hath made them overseers." In such a course as this may be most successfully demonstrated the truth of the words of the wise man, writing under the inspiration of the Holy Spirit of God,—“in the multitude of counsellors there is safety,” and “a word spoken in due season how good is it!”

Let it not be thought that such are ideal or Utopian schemes. We believe that the accomplishment of such purposes as these, was one great end of the establishment, 'by a Society of Clergymen,' of that very Periodical for whose pages we are, at this moment, writing; and was contemplated, also, in the first origination of another, which moves in a somewhat different orbit, though it revolves round the great centre of the same system in which the Christian Guardian would ever desire to be found fulfilling its course. We need scarcely say, that we refer to that valued cotemporary Periodical—the Christian Observer—to which we shall probably have occasion, before we conclude, to make more minute allusions.

We may observe, at the same time, also, that not only was this *end* contemplated by the Magazines of which we speak, but that, to a great extent, and for a considerable time, it was realized by the Conductors and their friends, with much benefit to a large portion of the Church of Christ. Many causes might be assigned for the retrograde movement which has, in this respect, been observable in these and similar Periodicals; some of them such as naturally arose out of the change of circumstances which time has produced in many matters connected with the Church and the country at large. For others we cannot so readily account, and we are fain to inquire of our evangelical brethren—lay or clerical—Is it *well* that thus it should be? With this question we leave the present head of our investigation, and proceed to touch on another of the advantages of Periodical Literature, which, is that—

4. Such publications afford opportunities for treating on a variety of subjects which might be mentioned, superior to what would be presented by any other mode that could be made use of.

This may have already suggested itself to our readers, and has, in fact, in a measure been implied under a previous head, where we spoke of passing occurrences of importance as affording very suitable matter for notice in a Magazine. But we would carry the idea still further. Many subjects which are of sufficient interest to be submitted to the agency of the press, do not appear of such importance as to warrant a separate publication. Possibly a few pages may suffice for an adequate notice of them, and, limited within that compass, they may be really valuable to a considerable portion of the community.

Now let us mark the difficulties with which such publication would be attended. To launch a *small pamphlet* into the ocean of literature, always flowing before the public of this country, without the recommendation of a well known author's name, and without public advertisements, would be about as hopeful a process as lowering a Cambridge Funney into the Atlantic with despatches for the Governor of Newfoundland! Both would be about equally likely to reach their destination, and effect their object. However worthy, then, be the author of the supposed publication, there is small hope of any success attending his efforts to benefit his fellow-creatures, unless he make a *volume* of his tract, and spend something like the price of an edition in advertising in the public journals!

What is the consequence of this? It is of a twofold nature. The ambitious and self-complacent author, confident of his own powers of gratifying and instructing the public, ventures upon the risk which he can frequently ill afford, and inflicts on the world one of those worth-

less productions which squander the money, and waste the time, of the few who are credulous enough to purchase or peruse it; which load the bookseller's shelves and oppress his warehouses; and which—far worse than all—tend to produce a distrust in the minds of the public, who have found their confidence abused; and thus effectually overlay, or impede the circulation of other really valuable though less obtrusive volumes. It matters not that there may be few authors who do not profit by the old adage, that 'the burnt child dreads the fire;' the population is rapidly increasing, and the race of authors seems to increase in something like a geometrical proportion. Thus an endless succession is kept up, and the current of literature flows on with a width that may appear to make amends for its want of depth; and the public, it is to be feared, are gradually learning to regard *quantity* as a much more valuable attribute than *quality* in the works which issue from the press.

The other branch of the evil will be readily anticipated. Really worthy and judicious authors, partaking largely of the modesty and diffidence with which the others are unacquainted, shrink from the fearful odds with which they must contend in coming before the public; and by degrees resolve, that themselves and their productions shall remain in that comparative obscurity, from which it requires such almost hopeless effort to emerge. They have too much sense to swell their pamphlet into a volume, and too little money to publish and advertize it, if they did.

Now to both these classes the pages of a Periodical might be extremely useful. The less hopeless of the first class might possibly be induced to take the advice of the Conductors of judicious publications of this description, and to restrain their impetuosity in rushing to the press; and there might possibly be found some Periodicals injudicious enough to afford room for the most rhapsodical productions of these self-complacent authors! By such a method of proceeding, the authors themselves might be saved much expense, and the time and money of the public spared; while the various other evils to which we have alluded might likewise be, in great measure, averted.

But to the modest and judicious author, the pages of approved Periodicals are gladly opened; and thus, without trouble or expense to himself, an appropriate channel is provided for him to convey to the public suggestions from which they may receive real benefit. A favourable opportunity, also, is afforded him, for testing his powers of authorship; and, what is, with him, of far more importance, a *considerable number of readers are thus secured to him*, whom he may address on matters which appear to him intimately connected with their temporal and spiritual welfare. And, in addition to this, we may observe, that his observations will thus be enrolled in a chronicle where they are far more likely to be preserved for future reference, than if they had been brought before the public in the isolated form of a separate pamphlet, or than they could have occupied in the columns of a more ephemeral publication.

As another advantageous use which may be, and is, to a great extent, made of Periodicals, we may mention,

5. The very favourable opportunity afforded by them for the recommendation of useful and profitable books for the perusal of the public in general, or of particular classes of the community to whom they are more especially adapted. In connection with this is also to be men-

tioned their utility in discountenancing worthless or injurious productions, and cautioning the public before their money and time have been thus fruitlessly or mischievously expended.

In noticing this subject we do not propose to enter on the minute examination of the wide field presented when we touch on those Periodicals which are wholly dedicated to the review of other works, or on the review department of Magazines not primarily designed for this purpose. We only observe, in the general, that no subject is more worthy the attention of the intelligent public, and more especially of the truly christian portion of it. Such cannot but be aware of the danger which exists at all times, but most peculiarly in this day, of books being placed in the hands of their families or those with whom they are connected, which, so far from ministering to intellectual culture, or "godly edifying," have oftentimes tendencies directly opposed to both. From the actual want of time to investigate these volumes themselves, parents or guardians of youth are frequently compelled to depend on the testimony of others, or to run imminent hazard in the choice of the works perused by those who are placed under their superintendence. Can anything then be more valuable to such, than brief but clear testimony, by competent reviewers, to the character and value, or the contrary, of the most important works which are issued from the press? May it not at once serve to guide their choice, and satisfy their minds which must otherwise be in a state of anxiety and disquietude, lest that which they had intended as food should turn out to be poison to the youthful minds to which it has been administered? or lest, perhaps, their limited resources should have been expended in the purchase of what is worse than useless as respects the purposes for which it was intended?

The only point on which they are first required to satisfy their own minds, is, that the authorities to which they are accustomed to defer in this matter should be such as are really worthy their confidence; or, in other words, that those engaged in the important task of reviewing the works of other authors, should be such as possessed of decided piety, competent ability, sound judgment, freedom from partiality, and other kindred requisites. On this matter we may touch again in an after part of this discussion. Of its importance we can hardly express too high a sense, especially in a day when Tractarian heresy, or other flagrant error, is wont to be not only infused in copious streams, but insinuated in homœopathic doses into every conceivable species of publication, calculated for the perusal of every member of the community, from the most profound disciple of science or literature, down to the humblest infant who can scarcely spell out its 'reading made easy,' or lisp its mother-tongue.

We notice as another matter of value in such publications, that,

6. Important and interesting *intelligence* may be given with respect to the proceedings of Religious Societies, or those instituted for the purposes of general benevolence, or the furtherance of literature and science—according as the case may demand, or the nature of the Periodical may seem to indicate.

This might seem, at first sight, to appear unnecessary in what we may term a *general Magazine*, when we take into account that almost every such Society of great importance and large dimensions, has its

own organs for the circulation of such intelligence, issued either at longer or shorter intervals of time. But, when we remember the very limited opportunities possessed by the public in general, for the perusal of these numerous and often lengthy productions, it cannot fail to strike us that something like a *digest* of the whole or a portion of them, in which the pith is extracted by a judicious hand, that it may be placed before the almost overburdened mind—which must otherwise reject the whole—so far from being a work of supererogation, turns out to be one of no ordinary value and importance. Those whose time and opportunities allow of their having recourse to the original stores of information, can either pass by the secondary sources unnoticed, or, perhaps more wisely, refresh their memories by an abstract of what they have already studied; and others, not so highly favoured, will thankfully welcome the modicum of useful knowledge thus presented to their minds, and adapted to their circumstances. We need scarcely remark that for such purposes as these, the pages of a Magazine present advantages which it would be vain to look for in any other species of publication.

The last point to which we shall call attention in this connection is,

7. That Periodical publications, and more especially Magazines, present very favourable opportunities for the re-production of articles of value from the works of authors of other days, which seem specially applicable to the circumstances of our own.

We need scarcely observe, that a very large majority of the readers of Magazines, have little or no means of access to standard works of by-gone days. With their authors and their contents they are alike unacquainted: and how should they be otherwise? Many of these works are too expensive for them to procure, or too voluminous for them to peruse. But, notwithstanding this, the experience and testimony of such authors, is neither beyond their capability to understand, nor their wisdom to profit by. Can a more valuable service, then, be rendered, than to present them with extracts from such authors, judiciously selected; whether as intrinsically valuable, or as rendered so by the circumstances of the times, or the parties for whose perusal they are intended and adapted? and, can any illustrative addition be made to such extracts, more likely to engage the attention and improve the mind of the reader, than a concise and well-digested biography of the authors quoted or alluded to; shewing how they steered their course amidst the shoals and quicksands of the ocean of life, ere they reached the quietude and composure of the haven of Eternity? Surely it must be allowed, that he at least who with piety and judgment accomplishes such a task, for the benefit of the *religious* public, is worthy to be compared to a 'scribe instructed into the kingdom of heaven,' whom our blessed Saviour likened unto 'an householder, which bringeth forth out of his treasure things *new* and *old*.'

Having thus, as we hope, placed before the readers of the Christian Guardian, several advantages to which we think Periodical Literature is well capable of being made, to a very considerable degree, subservient; we purpose to postpone, until another number, the concluding portion of our remarks on this subject. If spared to complete our design, we propose, on that occasion, to offer the suggestions alluded to at the commencement of this portion of our remarks, with respect both to the conductors and the perusers of Periodical Literature.

(To be continued.)

THE RETROSPECT.

"The days of the years of my pilgrimage are an hundred and thirty years : few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage."—GEN. XLVII. 9.

"YET I loved Jacob," saith the Lord by Malachi. The deep pathos of the mournful Patriarch's retrospect, can never be listened to without feeling, or felt without inducing to reflection. Why had this "loved one" been so much the least happy of the distinguished three, whom God had chosen to be a name unto himself? Was He not called the God of Jacob, as well as of Abraham and of Isaac?

Abraham's life of an hundred and three score and fifteen years, was one of extraordinary prosperity; the Lord blessed him in all that he had, and made him a blessing wherever he went, and whatever he did he made it to prosper in his hands. What he left behind when he went out from his kindred and his father's house, we know not: he took with him what was nearest to himself, Sarah his wife, and Lot his brother's son: the next in descent while he was childless. Childless though he was, it was not long, according to the then progress of human life, before he received the promise of seed as the stars for multitude, and received with it so much evidence and so much faith, it must have been to him throughout rather the enjoyment of a prolonged anticipation, than the heart-sickness of a hope delayed.

The greater trials of his life seem to have been of very brief duration: mostly prepared for by previous communications of the divine purpose in them, and always followed by increasing manifestations of God's truth and love. The lesser ills and crosses of social and domestic life, inseparable as they are from it, were sweetened in his case by constant intercourse and communion with his Father in heaven; by angels' visits and celestial visions; the favour and acceptance of even the strangers among whom he sojourned; and the abundance of earthly good, enjoyed and distributed among his numerous household; until the last personal promise was fulfilled—"Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age."

Isaac, his only son Isaac, whom he loved, heir of the covenant and the child of promise, shared all his father's blessings while he lived: and "it came to pass after the death of Abraham, that God blessed his son Isaac." He too sowed, and received a hundred-fold the first year, and waxed great; and "went forward and grew until he became very great:" he received a wife by the especial guidance of the Most High; "and Isaac loved Rebekah." By the same favour, even the envy of his enemies was subdued, and he too lived in peace in the strangers' land. It was late in Isaac's life—for Esau was forty years old, when his guilty intermarriage with the heathen, brought a curse into this chosen family, and became a grief of mind to Isaac and Rebekah. It was later still, when "Isaac was old, and his eyes were dim that he could not see," that sin brought a greater misery into the patriarch's tents: the sin of the mother who wished to transfer to her favourite son the blessing she believed to belong by birthright to the elder; the sin of the father, who probably wished to bestow upon

the elder, the covenant blessing he knew to be destined by the Almighty for the younger : of the one son, who had contemptuously relinquished his supposed right of primogeniture, and therefore was not robbed : of the other, who fell so readily into his mother's falsehood to obtain what was his own, although he probably knew it not. A long period of self-reproach and sadness, such as the first patriarch knew not, must have followed to the second, in the enmity engendered between his children, and the long banishment of his youngest born ; until he received him again in Hebron, multiplied and blessed, and died—"an hundred and fourscore years of age, and was gathered to his people, old and full of days : and his reconciled sons, Esau and Jacob, buried him."

Why is the story of the third patriarch so different : he, of whom, being not yet born, neither having done any good or evil, it was said, "The elder shall serve the younger," and of whom it is twice written, "Jacob have I loved, but Esau have I hated," even he, whose "name shall be called no more Jacob, but Israel : for as a prince hast thou power with God and with men, and hast prevailed?" We may easily draw the contrast of external circumstances. We may follow the young exile from his father's tents, alone and unattended, and tarry with him in the lonely place, where he took up the stones and laid them for his pillow, and laid down in that place to sleep : pledged to serve the God of his fathers for bread to eat, and clothes to put on, and a peaceful return to his home. We may count his twenty years of painful and injurious servitude, when in the day the drought consumed him, and the frost by night, and his sleep departed from his eyes. We may meet him with his two bands between Bethel and Ephrath, within sight of his longed-for home, where he received his Benoni, and buried the wife of his love : till finally we trace him where "he refused to be comforted : and he said, for I will go down into the grave unto my son mourning : " "Joseph is not, and Simeon is not, and ye will take Benjamin away ; all these things are against me," even to the moment when his "heart fainted, because he believed them not." We shall find enough of sublunary evil to justify the sad, heart-touching retrospect. "Few and evil have the days of the years of my life been." Yet never had God's presence been withdrawn, or his promises reversed : in the saddest moments, again and again were the blessed assurances repeated : He met him in Bethel, and contended with him in Padanaram ; visions laid open to him even the gates of heaven : angels met him to direct his steps, and providence gave him increase. If he said thus,—"the speckled shall be thy wages, then all the cattle bare speckled : and if he said thus, the ring-streaked shall be thy hire ; then bare all the cattle ring-streaked : he suffered not any one to hurt him."

Did the God of Abraham, and the fear of Isaac love the mourning saint less than his more prosperous father ? No, certainly. Then why was he less prosperous ? It might not be impossible to trace this out also, to find the deceitful son become the deceived father : the jealous brother bereaved by fraternal jealousy ; the troubled progress of an ill-begun life, the prolific gathering of the spring-sown seed. But this is not our purpose. We all have a retrospect of our own : it was of this and not of Jacob that we thought, when his words were read this morning.

"How old art thou?" Pharaoh said to Jacob. Whatever be the answer to that, it is good for us to pause, and think over the feelings

and circumstances of our past years. The younger we are, the more useful it will be: because, what is prospective now, will be retrospect hereafter; approaching objects will presently be retreating shadows: to-morrow will be yesterday. It is good to gaze on our yesterdays to come, while it is yet possible to change their colouring as they pass: it may best be done, by comparing them with those that have passed already, and are become the irreversible objects of pleasing or of painful contemplation.

In our various retrospects, there will be differences, as there were in those of the patriarchs: but in some prominent features they will all agree, as theirs did. We will notice a few only, and they shall be those of which it is most important to us to know beforehand the receding aspect.

First then—the dependence of providential good and evil upon conduct: observe, I say not upon merit—that would sink us all: but conduct. Jacob—nay, we have done with Jacob: let us think back every one his own course, from the first voluntary and responsible actings of our childhood to the present moment, and see how many of all our sorrowful things might have been otherwise, had we acted differently. I do not say all; the misconduct of parents may bring evil upon their irresponsible children: and rulers on their subjects, and masters on their dependents, and the guilty on the innocent: but strike off all we may or can ascribe wholly to the conduct of others, a very large balance of the ills and difficulties of daily life will remain, as something, we might have avoided, if we could have foreseen the results of our own actions. Could have foreseen? “Are not my ways equal, saith the Lord?” Oh! be we sure they are, and as the past, so will the future be: shall we heedlessly go on, and in our next retrospect, say again—If we could but have foreseen? Why is it that we are not allowed to foresee the circumstantial results of every individual action? Because we are to walk by faith and not by sight, and are to act upon given principles, and not upon prospective calculations: because we are to trust God, and to fear God upon his word, for the realization of that word in every particular case, and to walk by its rules without knowledge of things to come. Nevertheless, to help our infirmity and confirm our faith, and throw additional light upon our steps, while the future is closed—experience is added instead of foresight: and so equal, so uniform, so constant and so unchangeable is our heavenly Father’s government of his children upon earth, there is not a by-gone day, that does not supply a guide, a warning and an assurance for the days to come.

Again: in every retrospect there is the memory of times when we ought to have been happy and were not. Count up the days, hours, months, nay years, that would have been blessed, had we not been discontented when we ought to have been thankful, and restless with desire, when we ought to have been satisfied with such things as we had: had we not been proud, when we ought to have been humble; mistrustful, when we ought to have been confiding; eager, impatient, anxious, apprehensive, about things that should have been calmly committed to our Father’s care,—since we could not, by taking thought for them, make one hair white or black. There may be shades of difference in this feature of our retrospect: but to myself I own there are

few things more prominent than the mass of suffering that did not come of providence at all, nor seems to have been designed of God at all ; but was created solely by my own state of mind : a countless mass of actual enjoyment, that like humoursome children we throw wilfully away, when actually put into our hands. The young are little aware of this : by reason of the exaggerated proportion and incorrect perspective with which the youthful imagination draws its views of life. But I wish they would believe. There is scarcely a day throughout all our lives, in which we might not be happier than we are, and therefore few things in our backward glance, for which we shall write so much self-reproach and folly against ourselves, as for our groundless dissatisfaction, discontent, and thanklessness. But our times are beyond recal : the pain has been borne, and the pleasures have been missed, and how can we help it now ? Be wise : say each day to yourself, I will be as happy this day as I can : it is a resolution God will abundantly help ; for he loves a contented and a joyous heart, and to whatever extent it may succeed, it will leave a shadow less upon your future retrospects : that darkest blot that comes of self-reproach.

Another truth—a truth even of deeper moment—is exhibited in the past life of all ; as it so prominently is in the lives of the patriarchs ; viz : that sublunary good and evil affords no measurement of our heavenly Father's love ; of his approbation it may sometimes ; of his affection, never. He has declared this himself so absolutely in the Gospel, we scarcely ought to want any confirmation : but we have it ostensibly and practically in the examples of holy writ, and we may have it experimentally in our lives past, if we carefully trace out the results of all that we have suffered and enjoyed. It would be hard to say, which patriarch best knew, and most enjoyed, and most appreciated his Maker's love : unearthly lights are not brightest in the sunshine : it is the long winter night best shows the beauty of the starry heavens. Jacob's communications with God were very extraordinary : and his intercourse with heaven very frequent. One thing we surely know, our father Jacob was not really the least beloved.

For ourselves, we can only measure the realization of our Father's love, by comparing one period with another : and it is probable we shall not come all to the same conclusion : some will have felt it most in the hours of sadness, and some in times of joy. But the present realization is itself no measurement of the fact : the variability is in our own feelings, not in him, whose love can be appreciated only by its results. Now whatever our experience has been, our retrospect will leave but one conclusion : it was for love that he wounded us, it was for good he chastened us, it was to profit that he dealt hardly with us : therefore, the greater degree of affliction cannot imply the lesser degree of love. Through all eternity we shall look back with unbounded thankfulness on our trials here. Is it no benefit, no encouragement to do it now ? to remember how the storm threw down the high desires—the loss detached the idolizing heart ? How the losing throw put an end to the foolish game—how the stumbling foot arrested the vain pursuit—and the stranded vessel escaped the yawning gulph ? Most surely is it : we have all such memories, and we should dwell much upon them ; for our hearts' contentment with the past, and preparation for what may be to come.

We will notice but one thing more: the impossibility of judging of any providential dispensation till it is ended. Jacob was mistaken: he lived to be older than his father Isaac, and at the very moment when all things seemed against him, he was about to realize the greatest conceivable degree of earthly happiness: which probably continued during the remainder of his life. Many of us may remember similar transitions: one such moment there must be for us all, if we be indeed of Abraham's seed; when we shall mind not our removal, and regard not our stuff; since we go to see the face of our Beloved.

When that time comes, were it possible, which it is not, because there are minds whose intensity of feeling concentrates into moments the joys and griefs of months and years of ordinary sensation: but if it were possible, when all is done, to estimate the amount of each one's painful and pleasurable feelings, and strike the balance fairly: the result would surprise us all: the world's fortunate and unfortunate, the world's happy and unhappy ones, would change places in the reckoning very often, and always would the apparent inequalities of fortune be very much reduced. This cannot be: the feelings of one heart are only known to one, and no comparison can be ever brought to bear. It may be wholesome, however, each one for ourselves, to think upon this matter. We hear it said sometimes by the bereaved and sorrowful, '*I was so happy,*' '*I had so great a treasure,*' '*I have been so long blessed,*' '*My childhood so healthful and happy—my youth so gay and careless—my married life so full of love and peace.*' It seems at first thought an aggravation of our suffering. It should not be so—ten years, fifteen years—twenty, thirty—are a large portion of life's pilgrimage to be so happy in; the lengthened day has left a shortened night. None can lose more than they have had: and is it not they who have the most to lose, whose lot can be accounted hardest? On the other hand, a sunless morning, and a toilsome day, bring often an evening of safe and pure delight: "Blessed is he that has borne the yoke in his youth." How do we know what Jacob would have answered to Pharaoh, if the question had been postponed some fifteen years? These are not useless retrospections; every thing is useful that substitutes gratitude for discontent: turns the voice of mourning into songs of praise, and painful anticipations into holy confidence.

Review of Books.

A CHARGE delivered to the Clergy of the united dioceses of Ossory, Ferns, and Leighlin, at his primary visitation in September, 1842. By JAMES THOMAS O'BRIEN, D.D., Bishop of Ossory, Ferns, and Leighlin. Third edition. 8vo. pp. vi. and 304. London. Seeleys. 1843.

IN more senses than one, this is a very remarkable production. From the first movement of the Tractarian party, we have felt confident, that the learned men who lent themselves to this insidious heresy, were, notwithstanding all the success which seemed to crown their efforts, preparing for themselves and for their system a discomfiture which would eventually cover them with everlasting dishonour. It was not possible that so much trickery, so much evasion, so much folly and so much false doctrine, however decorated, could survive the shock of moral and intellectual conflict which it must meet, as soon as the men of mind, of learning and of piety with which our Church abounds, should have time to examine in detail the mass of absurdities boldly and suddenly palmed upon the public.

Many able champions have already come forward in the cause of truth. The labour of a life is, apparently, contained in the two large volumes of Goode, whose familiar acquaintance with all the sources of knowledge to which Tractarians are wont to resort, has enabled him to track their steps, and to detect their errors, in a way which greatly lowers their literary reputation, while it exposes their system to merited contempt. The Treatise of Bishop M'Ilvaine on the doctrine of Justification, while it rescues this fundamental truth of the gospel from the grasp of its adversaries, leaves the reader in astonishment that a writer like Newman should have dared to impugn it and yet call himself a Churchman; or, having impugned it, should command for another hour the attention of any who believe the Articles of the Church. Many Bishops, too, have interposed to stem the tide of error, with varied success. If some have been lenient where they ought to have been severe, and hesitating where they ought to have been firm; if some have praised where they ought to have censured, or have censured in a tone which sounded too much like praise; yet others have made a bolder stand and have dealt a more merited and heavier blow.

We admire the pious fervour of the Bishop of Chester, the zeal and decision of the Bishop of Calcutta, the calm reasoning and the modest yet profound learning of the Bishop of Lincoln, in dealing with this Oxford heresy. But for a combination of all these excellences in a single production, we must refer to the Charge of the Bishop of Ossory. Never was more ardent piety, never purer zeal, never firmer decision, never more forcible argument, never more skilful use of all legitimate weapons of polemical controversy, and never learning more varied, more extensive, more complete, compressed in one single volume of ordinary size, than is to be found in this Charge. For a *Charge*, it is indeed unusually long; but the subjects discussed are so many, the arrangement so methodical, and the manner of treating each so comprehensive, that few volumes, of much larger dimensions, will be

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found to convey equal information, and to convey it in a mode equally pleasant to the reader.

To attempt anything like a perfect analysis of the Charge, will be impossible within the limits which we prescribe to ourselves. Yet we wish to furnish our readers with some sort of abstract which may convince them that if they wish to learn as much as can be learned within narrow limits, of the congeries of errors which Newman and his satellites have collected together in the "Tracts for the Times;" and, if they wish to see in the fewest possible words the most complete refutation of the main principles on which these "Tracts" are founded, they will do well carefully to study this magnificent Charge.

With that modesty which superior talent wears as its peculiar dress, the newly consecrated Bishop commences his Charge with the acknowledgment of the difficulties of his position and the arduousness of his task; imploring help from heaven and confidently yet humbly expecting to receive the answer to his prayers.

He passes briefly, yet with considerable force, through various topics generally suitable to Episcopal visitations. He first congratulates his clergy on their strict attention to the *externals* of their office—their solemnity and propriety of manner in conducting the services of God's house, in reading the scriptures, in prayer and thanksgiving, and in duly and reverently administering the sacraments. Under this head, we give a sentence or two illustrative of the Writer's style of thought and of expression. Speaking of the attempt which Clergymen sometimes make to be impressive, and of the manner in which Froude and others of his school have gone into the opposite extreme of dull monotony, he says,

'A deliberate attempt to produce an impression upon a congregation by the tone and manner in which a minister addresses prayers to God, is very leniently treated, when it is condemned as bad taste. It is doubtless vile taste,—but it is something very much worse too. But to assume a tone and manner unsuited to the sentiments to which we are giving utterance, in order to escape such censure, and avoid giving such offence, is to say the very least, just as bad in point of taste and feeling. We may justly be offended—we cannot but be much offended—when we see or imagine, that a man is aiming at being impressive, in such a case; but to be offended with his being impressive, would be to be offended with him for feeling as he ought, what he is addressing to God, and for allowing his feelings to appear, without putting any artificial restraints upon them. For any man who does this in reading our services, (unless he labour under some special physical disqualifications) must be impressive; not in the way of striking a congregation as impressive, but of imparting to them the feelings by which he himself is moved.'"—(page 12.)

Another extract from this portion of the Charge will contrast, not unfavourably, with statements which have been put forth—we may say with baneful effect—in other Charges.

'In leaving this head, I must express my satisfaction in believing, that there is no need that I should administer any caution to you against those singularities in dress, and gesture, and posture, which one hears of from time to time, as introduced by individual ministers,—but apparently with a kind of concert—into the services of the church in the sister country. I am happy to believe, that in these dioceses there is no trace of such mischievous fopperies. If they appeared in ordinary times they might only deserve to be censured as individual frivolities: exhibitions of that uneasy vanity, which, in common life, leads those who are harassed by a craving for distinction, and

who have no better mode of attaining it, to seek it by eccentricities in dress, or equipage or deportment; only far more reprehensible as appearing in God's ministers, and in his house, and in his solemn service. But ours are no ordinary times. We live in times when the design of UNPROTESTANTIZING THE NATIONAL CHURCH has been openly avowed, as the great aim of the most active party in the church; and when, even in a quarter where the designs of the party are most cautiously spoken of, the Church of Rome is represented, not only as possessing much that is Catholic in common with ourselves, but not a little also, of which the Reformation has divested us, and which, it is confessed, there is a *longing to re-appropriate*. When such is our position, and when these novelties in externals are brought forward by the party who have already done so much, and who publish their determination to do whatever more may be necessary, to accomplish what they at last avow to be their great end; and when finally, these innovations have a manifest tendency to assimilate us in externals with the Church of Rome—when such is the case, I do not think that any one who does not share in this design, and desire to promote it, can consistently imitate any of the practices to which I have referred.'—(page 14.)

Would that the practical wisdom of these observations had swayed the mind of the excellent Bishop of London, when, in an evil hour, he put forth the Charge which convulsed his diocese from end to end, and which, had he not retracted the more stringent of his injunctions would have produced a more formidable crisis in the church under his care than has occurred since the days of Charles the second.

The second topic in the Charge before us, is that of parochial visiting. The Bishop here speaks as one who well knows the arduous nature of this part of ministerial duty. He justly describes the difficulty of producing a beneficial effect upon the minds of people, who are generally averse to the theme of religion and whose whole interest is absorbed in the affairs of this life. He comes, however, to this conclusion:—

'If we feel as we ought for men's temporal interests, we shall always be able without effort, to enter cordially into their worldly anxieties, and hopes, and sorrows, and joys. And if we have the predominant solicitude about their souls which we ought to have, we shall not be in danger of suffering these minor concerns to shut their higher interests out from their proper place in our communications with them;—we shall be prepared, naturally and without effort, to take advantage of all the opportunities which such kindly communications about the things of time may present to us, of leading to the things of eternity.'—(p. 18.)

Omitting the third topic, which is Education, we proceed to the fourth, namely, Public Preaching. On this important subject, the excellent Prelate thus addresses his clergy—

'Though I have come to it last, in many important respects I cannot hesitate to assign to it the highest place among the duties of a minister. It is, no doubt, best discharged in conjunction with those parts of the pastoral office of which I have been speaking. Indeed, perhaps, it can never be discharged effectively except in such combination. While, on the other hand it will be collected from what I have been saying, that I regard the other branches of the pastoral office as performing one of their most important functions, when they are thus making preparation for, and seconding the public addresses of the minister. But without entering too far into the subject, I may remind you that there is this to distinguish your labours in the pulpit from all others,—that they are exclusively your own. In other parts of your work you may, and if your sphere be an extended one, you must, owe much to the aid of others . . . But in the pulpit you must stand alone. The members of your congregation, who may do much with you and for you elsewhere, can neither represent nor assist you there. When you enter the

pulpit, you leave all such auxiliaries behind you. And if you descend from it with the feeling that your people have been imperfectly taught, rebuked, or exhorted by you, you cannot have the consolation, which in other cases you may in some degree enjoy, that your deficiencies have been supplied by others.'—(p. 25.)

And though I do not mean to pursue the comparison at any length, I cannot avoid saying, further, that I think that it is in the pulpit, that a minister appears most distinctly and impressively in his office as *God's ambassador*. He ought never to lose sight of this office, even in *his teaching from house to house*. Everywhere, and under all circumstances, he ought to be ready in this character, to take advantage of all opportunities which may offer themselves to him, of *beseeching men to be reconciled to God*. But I need not say, that there are many and serious impediments to the exercise of the duty elsewhere; and that the *word of reconciliation* committed to him, would find in private, not merely many a heedless, but many an impatient hearer. But there is none of the same kind of impatience, when it is delivered from the pulpit. Men feel that they are assembled to hear it. And, to say nothing of what it owes, when so delivered, to earnestness, and solemnity, and fervour, and other accessories, which naturally belong to a public address, but which are not easily connected with the more familiar style of private teaching, it falls from the pulpit upon ears which are in some measure prepared to hear it,—which at least are not closed against it by the feeling that it is out of place. And if it be true, that it is in the pulpit that a preacher of the word best and most effectively discharges this most important part of his office, it must be felt that it offers even more obvious advantages for the exercise of other parts: that it is there that he can *reprove, rebuke, and exhort*, with the fullest weight of ministerial authority; and in a tone which could not be employed to individuals, without defeating its own object. And these are such clear and such important distinctions, that I need not advert to any other.'—(p. 27.)

Here the distinguished Author of the Charge pauses to notice a position, maintained with equal zeal and subtlety by Tractarian writers, that though preaching "may be necessary in a weak and languishing state" of the Church, it is a means which, "Scripture, to say the least, has never much recommended." Regarding it as an insult to the understanding of his clergy, to attempt any serious confutation of a falsehood so palpable, he contents himself with quoting a single passage in addition to those before adduced, and dismisses the worthless libel on evangelical preaching, by assuring his hearers, that this is "a great work which can only be carried on successfully, when a minister *gives himself to it*,—studies, thinks, and prays over it."

But in speaking of preparation for the pulpit, he does not mean to refer to "graces of style, or any of the artifices of composition." He is sure that, for the general purposes of addresses from the pulpit, "*simplicity and directness* are above every artificial ornament, and that when *seriousness* and cordiality are combined with them, they leave nothing to be desired in a Sermon, as regards what is generally meant by *style*."

Some excellent remarks on *arrangement* follow, which deserve the serious attention of all, and especially of *young preachers*. We have often noticed in the written compositions of young and ardent minds, nearly all the evils, without any of the compensating advantages of extempore preaching. They have, in fact, written extempore, without thought, plan, or arrangement of materials. Each sentence of such a preacher, as the Bishop observes, may be sufficiently clear in itself, "yet there is such a want of connexion between them as they succeed each other; and the parts into which it would be natural to divide what he says, are disposed so little according to their sequence and dependence.

in the order of thought; that to understand the whole scope and purpose of his discourse, requires more mental effort than his humbler hearers are able, or his more cultivated hearers disposed, to make." Should any one try to excuse himself from the labour which such methodical arrangement would require, on the ground that "his hearers know nothing about method:"—"this" he is acutely told, "would be to mistake entirely the whole case. The nature and objects of method are wholly misunderstood, when it is supposed to be something which is intended to attract attention to itself, to be an object of admiration, or a source of pleasure to a man's hearers. It will, of course, always exhibit itself to competent persons, who take the pains of analyzing any skilful composition; and will be perceived without any effort, by one whose mind has been much exercised, and whose attention is much awake about such matters. But its excellence lies in being felt, not seen. It is but a means to the end, of rendering it easy to hearers to take in and retain a discourse; and the less it is perceived, the more is it fitted to answer its end. . . . It is little likely to be observed by uneducated persons; and the want of it, just as little. But it makes itself felt by all, and the want of it is felt by all too."

Some judicious remarks follow respecting the combination of a good measure of reading with thought. Yet he is "sure that undigested reading is better than none. For there is no one who does not take away some matter from what he reads, and no mind can be so inert as not to be forced to some activity while taking in new facts or thoughts. And, what is not to be put out of view, every mind becomes continually more unfurnished and more inert, when reading is wholly given up. But the benefit to be derived from reading without purpose and thought, of course falls far short of that which reflection will draw from the same, or from scantier stores. And this applies very particularly to the most fruitful, as well as the most important of the sources from which the preacher's materials are to be drawn. By reading the Holy Scriptures, without meditating upon them, a man may, no doubt, obtain considerable acquaintance with the facts and doctrines which they contain,—may become an adroit controversialist, and a well-furnished textuary. But unless he studies the sacred volume with patient thought, (I need not add to you, my brethren, with earnest prayer,) until he becomes imbued with its spirit, as well as acquainted with its contents, his use of Scripture will be comparatively jejune, and cold, and unprofitable. And so you remember the Apostle exhorts his beloved Son in the faith; 'MEDITATE upon these things,—give thyself wholly to them, that thy profiting may appear to all.' And certainly all do feel the difference which there is between one who is giving out crude materials taken in hastily for the occasion, and one who is drawing from the stores which he has laid up in this meditative study of Divine truth."

These are weighty and impressive words, calculated to do great good, by directing the mind of the minister not only to the true source of knowledge, but also to the right use of it when acquired. If they were duly attended to, they would banish from our pulpits much of crude and undigested matter which is offensive to good taste, incapable of arresting or retaining the attention of an audience, or of leaving any other impression than that of weariness and disgust upon the mind of the hearer.

The careful study of Holy Scripture, as a whole, is further recommended on the ground, that it will enable the teacher to "present the whole body of truth which it contains in just proportions;" of the various errors resulting from partial development of the portions of divine truth, he refers to two primary ones, which comprise nearly all the remaining varieties. The one, that in which the Lord's *atonement* appears with too little reference to his *example*; the other, that in which his *example* is inculcated with too little reference to his *atonement*. The extremes of these errors are, Antinomianism and Socinianism; but between them both, without going absolutely to either, a vast amount of erroneous and mischievous doctrine is to be found. The Author of the Charge, however, does not hesitate to express the sentiment that the latter class of errors is greater than the former; and that "one who preaches the doctrine of the atonement clearly and fully, while he neglects the moral training which ought to accompany it, is infinitely less likely to preach in vain, than the man who seeks to carry on this training, without doing anything to set forth and secure belief in that doctrine."

Such is the train of thought which leads him directly into one great topic of controversy with the Authors of the Tracts for the Times. The Two Tracts, No. 80 and 87, "on Reserve in communicating religious knowledge," he justly regards as the issue of an attempt to "carry on Christian training, without laying the foundation in Christian faith. The whole force indeed, of the reasoning—if anything so airy, so attenuated, so mystical, and so inconclusive can deserve the name of reasoning—in these celebrated Tracts, is, to prove that no good, but harm is effected by the explicit and unreserved preaching of the Atonement of Christ." The Bishop, having adduced various passages from the Tracts to shew the bearing of the whole, alludes to a subterfuge, of which great use has been made in warding off the censure of opponents, namely, that of confounding the distinction between the *exclusive* and the *explicit* preaching of this doctrine. The distinction however, is of very great importance. All sound divines would condemn the *exclusive* preaching of any one doctrine, however essential in its place; and if the writer of the Tracts had kept within this limit, and had reasoned on right principles, no objection would have been raised against him. But he as certainly opposes the *explicit* preaching of the doctrine, as he does the *exclusive*. Yet, either through craft or confusion of mind, he often so mixes the two different things together in the same paragraph or the same sentence, as to create, possibly, a doubt in the minds of some readers, whether more is meant, than to disavow the *exclusive* preaching of the doctrine.

'In some (however) it must be evident to the very plainest readers, that any *explicit preaching of the doctrine to sinners* is condemned . . . and even the hope of moving their affections by such means, is branded as, at once, dangerous and chimerical.'

Another mode of evading the force of any attack from without, is that of employing the term "Reserve" in more senses than one. It "is not merely used for *holding back* certain truths and *keeping silence* about them, but also for *caution*, and for *discretion*, and for *reverence* in treating them." And all that the author can find in support of the duty of reserve, in any of the latter senses, is taken by him, apparently

without any doubt, as of no less force to prove it to be a duty in the former sense.

The difficulty of coping with an adversary skilled in the use of such ambiguities of expression, cannot easily be conceived. But Dr. O'Brien is too forcible and too direct a reasoner to be impeded in his course, by the windings of such a labyrinth. He just stops to point out its sinuosities, and then cuts his way strait to the legitimate conclusion of his argument.

The principal argument for reserve, adduced by the Tractator, is drawn from the conduct of our Lord; of whom it is asserted, that this reserve pervaded his whole ministry—appeared in the performance of his miracles—in the mode in which he taught by parables—and in his holding back the great truths of his own divinity and atonement.

Protesting against the exaggeration as well as the indistinctness of these statements, the Bishop interposes two preliminary observations, which go far to subvert the whole theory of the insidious Tracts.

'1. Whatever be the reserve which He [Christ] maintained concerning the necessity and efficacy of his sufferings, in order to procure forgiveness for sinners, yet he does distinctly, and without any reserve, from the first to the last of his ministry, declare the necessity and the efficacy of faith in himself, in procuring the forgiveness of their sins, and their full acceptance with God.'

After several quotations decisive on this point, from John iii. and other passages of the gospels, he concludes,

'The words which I have given, were spoken by him at the very beginning and at the very end of his ministry, as well as at intermediate periods. And you must see that they are abundantly sufficient to show that, upon this point, that is *upon the necessity and efficacy of faith in the Son of God, to secure a sinner's forgiveness with the Most High*, there was no reserve in the Lord's teaching.

'2. In whatever other respects His teaching may be described as a system of reserve, it is no where, nor at any time, a system of reserve as regards the *readiness of God to receive and to pardon the repentant sinner*. And I wish to draw your attention the more particularly to this point, because there is nothing in the preaching of the atonement at the present day, which raises more hostility and alarm in those who oppose it, than that it presents God as *a God ready to forgive*.'—(page 51.)

That there was reserve in Christ's teaching is readily admitted, though not to the *extent* contended for in the Tracts, and not for the *purposes* therein alleged. But the great point to be resisted in this controversy is, the *inference* deduced by Tractarian writers from the admitted fact of Christ's reserve. It is that "his example is binding upon us, as a rule of conduct, because the reason on which it was founded is still in force." The reason, (as they contend,) is, that preparation of heart is necessary for the reception of these great truths; and that Christ kept them back, because he knew they would be rejected or abused. Now, however plausible such reasoning may be, it certainly implies a greater knowledge of the motives which regulated the Saviour's conduct, than any man, without specific warrant from God's word, has the least right to arrogate to himself. And therefore, the inference might, at once, be rejected as resting on no solid foundation. But, it is plainly demonstrable, that there existed very different motives for our Lord's reserve from any that can operate upon our minds, or be available in our cir-

cumstances. Some of these are obvious, how many more may be hidden from our view, or may transcend our powers of apprehension, it is not possible to say. But we give the words of the Charge—

‘1. As to his miracles,—we know from the Gospels, that the Lord was under an apprehension—(we should rather say was aware) that there might be a premature movement against him on the part of his enemies, on the one hand; or on the part of the people, in his favour, on the other. . . . This led to “precautionary measures on His part, on more occasions than one, both in changing the scene of his ministry, and in forbidding the publication of his miracles.”

‘2. As to his holding back in his public teaching the doctrine of the atonement, it seems to be accounted for in some measure at least, by the consideration that the work of atonement was still future. When it was distant, it seemed good to God to present it to man only in type and figure; and the same reasons, whatever they were, which led to this partial concealment of it, while it was far off, might, very intelligibly, have rendered it wrong that it should be fully disclosed, however near it came, until it was actually accomplished.’—(p. 56.)

The same mode of reasoning must be applied to Christ’s reserve respecting his Divine nature. It was not so great as is represented; yet such as it was, it might be accounted for on the grounds premised, without supposing that there was any thing designed as an example for us, or in short any such moral motive for this reserve as the Tract writers suppose. But still further, we have instances in the Saviour’s history, in which the motive for reserve insisted upon in this controversy, was as strong as could be, and yet no reserve was exercised. Why did Christ perform his miracles in the presence of such great multitudes, many of whom, we know, were in no way benefited, but rather harmed by the sight of them? On the whole the conclusion is most fairly drawn, that the theory so speciously assumed respecting the Saviour’s motives for reserve, is not only without foundation, ‘but is maintained in opposition to very strong scripture evidence.’

Again, whatever were the true motives for Christ’s reserve, we have evidence that it was not designed to be *perpetual*. The use which the Author of Tract 80 makes of the narrative of the transfiguration cannot be too strongly reprobated; for he refers to the injunction of secrecy laid upon the disciples, but takes no notice of the fact, that it was to be but temporary. And what can be made of the theory that the Saviour’s system of reserve is binding on his disciples, when we hear him commanding them to *reverse* his own procedure in such words as these, “What I tell you in darkness that speak ye in the light, and what ye hear in the ear, that preach ye upon the house-tops.” If then from the *example* of Christ, we are to draw reasons for reserve; from the *command* of Christ we must draw reasons of still higher force and much greater authority for the full disclosure of what we know respecting the mysteries of his kingdom. Can we doubt the import of his last charge, “Go ye into all the world and preach the gospel to every creature.” Can we suppose the Apostles to have misunderstood his meaning? and yet they preached the gospel without reserve. Is it possible to misunderstand the repeated declarations in the Epistles, of God’s free mercy to sinners through Christ Jesus? Did St. Paul preach the atonement of Christ with reserve, as if he feared he might thereby do more harm than good? No: with the clear and even awful perception of the abuse to which his theme was liable, he still rejoiced to proclaim

it:—"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place!" And this burst of gratitude is not checked by the consideration, which immediately occurs to the writer, that in preaching the Gospel he should prove "a savour of death unto death" to many of his hearers.

It was not to be supposed that the Tractarian writers could entirely overlook such testimony as this; they try however, to get rid of it by a side wind. The Epistles of St. Paul, they allow, "*may seem to favour*" the explicit preaching of the Atonement; but it is "*only at first sight.*" It is easy to show, that this first sight is the best; and that all the light let in on the subject which presents a different view of the doctrine or practice of the Apostles, is a false glare only tending to deceive, and not really to instruct the reader. It is only by evading the question at issue, that any colour can be given to the reasoning of the Tracts on Reserve. The real question is;—

'Whether we are in our preaching to present this doctrine to sinners, as the truth by the cordial reception of which, they are to be reconciled to God; and whether, with those who are so reconciled, we are to employ it, as the truth through which the Spirit gives them power to walk as becomes God's children.'—(p. 70.)

We cannot give, as we would wish, the Bishop's reasoning on this point, than which nothing can be more cogent and conclusive. Nor are we able to follow him through the masterly confutation by which he annihilates the flimsy, yet ingenious argument founded upon an ambiguous meaning of the expression, "the cross of Christ," with others of like import. The Author of Tract 80, would fain make it appear that such terms have only a very slight reference to the Atonement, that they refer chiefly to the inward cross, the being "crucified with Christ," our humiliation with him, &c.

It is true, argues the Bishop, that St. Paul does insist upon these things; who denies it? But the question here at issue is:—

'Whether Paul sought to effect this needful transformation in those to whom he preached, by *reserving* the doctrine of the Atonement, or by *publishing* it?'—

And this question he answers to the confusion of those who had the temerity to provoke the controversy.

Once more; the Tractarians impugn the preaching, which makes "Christian morals rest upon Christian faith," as "unscriptural, uncatholic, and unreal." On this topic too, large quotations are made from the Tracts, to place their doctrine fully before the reader's mind. The false reasoning of the Tract writers, in this place, professedly rests on two certain and most important truths. One, "that it is by action that principles are wrought into our moral nature," the other, that, "the more we grow in heavenly-mindedness, and in all holy affections, the more thoroughly shall we apprehend, and the more intimately shall we embrace, the great truth of the Atonement." There is no dispute respecting these positions; but it is again necessary to pin up these cunning debaters to the true point of discussion.

'The question is: by what motives are men to be induced to enter upon, and to persevere in, such a course of action? how are such affections and dispositions to be implanted in their hearts? And can there be any reasonable

doubt, that if, with the everlasting Gospel in our hands, we were to turn to the motives which natural religion supplies, to implant in men humility, the love of God, and the love of man, and the various principles which enter into and constitute a spirit of prayer,—can there be any doubt, (to say nothing of the desperate presumption of the procedure,) that we should be acting with the most senseless perverseness? that we should be casting away the most powerful motives which can be brought to bear upon man's heart, in order to do their work by others, which however real they be, are of proved inefficacy? For, what have the motives which natural religion supplies ever done to implant such principles in the heart,—to give men humility, the love of God, or a spirit of prayer,—that they should be now resorted to, while we neglect or set aside those great and glorious truths with which the Gospel has supplied us, which have such manifest fitness to make us humble, to shed abroad the love of God in our hearts, and to dispose us, and to enable us to pray to Him? But let us see how God's word settles this question.'—(p. 84.)

He then adduces and observes upon such texts as these, "We love him, because he first loved us." "HEREBY perceive we the love of God, because he laid down his life for us." "IN THIS was manifested the love of God, because that God sent his only begotten Son, that we might live through him." Texts which leave no room for doubt, that the explicit statement of the Atonement is to be used as the grand motive to repentance, and to every Christian duty.

The words we have quoted, are truly 'words that burn.' He who utters them, 'speaks boldly,' and as a Bishop of the Church of Christ 'ought to speak.' We now begin to perceive the good effects arising from the storm of this strange controversy. It causes the servants of the Living God, to wrap more closely round them the spotless robe of a Redeemer's righteousness, that they may the better brave the toils of their journey towards heaven. It causes the faithful watchman to sound a louder alarm in the ears of a slumbering people. It impels the Christian warrior to lay hold on shield and buckler, in defence of "the faith once delivered unto the saints." And what true believer in Christ can doubt the issue of the contest?

We might say much more, we could not content ourselves with saying less, on the vital question we have been considering. We have not space to quote what the Author of the Charge says, on the attempt to substitute the *implicit* for *explicit* teaching of the doctrine, such as teaching by means of a *crucifix*, &c. Nor can we pause to notice his treatment of the argument suggested, for restricting the circulation of the Scriptures, or for discountenancing the building of churches under the utilitarian notion of winning souls to Christ. The arguments themselves need but to be stated in order to be refuted, they only require to be plainly understood in order to their being, all but universally, rejected and abhorred.

The Tracts on Reserve, however, are not by any means, the only attempt made by the party from which they have emanated, to 'carry on Christian training, without laying the foundation in Christian faith.' A still bolder effort is made in the same cause, by Dr. Pusey in his somewhat ponderous Treatise on Baptism. The Charge therefore, next takes up this question. We give the following extract—

'In those (Tracts) which we have been considering, preachers only seem persuaded to hold back the word of reconciliation committed to them: but in that to which I am about to direct your attention now, they are told that they have no such message to deliver to sinners; that is to the sinners to whom they have to address themselves in Christian countries. They have sinned

after having enjoyed all the privileges and blessings of baptism; and it is maintained that for such sinners there is no such plenary remission again in this life, as they have already received in that rite. . . . "The fountain has been indeed opened to wash away sin and uncleanness, but we dare not promise them a second time, the same easy access to it which they once had; that way is opened but once; it were to abuse the power of the keys entrusted to us, again, to pretend to admit them thus; now there remains only the baptism of tears, a baptism obtained with much fasting, and with many prayers." Not—proceeds the bishop—that you are to understand that even by that process the sinner can attain to *that peace with God through our Lord Jesus Christ*, which the Apostle describes as the portion of those who are *justified by faith*. No, as the Author of the Tract sets forth in another work, "there are but two periods of absolute cleansing: baptism and the day of judgment." In the former we are "washed," once for all in Christ's blood, but if we again sin, there remaineth no more such complete ablation in this life. We must bear the scars of the sins which we have contracted. We must be judged according to our deeds.—(p. 95.)

It is mournful beyond expression, to read such statements from the pen of an ordained minister of the Church of England, who eats her bread, who has subscribed her articles, and professes to revere, as well as to use, her evangelical formularies. Where, we may ask, does she give countenance to such delusion? Where does she warrant teachings thus redolent of popery in its most hateful form? And yet these are doctrines which are to be imposed upon the Church, as the only remedy for existing evils. Truly the worst diseases she has ever suffered, are better than such a cure.

If these doctrines were indeed the doctrines of the Scriptures, how hopeless would be the condition of mankind! But the whole scope and language of the Bible is at variance with this cheerless and heart-sickening scheme. Dr. Pusey, in his delineation of the features of this revived system of popery, makes a most unhappy allusion to the case of the Prodigal, when he says of repentance of sin committed after baptism, that it restores nothing but *a fragment* of an inheritance, "wasted in riotous living." Such a slip of the pen was little likely to escape the notice and the censure of his acute antagonist, who thus disposes of the question:—

'If the writer of the tract had paused to remember the whole of the passage from which he takes the last words that I have quoted from him, one might hope that he would have been preserved from the very unscriptural limitations of God's mercy to repentant sinners into which he has been led by own theories and by the authority of some of the fathers. For the prodigal in the memorable parable from which these words are taken was a Son; and *he had wasted his substance with riotous living*; and yet when he came to himself and returned to his father, we know how he was received; that though all that he sued for, and thought himself worthy of, was the place of a *servant*,—his father did not ratify the sentence of his self-abasement, but opened his heart and his arms and his house to him as his Son, and commanded his whole household to rejoice, because *his Son who had been dead, was alive again, because he who had been lost was found*. And in one of the parables delivered in the same connexion, your Master not only encourages you, if you lose one of the sheep intrusted to your care, to go after that which is lost until you find it,—yea to seek it with a solicitude which may for the time banish from your thoughts the part of your charge which is safe,—but allows you too, when you have brought the wanderer back, to rejoice over him; and gives you the happy assurance that the angels of God are sharing in your joy. You will hardly require a more express warrant for proclaiming to all sinners, that, if they will turn and repent, their Heavenly Father is willing to receive them, to *heal their backslidings, to love them freely*, to restore them to the place and the privilege

of his children. And I trust you will require something more than any theories ancient or modern, about the nature of post-baptismal sin, to warrant you in putting any limitations upon the mercy and love of our heavenly Father to *every sinner that repenteth*, thus solemnly and affectingly declared by Christ himself.'—(p. 101.)

It will not be necessary to adduce the evidence which the Bishop brings from the Articles and Homilies of the Church, in confirmation of the argument from Scripture. We need only say, that it is of the most satisfactory and convincing kind.

From the example of St. Paul, the Bishop urges his clergy to a copious, unreserved and energetic declaration of the whole truth, in the following words which wind up this part of his Charge :—

'I trust you will imitate his faithfulness and so earn his peace; that you will call upon ALL sinners to repent, and ALL to believe the gospel: offering to ALL free pardon and full acceptance in Christ's name. And that so when you come to lay down *the ministry which you have received of the Lord Jesus*, and bid farewell to those *among whom you have gone preaching the kingdom of God*, you may enjoy the comfort which sustained the Apostle Paul in the same trying season, and feel with him, that you are *pure from the blood of all men*; your conscience bearing you witness, that *you have not shunned to declare unto them ALL THE COUNSEL OF GOD*.'—(p. 109.)

(To be continued.)

Intelligence.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

At the General Meeting, held on the 2nd of January, 1844, the Secretary reported that the Standing Committee recommend the following Members of the Society as the Committee of General Literature and Education, for election at the General Meeting on the 6th of February:—

Very Rev. the Dean of Chichester. John Leycester Adolphus, Esq. Rev. John Allen. Thomas Bell, Esq. Rev. R. W. Browne. Rev. Thomas Dale. Rev. T. G. Hall. J. R. Hope, Esq. J. H. Markland, Esq. John D. Powles, Esq. Rev. William Short. Dr. Thomas Watson.

The standing Committee gave notice of their intention to propose at the General Meeting in February, that the salaries of the Rev. John Evans and the Rev. J. D. Glennie be raised to £300 per annum each.

The Rev. G. Stokes, who has been licensed by the Lord Bishop of London as Chaplain to the British residents in Rouen, informed the Society that measures are in progress for erecting an English Church in that city. It is proposed to build a church to contain six hundred persons, at an estimated cost of £1200. He requested a set of Books for the performance of divine service, and some Prayer-Books for the use of the congregation, which were granted.

Among a number of letters read to the meeting was one from E. A. Lingard, Esq., a gentleman who has interested himself in behalf of the large body of watermen who ply their calling along the Mersey and Irwell navigation.

"My own private resources are so seriously pressed upon by the increasing claims of my family, that I cannot go on incurring expenses in the maintenance of my Flatmen's School, and in supplying books and tracts of devotion and practical piety while I have no reasonable prospect of meeting such expenses. I have expended more than £150 in maintaining the efficiency of my school, towards which I have received, from time to time, £100 in private contri-

butions from friends, so that I am actually in advance to the school upwards of £50. This has been accumulating for the last thirteen years, and it is a sum so serious, when considered in reference to my slender means, that sometimes I think of it with anxiety, and should not be justified in allowing it to increase: therefore I must submit my case to the consideration of the Society, of which I have been an affectionate member for fifteen years. It is chiefly a stock of Tracts that I am wanting, for in Bibles and Common Prayer-Books I am already well provided by your former benevolent gift; and if the Society would again exercise its kindness towards me, by presenting me with a supply of appropriate Tracts, my best endeavours shall be used in 'promoting Christian knowledge' among the interesting and useful body of poor men with whom I am connected as the agent of the Mersey and Irwell navigation at this port. Most of our men being able to read, I find the dispersion of simple, plain, devotional, and practical Tracts, a very good employment of my time, as I visit the cabins of the watermen, especially during the intervals of our Church services on Sundays; and many a Tract is carried over the seas, to edify and bless the mariners as they traverse the trackless deep, and perform their business on the mighty waters. I have a set of the bound Books and Tracts of the Society, in thirty-six and nine volumes, complete up to the year 1831, which I purchased for the benefit of our poor fellows. Might I presume to ask for a grant of the additional volumes, to make my set perfect up to the present time? Allow me to assure you of my increasing love for the Society, and of the grateful delight with which I regard its noble and untiring efforts to spread abroad true religion, and to strengthen the stakes, and enlarge the borders of our national Zion."

The Board granted Tracts to the value of £10.

RELIEF OF DESTITUTION IN THE METROPOLIS.

ASSOCIATION FOR PROMOTING THE RELIEF OF DESTITUTION IN THE METROPOLIS, *and for Improving the Condition of the Poor, by means of Parochial and District Visiting, under the superintendence and direction of the Bishop and Clergy.*

The Right Rev. the Lord BISHOP of LONDON, President.

Trustees.—The Right Hon. W. E. GLADSTONE, M.P. Sir WALTER R. FARQUHAR, Bart. Sir R. H. INGLIS, Bart., M.P. HENRY KINGSCOTE, Esq.

THE object which this Association has in view, is, not merely to administer immediate relief in cases of extreme destitution, or of pressing want, but to improve the social, moral, and religious condition of the poor, by means which have been tried, on a limited scale, in certain districts, and which have been successful in proportion to the completeness of the

system which has been put into operation, and the care with which it has been worked. It is obvious, that to dispense pecuniary relief indiscriminately, and with reference solely to the apparent, or actual necessity of the case, without inquiry as to the past, or provision for the future, is, to say the least of it, but a half measure of charity, and has a tendency to generate, or increase the very evils which it seeks to cure. An inquiry into the causes of distress, and into the best means of preventing its recurrence, by infusing into those who labour under it sound principles of action, and forming them to habits of economy, industry, and foresight, is obviously necessary, to ensure to the exertions of benevolence their proper results. Mere liberality in almsgiving, unaccompanied by an endeavour to remove the causes of that destitution which calls it forth, will not answer the requirements of Christian charity.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

As the season for EMIGRATION will be soon at hand, it may be well to remind the Clergy how important a benefit they may confer upon the Church in our Colonies by friendly advice to the settlers who may be going out from their several parishes. For the most part it is believed they leave home without even Bibles and Prayer-Books, and are quite at a loss on their arrival in the new country to whom they may apply for advice and assistance. Members of the Romish Church are always provided with a letter commendatory to some Bishop or Priest of their communion, and the Wesleyans commonly go furnished with their class-ticket. This is obviously right; and it will be seen by the following extract from the Bishop of Toronto's Journal of Visitation recently published by the Society, how strongly he urges the clergy of the mother country to give to their emigrant parishioners a certificate of Church membership:—

'It may be further suggested, that, if the clergy in the mother country would give to each parishioner, on his or her departure to any colony, a testimonial of membership in the

Church, it would add much to the firmness of their profession as well as to their comfort. It would help to maintain in their hearts an unwavering attachment to the Church, and continually remind them, that, be their lot cast where it may, they are still within the pale of that loved and hallowed communion. When landed on a distant shore, they would in that case make it their first care to seek out the pastor of that Church of which they are members, and by an exhibition of those credentials be sure to engage that pastor's watchfulness and care. As was the case in the primitive ages of Christianity, go where they would throughout the bounds of the wide world, they would, wherever a lawfully-ordained minister of the Church was to be found, meet a brother and a friend. They would be privileged to kneel every where at their Church's altars, and, though the land was a strange one, and its scenes and customs different, and far from those of their young and happier days, they would still experience in their place of pilgrimage the Christian sympathy, and, therefore, the richest comforts, of home.'

Register of Events.

Two hundred and seventy-eight members of the University of Cambridge have just been admitted to the degree of B. A. Of these one hundred and eighteen have satisfactorily passed the examination for honours, and been arranged by the examiners in the following order, which we subjoin, as the MATHEMATICAL TRIPOS with the well known appellations, by which its three classes are distinguished, can scarcely fail to be interesting to our readers as a *permanent* document for reference.

CAMBRIDGE, JAN. 22.

EXAMINATION FOR HONOURS.

Moderators.

Matthew O'Brien, M.A., Caius College.
Robert Leslie Ellis, M.A., Trinity College.

Examiners.

Harvey Goodwin, M.A., Caius College.
George Fearnsey, M.A., St. John's College.

Wranglers.

1 Hemming, Joh.	14 Waddingham, Joh.	27 Buck, Christ's.
2 Hopkins, Caius.	15 Woodhouse, Caius.	28 Goodman, Christ's.
3 Budd, Pemb.	16 Green, Corpus.	29 Gurney, Trin.
4 Stephen, Joh.	17 Tryon, Clare.	30 Maxwell, Corpus.
5 Dixon, Joh.	18 Jones, Jesus.	31 Curtis, Joh.
6 Warren, Trin.	19 Gutch, Sid.	32 Somerville, Queen's.
7 Hedley, Trin.	20 Thompson, Cath.	33 Fenn, Trin.
8 Walker, Trin.	21 Bell, Jesus.	34 Edwards, Trin.
9 Woolley, Pet.	22 Hughes, Trin.	35 Wright, Joh.
10 Yates, Pemb.	23 Bowring, Trin.	36 Gorham, Joh.
11 Hiley, Joh.	24 Wall, Joh.	37 Lawson, Joh.
12 Wilkinson, Christ's.	25 Staley, Queen's.	
13 Nicholson, Emm.	26 Rastrick, Trin.	

Senior Optimes.

1 Hardwick, Cath.	16 Richards, Trin.	31 Nash, Trin.
2 Harrison, Corpus.	17 Davies, Trin.	32 Byers, Christ's.
3 Brooke, Caius.	18 Clark, Trin.	Leeding, Joh. }
4 Rigg, Pemb.	19 Frampton, Clare.	Stewart, Joh. }
5 Walton, Pet.	20 Frewer, Joh.	35 Hamilton, Caius.
6 Underwood, Joh.	21 Cox, Jesus.	Day, Trin. H. }
7 Broadmead, Trin.	22 Fisher, Emm.	Walker, Joh. }
8 Whittaker, Joh.	23 Hodgson, Pet.	38 Lathbury, Jesus.
9 Bodley, Queen's.	24 Smith, Joh.	39 Lugg, Clare.
10 Mason, Joh.	25 Wratislaw, Christ's.	40 Steuart, Trin.
11 Kingdon, Trin.	Harris, Trin. }	41 Keary, Trin.
Cooper, Trin. }	Richardson, Trin. }	42 Maine, Pemb.
Lynes, Chr. }	28 Davie, Joh.	43 Sells, Clare.
14 Patey, Cath.	29 Kewley, Magd.	44 Weston, Christ's.
15 Holmes, Trin.	30 Field, J. W. Joh.	45 Morgan, Joh.

Junior Optimes.

Robertson, Caius. }	Field, T. Joh. }	25 Gifford, Emm.
Snowball, Joh. }	Stephenson, Corp. }	Morse, Trin. }
3 Byers, Pet.	15 Martineau, Caius.	Swann, Trin. }
4 Tatham, Joh.	16 Evans, Sid.	28 Fowler, Joh.
5 Porter, Corpus.	17 Welldon, Queen's.	29 Smith, Christ's.
6 Linthwaite, Jesus.	18 Bennett, Joh.	30 Wilson, Queen's.
Mason, Pemb. }	19 Tomlin, Queen's.	31 Rodger, Trin. H.
Sharp, Trin. }	20 Geldart, Clare.	32 Taylor, Magd.
9 Hoare, Joh.	21 Merton, Joh.	Dalyell, Trin. }
10 Mould, Trin.	22 Dikes, Clare.	Wallas, Pemb. }
11 Sutcliffe, Magd.	23 Baker, Trin.	Parr, Joh. }
12 Kirby, Joh.	24 Trevelyan, Caius.	Wren, Joh. }

Ægotat.

	Hotham, Trin.		
Barker, Caius.	Crawley, Joh.	Platt, Trin.	
Barrett, Joh.	Levett, Cath.	Snow, Trin.	
Blaker, Joh.	Lower, Pet.	Tompkins, Joh.	

In connection with University matters, we call attention to the VOLUNTARY THEOLOGICAL EXAMINATION recently instituted in this University, which derives additional importance from the fact that the Bishop of Lincoln has issued a notice to the effect, that after January 1846, no Graduate of Cambridge will be admitted by him as a candidate for Deacon's Orders, who has not passed this examination. The Bishop's example will probably be soon followed by other members of the Bench; and the examination will therefore become a matter of considerable interest to the country at large. We subjoin the University Notice which has been given on the subject.

'On Tuesday the 15th of October next, and succeeding days, there will be an examination in the following subjects :

- The Greek Testament ;
- The Epistles of Ignatius, in Greek ;
- Ecclesiastical History ;
- The Articles of Religion, and
- The Liturgy of the Church of England.

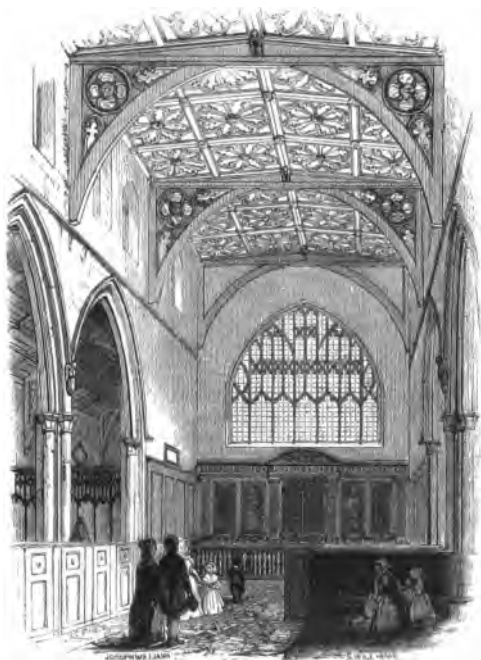
Which examination will be open to all students, who, having at any time been admitted *ad respondendum questioni*, shall present themselves to be examined. The names of those students who shall pass this examination to the satisfaction of the examiners will be published in alphabetical order, and registered in the usual manner.

We regret to hear that the whole of KING WILLIAM'S COLLEGE, in the Isle of Man, with the exception of the Vice Principal's house, has been entirely destroyed by fire. Sixty boys, sleeping on the premises at the time were providentially preserved uninjured. The edifice was completed in 1833, and cost about £6000; of which £2000 was from the accumulated fund from property granted by Bishop Barrow, in 1668, for the education of young men for the ministry in the Manx Church. The fine old Library, collected originally by Bishop Wilson, and considerably augmented by the present Bishop, has totally perished. The fire is attributed to accident.

We are happy to find that the Rev. J. Anderson, of Brighton, has succeeded to the PREACHERSHIP of LINCOLN'S INN, vacant by the elevation of Dr. Lonsdale to the episcopal bench. The matter of importance in this appointment is the indication which it gives of the Theological tendencies of the Benchers. A full opportunity of testing this was afforded, as Mr. A. was opposed by no less respectable an antagonist than Archdeacon Manning, whose abilities are decidedly above par; but whose Tractarian tenets cause him to be placed, by that self-laudatory school, in a position considerably higher than he seems entitled to occupy. We have better hopes, under God, from the *lay* than from the *clerical* members of our Church, as respects this destructive heresy.

Deputations from the SCOTCH NEW SECESSION CHURCH are busily engaged in raising funds from the various dissenting and many of the Methodist congregations, in the towns and cities of this country. They seem inclined to make common cause with all who will lend them aid. We feel a respect for the religious principles of many of these misguided men; but scarcely know how to express our melancholy sense of the evils likely to result from the needless 'divisions' thus 'caused' in the Church of Christ, and the unchristian spirit which seems to manifest itself in too many of the secessionists. We fear there is sadly too much of the spirit of 'Diotrephes,' and too little of true Christian humility in the whole affair.

The STATE TRIALS in Ireland are fairly commenced, after numberless obstacles have been overcome by the decision of the Judges. No speculation, however, can as yet be made as to their termination, so many are the contingencies to which such matters must of necessity be subject. A very considerable period of time, will, in all probability, elapse, before they are concluded.



INTERIOR OF HADLEIGH CHURCH.

THE CHRISTIAN GUARDIAN,

AND

CHURCH OF ENGLAND MAGAZINE.

MARCH, 1844.

MEMORIALS OF THE ENGLISH MARTYRS.—No. III.

Radleigh.

Part the First.

DR. BOWLAND TAYLER.*—SIR RICHARD TROMAN.

‘MAY we all, my brethren, each in his place, be kept faithful to our duty in this trying time. An arduous one at best it is. But it ought to be somewhat lightened, by our being forewarned of its difficulties. And we now know what is before us. A struggle—for I do trust we are united in a determination to struggle in this cause—a struggle with those who avow, that it is their purpose, at all hazards, and at all costs to *unprotestantize* the National Church; and who so far as they have already receded, acknowledge and proclaim that they are bound, and that they are resolved to *recede more and more from the principles of the English Reformation.*’ †

I could not lay down the book in which I had read these words, without thanking God from my heart for this plain, bold, exhortation, from the learned Bishop of Ossory. This is indeed a trying time in which we live, it is a sifting time, and they who are built upon a quicksand, will neither be able to teach others aright, or to stand firm themselves. Never did the Church of England more need pastors deeply learned in God’s word, than at the present day; pastors whose faith is firmly planted on the rock. Not only is the Bishop of Rome, and the heretical Church of Rome, seeking to overturn our National Church; but the ‘ecclesiastical agitators’ as they candidly style themselves, within the pale of our own Church, are doing all in their power to confuse and

* The name of the Martyr is spelt Tayler on the old stone placed on the spot where he was burnt, and dated, 1555.

† Bishop of Ossory’s Charge, 2nd Edition, p. 211.

unsettle the pure and scriptural principles of the English Reformation. 'I do hope,' continues the Bishop of Ossory, 'that these men will find, that they have under-rated the attachment of the clergy, and of the people of England too, to the principles against which they have declared open war; that the astonishing success which has intoxicated them, and beguiled them into this salutary manifesto, has been the result of ignorance—most incomprehensible, and inexcusable, but still real, ignorance—of their designs, and that now they have unequivocally declared themselves, their success will come to an end.'

When the faith once delivered to the saints, which is the vital principle of our Church is assailed, we shall surely do well to contend earnestly for that faith. It is not the morbid sensitiveness of a little mind, but the godly jealousy of a large and enlightened mind, which forbids all tampering with the truth, and says with Luther, "Charity beareth all things, Faith nothing."

I laid down the Charge of the Bishop of Ossory to take up my pen, that I might give some account of Hadleigh, the next spot to which I would carry my reader with me, in my 'Memorials of our English Martyrs.' It is with no common feeling of interest that I retrace my steps to Hadleigh, the sphere to which I was first called to labour in the Ministry of the Church of England. Hadleigh, being a Peculiar in the Diocese of Canterbury, though in the County of Suffolk,—I was examined for Holy Orders in the Lollard's tower at Lambeth Palace, and as I set out for my curacy from Cambridge, where I had been ordained on Letters Dimissory, I entered Hadleigh for the first time from Lavenham,* by the same way that Rowland Tayler came, when he last entered his parish, and passed along through the streets then lined with his weeping parishioners to Aldham Common, where he was burnt to death at the stake.

From the low sloping hills, which rise on almost every side of the old town at Hadleigh, I saw the steeple of the venerable Church rising among the trees, and soon after I looked down upon the winding river, and the green meadows, and the bridge, and the ancient houses of the town. It was at the bridge foot, that a poor man was waiting with his five small children, who when he saw Dr. Tayler come riding over the bridge, he and his children fell down upon their knees, and held up their hands, and cried with a loud voice, and said, 'O dear father, and good shepherd Dr. Tayler! God help and succour thee, as thou hast many a time, succoured me and my poor children.' 'Such witness,' adds Foxe, 'had the servant of God, of his virtuous and charitable alms given in his lifetime: for God would now that the poor should testify of his good deeds, to his singular comfort, to the example of others, and confusion of his persecutors and tyrannous adversaries. For the Sheriff and others that led him to death, were wonderfully astonished at this, and the Sheriff rebuked the poor man for so crying.'

It is recorded, that Suffolk was the first county in England, in which the scriptural principles of the Reformation took deep root. It is well known, that on the active persecution of the followers of Wickliffe, many of the itinerant preachers of the true and holy doctrines which

* At Lavenham, Dr. Tayler was kept for two days by the Sheriff of Suffolk, who waited there till he was joined by a great number of gentlemen and justices upon great horses, who were all appointed to aid the Sheriff.



HADLEIGH BRIDGE.

Page 82.

he taught, came into the eastern counties, and spread throughout Norfolk and Suffolk, the pure 'faith once delivered to the saints.' There Sir George Sautre, the first martyr to those doctrines, preached the Gospel. Thither also came afterwards the celebrated Bilney, Saint Bilney, as Foxe calls him, preaching Christ crucified in godly simplicity wherever he went. The spiritualities of the diocese of those counties, were also at one time held in commission by Dr. Rowland Tayler and Dr. Wakefield, who, according to Strype were appointed by Archbishop Cranmer, when the Popish Bishop of Norwich resigned his see in the reign of Edward the sixth.

Norfolk and Suffolk were thus as it were as a soil prepared for the good seed of the word of God. The men of Suffolk were alike distinguished for their devoted attachment to the truth, and their loyal adherence to Queen Mary, supporting her title to the crown of England in preference to the claims of the Protestant Lady Jane Grey, simply because they knew Mary to be the rightful heir. They had stipulated with Mary for liberty of conscience in regard to their faith, before they put the crown upon her head and openly declared for her, and received this answer that, 'she meant graciously not to compel or strain other men's consciences otherwise than God should, as she trusted, put in hearts a persuasion of the truth, through the opening of His word unto them,' but the Queen broke her word, when power was in her hands, repeating her promise in a proclamation with this addition, 'until such time as further orders by common assent may be taken therein.'

Hadleigh was, it appears well worthy of the godly county of Suffolk. 'The town of Hadleigh,' writes John Foxe, 'was one of the first that received the word of God in all England, at the preaching of Master Thomas Bilney, by whose industry the Gospel of Christ had such gracious success, and took such root there, that a great number of that parish became exceedingly well learned in the Holy Scriptures, as well women as men, so that a man might have found among them many that had often read the whole Bible through, and that could have said a great part of St. Paul's Epistles by heart, and very well, and readily have given a godly learned sentence in any matter of controversy. Their children and servants were also brought up and trained so diligently in the right knowledge of God's word, that the whole town seemed rather a University of the learned, than a town of cloth-making or labouring people; and (what most is to be commended) they were for the more part faithful followers of God's word in their living.'

After Bilney's Martyrdom, Thomas Rose kept up the preaching of God's word at Hadleigh for six years, till on suspicion of being concerned in the burning of the rhodod at Dovercourt near Harwich, he was arrested on the charge of heresy, and committed to the Bishop of Lincoln's prison in Holborn.

To Hadleigh, though many efforts were made by his friends there to procure his recal, he did not return, however he came to Stratford, a village about six miles on the London side from Hadleigh, and there remained preaching the Gospel for three years, so that his faithful friends at Hadleigh had frequent opportunities of communicating with him, and attending his ministry.

In the year 1544, Archbishop Cranmer presented the Living of Hadleigh to his Chaplain : Dr. Rowland Tayler, and at Hadleigh this good and learned man fixed his residence, and soon endeared himself to his flock by the faithfulness of his preaching, the consistent godliness of his life, and the hearty kindness of his disposition. The character which Foxe gives of Rowland Tayler is so very beautiful, that I cannot resist introducing it word for word—

‘He was a right perfect divine, and parson ; who at his first entering into his benefice did not, as the common sort of beneficed men do, let out his benefice to a farmer, that shall gather up the profits, and set in an ignorant unlearned priest to serve the cure, and so have the fleece, little or nothing care for feeding the flock : but contrarily, he forsook the Archbishop of Canterbury, Thomas Cranmer, with whom he before was in household, and made his personal abode and dwelling in Hadleigh, among the people committed to his charge ; where he, as a good shepherd, abiding and dwelling among his sheep, gave himself wholly to the study of Holy Scriptures, most faithfully endeavouring himself to fulfil that charge which the Lord gave unto Peter, saying : “ Peter lovest thou me ? Feed my lambs, feed my sheep, feed my sheep.” This love of Christ so wrought in him, that no Sunday nor holy-day passed, nor other time when he might get the people together, but he preached to them the word of God, the doctrine of their salvation.

‘Not only was his word a preaching unto them, but all his life and conversation was an example of unfeigned Christian life and true holiness. He was void of all pride, humble and meek, as any child : so that none were so poor but they might boldly, as unto their father, resort unto him : neither was his lowliness childish or fearful, but as occasion, time, and place required, he would be stout in rebuking the sinful and evil doers ; so that none was so rich but he would tell him plainly his fault, with such earnest and grave rebukes as became a good curate and pastor. He was a man very mild, void of all rancour, grudge or evil will, ready to do good to all men, readily forgiving his enemies, and never sought to do evil to any.’

It is a remarkable circumstance, that Dr. Tayler, like his parishioners at Hadleigh, was greatly indebted to Mr. Bilney for the knowledge of the truth. Bilney with his friend and associate Latimer, had been the two great instruments of introducing the pure faith of the gospel at Cambridge : and at that time Tayler was a resident at that university. There Bilney’s holy life and extraordinary influence, and Latimer’s plain and faithful preaching, while they stirred up the rancour of the popish party, and drew down upon them a fierce and powerful persecution ; won over to the truth, the hearts and consciences of all single-minded enquirers. Rowland Tayler was one of these, resembling Bilney in his modesty and learning, and Latimer in the dauntless spirit and hearty simplicity of his character. Such a pastor, and such a preacher, (and Dr. Tayler was by all accounts a most powerful preacher, having been appointed by Cranmer as one of his preachers at Canterbury,) would be most welcome to the good people of Hadleigh, prepared as they were to receive and value him.

I recal with pleasure, the old town of Hadleigh, as it first appeared to me, nearly three-and-twenty years ago—the broad high street, with a few modern houses planted here and there among its old build-

ings and lowly cottages—the green church-yard, and the spacious and venerable church,—the noble tower which forms the gateway of the old rectory house, with little more than the space of a carriage-drive between that and the church-tower. It was a bright sunny day in spring, and lilacs and syringas were blooming in the cottage gardens, and women sitting at their spinning wheels before their cottage doors, and children playing in the street. I recal with gratitude, the cordial welcome I received at the rectory, where I was at once greeted as a friend by the kind, simple-hearted rector, and his household, and during the five years that I remained at Hadleigh, the affection I met with from them, was that shewn to a son and a brother. I recal with gratitude, also the kindness and affection of the people of Hadleigh, towards a young inexperienced curate as I then was, a mere novice in every sense, though really interested in my holy calling, and desiring to do what is right in my master's service. I have seen many changes since I left Hadleigh, and met with kindness and attention in many places; but no where have I found more genuine warmth of heart, than in that old country town, and that pleasant rectory. The old red brick rectory tower, though built in the reign of Henry the seventh by a Dr. Pykenham, at that time the rector of Hadleigh, stands as sound and entire as if but lately erected. The ground story is chiefly taken up by the gateway,—on the left side is a kind of dungeon, on the right, the spiral stone staircase leading to the chambers above. Immediately over the gateway of Dr. Pykenham's tower, as it is called, was the study of Rowland Tayler. One of its turrets forms a small oratory, and an old painting of the interior of the Church, as it was in former days, is upon the wall above the fire-place. Part of the boards in the floor of this old room, form a trap door to a little chamber beneath, in which a tall man cannot stand upright; but where, in times of danger, a person might find a safe and convenient retreat. There is a story current, which those who tell it, do not believe, that Rowland Tayler was hidden in this secret chamber, and that he either escaped, or was dragged out through the little window; but the character of so bold and fearless a champion of the truth, gives the lie to the bare supposition; and one thing is certain, that no man of the bulk of the stout-hearted and stout-bodied parson of Hadleigh, could possibly have been squeezed through the narrow mullions of that small window. The ancient tower seems to have been the only part of the rectory house built in Henry the Seventh's reign. The house, which since I left Hadleigh, has been taken down, was evidently of a much later date, it was large and contained some good rooms, but was slightly built, and stood apart from the tower, and a communication had been made to it by a covered way.

Hadleigh Church is, from its size, a noble and spacious edifice, with nothing remarkable in its architecture. It is celebrated not only as the building in which Rowland Tayler preached, but as the spot where Guthrun the Dane, who was converted by king Alfred, was buried in the year 889, Hadleigh was then the capital, or head-liege, where the royal convert fixed his residence, when the government of East Anglia was given to him. A floryed gothic arch of a much later age upon the southern wall of the Church, marks the grave of the Danish warrior. Dr. Drake relates, that the year 1767, the tomb of Guthrun

was opened, and a massy grave of stone was found, the bottom of which was tessalated with small square glazed tiles, and covered with some light blue ashes. It is also recorded of Hadleigh Church, that the rector of the parish, in the time of Cromwell, a Dr. Goad, finding that a party of ignorant fanatics were entering the Church on a work of spoliation, armed himself, and taking his stand within the communion rails, defended the communion table at the risk of his life.

There are no written records relating to Rowland Tayler to be found in Hadleigh. I remember when a resident there, passing the greater part of a day in the vestry, in company with my late kind and excellent friend Dr. Drake, searching the documents laid up in the parish chests, for some information concerning the noble martyr; but no papers of that period were to be found, whether purposely destroyed, or removed, we could not discover.

The town of Hadleigh, containing about four thousand inhabitants, chiefly consists of one long street of houses, nearly a mile in length, with two other streets branching off at right angles from the high street. At the end of one of these streets, stand the almshouses, with their little lowly chapel in the midst. There I was accustomed to read prayers once a week to the old people, where, doubtless, good Dr. Tayler had often assembled the little flock which then dwelt there. Often have I stood before the last of those small dwellings, with my eyes fixed upon the casement, through which the kind-hearted pastor flung in his glove in which he had put all the money that remained of his little store, as he was led by that way to Aldham Common. Never was a more shameful, or a more noble spectacle, than when that faithful pastor rode along through the streets of his own parish, turning to his weeping flock as he passed through them, and repeating the same words, 'I have preached to you God's word and truth, and am come this day to seal it with my blood.' A steep lane, with high banks on either side, leads up to the spot where Rowland Tayler was burnt. The distance is but short, and from thence, the tops of the houses, and the Church steeple are seen beneath. It was then an open common, but is now a wide enclosed field: and at some distance beyond, the little tower of Aldham Church may be seen, from whence the popish priest, 'master Averth,' was brought by Clark and Foster to perform the service of the mass in Rowland Tayler's Church. An old rude stone marks the very spot where this servant of Christ stood erect at the stake, and upon it these words are still to be read: '1555, D. Tayler in defending that was good, at this plas left his Blode.' My rector, Dr. Hay Drummond, in conjunction with Dr. Drake and some others, placed a monument on this spot, which bears the following inscription, written by himself:

"THIS IS THE VICTORY THAT OVERCOMETH THE WORLD, EVEN OUR FAITH."—

JOHN V. 4.

Mark this rude stone, where Tayler dauntless stood,
Where zeal infuriate drank the Martyr's blood:
Hadleigh! that day how many a tearful eye,
Saw thy lov'd Pastor dragged a victim by;
Still scattering gifts and blessings as he past
"To the blind pair" his farewell alms were cast:
His clinging flock, e'en here, around him pray'd,
"As thou hast aided us, be God thine aid."
Nor taunts, nor bribe of mitred rank, nor stake,
Nor blows, nor flames, his heart of firmness shake:

Serene—his folded hands, his upward eyes,
 Like holy Stephen's, seek the opening skies :
 There fixed in rapture, his prophetic sight
 Views truth dawn clear on England's bigot night ;
 Triumphant saint ! He bowed, and kissed the rod,
 And soared on seraph wing to meet his God.

On the back is inscribed,—

This monument was erected 1819, by private Subscription. The Rev. R. Yeoman, Curate to Dr. Tayler, after a series of the most cruel persecutions, which he endured with exemplary patience and fortitude, suffered martyrdom at Norwich, July 10, 1558.

I do not intend to relate in this paper, the story of Dr. Rowland Tayler; but I wish to awaken an interest in the subject, in those who are not already acquainted with it; and to induce them to read that story, word for word in 'Foxe's Acts and Monuments.' It has been reckoned by many of admirable taste and judgment, to be one of the most beautiful and affecting records ever written, of the holy life, and cruel sufferings, and faithful death of a truly godly pastor. In every relation of life, Rowland Tayler appears to have adorned the doctrine of God his Saviour. Bold and unflinching in his opposition to error, true to his trust, and faithful to his flock, walking simply and steadfastly in the path of duty, wherever it led; undismayed by danger or difficulty, whether rebuking the popish priest, who had intruded into his own church, or turning to his faithful servant John Hull, and resisting his entreaties to save himself by flight, saying: 'Oh John, shall I give place to this thy counsel and worldly persuasion, and leave my flock in this danger! Remember the good shepherd Christ, which not alone fed His flock, but also died for His flock, Him must I follow, and with God's grace will do; therefore good John, pray for me; and if thou seest me weak at any time, comfort me, and discourage me not in this my godly enterprise and purpose.' Again, what can be more manly and more faithful, than his plain dealing with the wily Bishop Gardiner, when examined before him! What more lovely, than the tribute that he paid to the mild and holy Bradford, whose companion in the King's Bench prison he became; when he told his friends who came to visit him, 'that God had most graciously provided for him, to send him to that prison, where he found such an angel of God to be in his company to comfort him.' His cheerful spirit has been objected to by some; but they seem to have forgotten the rude simplicity of those days, and to have made but little allowance for the natural temperament of this extraordinary man. He was devout, solemn, and grave, even to tenderness, when he spoke of parting from those he loved on earth, and going to meet a Master, for whose dear sake he suffered death: but about the mere putting off of the body of this death, and the circumstances that attended it; he was perfectly fearless, and could even jest, though without levity, on the indignities which would be offered to his mortal frame. Can any thing be much more affecting, than the account of his supper in the prison, with his wife and son, and his faithful servant John Hull; who were permitted through the gentleness of the keepers to come to him; or the scene of the following morning, when

his wife and her two children, the one an adopted orphan, went to meet him from the porch of St. Botolph's Aldgate, at two o'clock in the morning in the depth of winter, having watched all the night for his passing by; his interview also immediately after with his son and his faithful servant; when the latter lifted up the child, and set him on the horse before his father, and the father taking off his hat, lifted up his eyes towards heaven, and prayed for his son; then laid his hat on the child's head, and blessed him; and so delivered the child again to John Hull, whom he took by the hand and said; 'farewell John Hull, the faithfulest servant that ever man had,' 'and so they rode forth,' says Foxe, 'the Sheriff of Essex, with four yeomen of the guard, the Sheriff's men leading him.'

The account of that journey from London to Hadleigh is full of interest, and the last scene that closes the earthly pilgrimage of this true soldier of the cross, who did indeed endure hardness, with a right cheerful spirit, is worthy of his life. No one of all the company present on that memorable spot where he suffered, was so calm, or self-possessed as the martyr himself. Though forbidden to speak, he would not be prevented, but said again with a loud voice: 'Good people, I have taught you nothing but God's holy word, and those lessons which I have taken out of God's blessed Book, the holy Bible; and I am come hither this day to seal it with my blood.' He was much loved by his flock, and one of them, a poor woman, with a resolute spirit, when he kneeled down and prayed, pressed forward and knelt down beside him. The wretches who conducted the execution, attempted to drive her back, but she would not move, but prayed with him. Even to the last, he was ill treated and insulted, but holding up both his hands, he called upon God and said: 'merciful Father of heaven, for Jesus Christ, my Saviour's sake, receive my soul into Thy hands.' 'Then stood he still,' continued Foxe, 'without either crying or moving, with his hands folded together.' He seems not even to have uttered a groan in the midst of the flames, while they raged around him. At last, a drunken fellow named Soyce, struck him on the head with a halbert, when his brains fell out, and the dead corpse fell down into the fire.

Let those who think little of the danger to which the church of England is exposed in the present day, from the designs of the enemies of the church of Christ, consider the life and the death of Rowland Tayler; and let them pause, before they conclude too hastily, that popery has changed its character; and ask themselves, if for any other fault than that which romanists call heresy, but which the word of God declares to be the truth as it is in Jesus, this most learned, godly, and faithful pastor of Christ suffered martyrdom. Heretics, as we have before seen from the notes of the Roman Catholic Bible, may be punished with death.

CHARLES B. TAYLER.

St. Peter's, Chester.
Feb. 1844.

ON PERIODICAL LITERATURE.

(For the Christian Guardian.)

CONTINUED FROM PAGE 59.

HAVING already treated on the *abuses* to which Periodical Literature is liable, and the *uses* to which it may be made subservient, it remains for us to offer some suggestions as to the mode in which the former may be most successfully avoided, and the latter most effectually secured, both by the conductors and perusers of this species of Literature.

It seems almost necessary to the attainment of our object, that we thus divide our subject; though, let it not be supposed that we are presuming to dictate to persons much more experienced than ourselves, or that the hints which may seem mainly intended for the writers, have really no bearing upon the readers of these publications. The two divisions, though different, are yet co-ordinate, and are both necessary to be treated of, in order to bring the subject fully before the attention of our readers. The hints to the Conductors will convey suggestions to perusers, and *vice versa*; and if both parties are willing impartially to consider them, and act upon them, as far as they commend themselves to their better judgment, we shall be amply satisfied, and, possibly, benefit may accrue to that branch of Literature which we at present contemplate.

I. With respect to those engaged in Conducting such publications, we would offer a few suggestions, without attending to which we do not see how it is probable, that the advantages we have touched on can be at all adequately secured, or the evils alluded to, effectually shunned.

That which we shall mention first is, that

1. In all ordinary cases, the Conductors and contributors to such publications *must be agreed* in the general tenour of their sentiments and feelings.

As a general maxim, this holds with regard to every species of Periodicals, on whatever topics they mainly or entirely treat. It would appear sufficiently absurd if the Editors of the Quarterly and Edinburgh Reviews were to attempt to coalesce, or those who write for the one, to turn their attention to the pages of the other. It would be difficult, even on abstract questions of literature and science, to avoid occasionally coming into collision; and where political economy, moral philosophy, or religious views were concerned, the differences would be endless and irreconcilable.

But the maxim mainly, and in a peculiarly important manner, bears upon what may be termed religious Periodicals, and it is principally to such that we refer. Here, it is imperatively necessary, that agreement should be found on all *fundamental topics*; and it seems highly advisable that this agreement should extend even to *minor matters*. We feel no difficulty in making use of these terms, notwithstanding all the absurdity which the Tractarians have—with their usual self-confidence and self-complacency—advanced with regard to them. We

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attach clear ideas to them ourselves, and we have no doubt our readers do so also.

If—we repeat it—such agreement do not obtain among those connected with the conduct of any given Periodical, it will at once assume the appearance of “a house divided against itself,” and the perusal of it will be attended with unhappy and unsettling effects upon the minds of many of those who are inclined to place confidence in its general principles and views.

As we proposed to illustrate our remarks by reference to various Periodicals now extant, we may observe, that we should take it ill indeed if any thing savouring of Tractarian heresy, or of semi-approbation of it, were found intruding itself into the pages of the Christian Guardian, or, if that Periodical were not found, on all proper occasions, vigorously protesting against these fatally destructive errors. Again; it would seem to us highly inexpedient, that the Pre-millennial Advent and Personal Reign of our blessed Saviour upon earth should be introduced into any contribution to this Periodical, when it is discountenanced in another department of the same, though with a *decided moderation* of tone, as being a matter on which spiritually-minded Christians may be readily allowed to differ, so long as they do not run into extravagances, and suffer the place of sound judgment to be usurped by that of an overheated imagination, or a too exuberant fancy.

If the maxim on which we are treating be generally adhered to, what may be appropriately termed *unity of principle* will be effectually secured. Conductors and contributors will, in the main, ‘say the same thing;’ all asperity of feeling, or mutual jealousy, will be successfully guarded against; and thus, while the readers enjoy the benefits resulting from the various modifications of talent, and modes of thinking, peculiar to different minds, they will be exempted from the numerous disadvantages springing out of variations of opinion on non-essential points, which almost always convey the idea of greater differences than really exist among those in whom they have been wont to place confidence, or, perhaps, to look for guidance in such matters.

But we observe secondly, that,

2. Periodicals should be adapted in their *contents* to the parties among whom they are mainly designed to circulate.

This observation has regard both to the *subjects* treated of, and the *manner* in which they are handled. The propriety of the remark will be readily allowed, when we illustrate it by anything like extreme cases. Every one can estimate the absurdity of styling ‘The Friendly Visitor,’ a Magazine for the Clergy, and still more of circulating the Quarterly Review among the poor of any parish in the land! But perhaps Conductors and perusers are both too apt to lose sight of the necessity of carefully attending to this distinction in *every* case. On one subject, indeed, there will always be far less need for adhering to this rule than on any other; and that is, in papers or articles which bear directly on *practical religion*. This is every man’s business, in a peculiar sense of the words; and the man of most exalted intellect or attainment may often derive the most heartfelt pleasure and advantage from the perusal of what was written for the humblest Christian, in the lowest rank of society; while the latter, ‘though a fool’ in human learning or intellectual attainment, will oftentimes enter with cordial delight into the deepest

experience of a Christian of the most profound ability, or the most exalted rank.

But this is, we imagine, the solitary exception to the rule, and leaves, even in religion, a wide extended range of topics, which must be treated in a totally different manner, for the use of the different classes already alluded to.

Too much importance indeed can hardly be attached to this subject. It should be as the pole-star to guide every one, who would successfully carry on any given Periodical. To keep constantly in view the class—whether large or small—for whom he mainly designs to write; to consider well the topics which will be of interest to them, and which they may be induced to peruse; to bear in mind their circumstances—as to capability, education, knowledge, command of time for reading, and a variety of other kindred matters; all these should be constant subjects of study and observation with those who would successfully conduct any periodical publication, and cause it to become influential among the class for whose benefit it is specially intended.

With this view also it seems highly advisable not to attempt the adaptation of any single Periodical to a variety of classes, differing considerably from one another in any of those particulars to which we have referred. If such is the case, it can hardly fail to happen, that many articles will be inserted totally unsuited at least to the extremes of those attempted to be included in the somewhat heterogeneous mixture; and thus the time, patience, and pecuniary resources of these parties will be needlessly expended. Hence will ensue weariness, and perhaps disgust on both sides; one complaining of the repetition of matters with which he is already thoroughly conversant, and the other of the insertion of articles in which he is entirely uninterested, because they are above his comprehension, or unsuited to his circumstances and condition in life. From this attempt at undue comprehensiveness will probably at length result the gradual decline, and perhaps total annihilation of that Periodical which, so to speak—has stretched its arms to grasp more than was within its power to retain; and Dr. Johnson's characteristically worded apophthegm will, at least in one sense, be fulfilled, 'He does nothing who endeavours to do more than is allowed to humanity?'

It were easy to illustrate these remarks by particular instances, without resorting to anything like the somewhat ludicrous hypothetical extremes to which we have already alluded; but this appears to be almost unnecessary. We will only observe, that one or two articles which lately appeared in the *Christian Observer*, entitled 'Biography of Archbishop Patrick,' and which could hardly fail to be deeply interesting to a large body of the Clergy, and the *elite* of the laity—for whom they were no doubt intended—would be far from interesting to the *whole* body of the Clergy, much more to the *great mass* of the lay members of our Church. The variety of historical matters somewhat minutely investigated, which might operate as the attractive end of the magnet, in the former case, would serve the turn of the repulsive extremity in the other; and while one party was allured, the other would be deterred by the very same articles.

We merely mention this to show how, even biography—which is perhaps as generally interesting as any topic that could be selected—

requires to be written with a deliberate contemplation and constant remembrance of the class for whom it is principally designed; and just in proportion as it excels or fails in this respect, will it succeed, or the contrary in the object which it proposes to attain. The conductors of that valuable Periodical have, we think, in the instance, shown their wisdom, by keeping within the rule which we have just endeavoured to lay down.

In this connection, also, might be mentioned 'THE CHURCHMAN'S MONTHLY REVIEW,' of which—though on some *minor* points we do not entirely accord with its views—we may safely allege, that it is the only publication of the Review description exclusively, which we conceive to be conducted on the principles of really *enlightened scriptural Churchmanship*. It seems peculiarly well adapted to the great majority of the Clergy, and to those of the laity whose time permits, and whose turn of mind disposes them to pay attention to the general literature of the day, and more especially to the large body of theological works which are constantly emanating from the press. To these it specially professes to adapt itself, and we are inclined to think that—to a very considerable extent—it succeeds in its object.

We need scarcely observe that, with the greatest vigilance, complete success cannot be secured. We contemplate no Utopian schemes. We merely throw out for the consideration of those concerned or interested, a few hints which, we think, can scarcely fail to commend themselves to their deliberate and unbiassed judgment on the subject under discussion.

Another matter very inferior in its nature, but by no means undeserving attention is,

3. The adaptation of Periodicals to those for whom they are designed in a *pecuniary* point of view.

It is needless to say, that those intended for the lower orders should be peculiarly cheap, as well as those intended for circulation among the younger portion of the community. This seems to be acted on by all parties. But perhaps it is not equally needless to observe, that considerable care should be taken, in this respect, with regard to those designed for various other classes of society. It is not our object here to speak of what may produce the greatest amount of profit to the Conductors, but what may insure the largest circulation amongst the perusers of such publications. If we would reach the case of those who, either by pecuniary disability, or from other causes that might be mentioned, cannot or will not procure expensive periodicals, we must be content to adapt ourselves to the circumstances of such, and to meet them where they will not come to meet us.

In many points of view, this subject is well worthy of regard. Let it be remembered what a very large proportion of the Clergy of the Church of England, are absolutely crippled in their purchase of every species of publications by the actual want of funds; and then, let it be considered, whether it is probable that the small funds at their command, are likely to be devoted to the purchase of expensive Periodicals? With respect to many of the laity, also, this holds good; and, as regards another very large class, the whole style of their education and habits of thinking, and acting with regard to literary matters, induces a narrowness of mind as concerns the purchase of books, which

it is almost useless to attempt to overcome. A few shillings spent in this article, are vastly more thought of than a corresponding number of pounds expended on anything which has a greater bearing on the physical, and a less on the mental exigencies of their nature.

Now, however much this may be deplored, it must be condescended to, if we would indulge any reasonable hope of informing the minds, and influencing the principles of the class alluded to. If *they* will only expend a meagre pittance upon books—and especially on Periodicals—we must be content to furnish them with useful and valuable information, in return for that pittance; hoping that, in due time, their minds may expand, and their ideas be enlarged on a subject, on which perhaps there is more absurdity uttered, than on almost any other—viz. *the purchase and proper uses to be made of books*. But we enlarge not on this topic at present. Suffice it to add, that with regard to the class first alluded to—viz. the Clergy and others—whose very limited incomes absolutely prevent them from possessing themselves of Periodicals and other useful works, it seems as if nothing could be more desirable than to afford assistance in this emergency. The benefit, be it remembered, is not confined to themselves alone, but extends to the large body of persons with whom they are connected, and over whom they exercise an influence. We cannot too constantly bear in mind the fact of the very considerable share of this most important talent of *influence*, which Providence often assigns to those to whom he has imparted a very small proportion of pecuniary wealth. That those who possess it should themselves be furnished with works calculated to guide aright their own judgment and decisions will, we think, be readily allowed by all into whose hands these remarks are likely to come.

We proceed to observe fourthly that,

4. Periodicals should contain articles suited to *different conditions* of the mental faculty:—some more profound and searching; others of a somewhat lighter order.

In our *first* paper upon this subject, we protested against the heterogeneous medley which these publications sometimes present; and, in our *second*, we expressed the opinion that the *variety* desirable in such publications, should be restricted 'within moderate limits.' If this is not the case, the Periodical in question will be in danger of losing, or rather of never possessing, *any distinctive character*. And perhaps no more fatal blow could be given to one of these publications, than the well-grounded assertion, that such a charge might be safely predicated concerning it. What ever be the professed object of any Periodical, it should never lose sight of such an object, however various be the ways it may resort to of accomplishing it. Consistency of character and purpose, is of the highest value in Periodical Literature, as well as in individual conduct; and will gain a measure of respect from all, and insure the confidence of those for whose use it is principally intended. We are not, at present, discussing the *nature* of the object in view or of the principles advocated; but dwelling only on the necessity of adherence to those objects and principles which we profess to aim at or espouse, if we would successfully prosecute the task we have undertaken.

As an illustration of this remark, we might ask, what would be the effect of an elaborate Political Article in the Christian Guardian? or of the Obituary of a pious Clergyman in Blackwood's Edinburgh Magazine?

Perhaps we may profitably observe, in the last place that,

5. No articles should be of what may fairly be termed a *superficial* or *smattering* kind.

There is a wide, though perhaps not always a carefully noted difference between this, and the lighter articles to which we referred under our last head. Some subjects are, in their very nature, such as require much less thought and investigation than others ; though, in their turn, equally important to be dwelt on as those which have somewhat of the 'intrinsically dry' wrought into their composition.

The first of these classes, it will be obvious, are open to all. No charge of superficiality can attach to the insertion or perusal of such subjects. Even these will vary with the individual concerned. While to one man they form a subject of delightful relaxation, to another—less accustomed to the use of his mental powers—they will present a theme for a measure at least of thoughtful consideration. To both, in their different spheres, they will be useful and valuable.

But there are included in the second class of subjects to which we alluded, some topics which can scarcely, in any way, be made level to the comprehension of a considerable body of the community, without sacrificing much of their real substance to make them what is termed *popular*. Here a wide field is opened in which the smattering race may freely expatiate, and have their vanity flattered by the false idea, that they are imbibing copious draughts of what is termed 'general knowledge ;' while, in reality, it is only their heads that are inflated, and not their minds informed. To such the maxim, 'Drink deep or taste not,' is peculiarly applicable ; and we are much disposed to think, that these subjects are better let alone altogether, than thus superficially glanced at. At all events, we are well convinced, that the pages of anything like an *ordinary* Periodical, are not those in which they can be profitably or successfully treated on. Science can rarely appear, in such publications, except in shreds and patches ; and even then, often seems awkwardly foisted in, to the exclusion of much more appropriate matter. The principal object which it can properly accomplish, in a *religious* periodical, appears to be, to serve as a substratum on which to found a superstructure of christian morality, and devoted piety, by the striking evidence which it affords of the existence, attributes, and providence of that God "in whom we live and move and have our being."

But we pass on to the second general head of our disquisition which is,

II. To suggest to the readers of Periodicals, a few hints as to the manner in which they may most effectually secure the advantages, and avoid the evils incident to that species of literature.

And we observe first that,

1. It is extremely desirable, that they should be very careful in their selection of these publications.

We believe that the maxim of the poet is quite as applicable, in its measure, to the case of *readers* as of *writers*,

'Sumite materiam vestris, qui scribitis, æquam
Viribus: et versate diu, quid ferre recusat
Quid valeant humeri.'*

* 'Examine well, ye writers, weigh with care,
What suits your genius ; what your strength can bear.'

FRANCIS'S HORACE.

and that want of proper attention to this maxim puzzles, perplexes, and confounds many whose intentions are very praiseworthy, as to furnishing their minds with useful knowledge, and guiding their judgment by correct principles.

We have already touched on this subject, with reference to the Conductors of Periodicals; but there is a manifest duty devolving upon the perusers of the same. If it is the part of the former to see that their publications are adapted to those whose cases they profess mainly to contemplate; it is equally the part of the latter to take care that *they* are included in the class for whose benefit any particular periodical is designed. If, on either side, this duty be neglected, injurious consequences will of course result from such neglect.

It has frequently fallen within our observation to hear parties complain of Periodicals for containing nothing but matters with which they were already acquainted, and those treated in a manner which they considered unworthy their regard; while others have complained of the 'dulness' and 'dryness' of those which they had attempted to read. The want of attention to the caution given above, readily accounts for both of these apparent failures, without necessarily involving any fault on the part of the conductors. Each have probably possessed themselves of what never was designed for their use, and each are, in consequence, disappointed; and of course are ready to vent their spleen in any other rather than the proper quarter—viz., on themselves. The one party had perchance forgotten that all his fellow-creatures had not had the same advantages as himself for the attainment of knowledge, and that their case must be consulted as well as his own; the other that been guilty of the very common fault of "thinking of themselves more highly than they ought to think," and in consequence seeking to inhale an atmosphere too ethereal for the organs of their mental respiration. Let each, instead of murmuring of what is below their notice, or above their comprehension, seek for publications more suited to their mental calibre, and leave the rest for those to whom they are better adapted. Albeit, we believe that the latter class, at least, might frequently with great advantage attempt to rise with their subject, instead of compelling it to sink with them. We do not think the failing of the present race of our countrymen or countrywomen, is very likely to inflict serious injury on their mental system, by leading them to indulge in habits of study too severe, or thought too profound to be endured!

Another useful hint may be, that,

2. Persons should not overburden themselves with *too large a number* of such publications.

The application of this rule must, of course, vary with the time and circumstances of those concerned with it. To some, that would only furnish wholesome mental food, which would to others prove an utterly indigestible mass of material. Nothing has a more injurious tendency, with regard to the powers and habits of the mind, than the attempt to force upon its attention a larger share and greater variety of reading, of any kind, than its circumstances or capabilities allow any reasonable prospect of its being able to contend with. And to no species of reading, perhaps, does this apply so strongly as to that of Periodicals: a danger very likely to be incurred by the circulation of such works in

reading clubs, or other societies of that description, few members of which can be expected to possess the time or talent necessary for profitably perusing such a large assortment as passes under their—hence too generally—superficial gaze.

One object, however, should be mentioned for which parties sometimes subscribe to Periodicals that, perhaps, are not exactly suited to themselves, or which the limited time at their command forbids them to peruse; and that is, that such publications may be encouraged by a sufficient circulation to enable them successfully to pursue their course; and that thus others may be benefited by their perusal, and the influence exerted by them maintained. We need scarcely say that such a motive is highly praiseworthy and disinterested, while the mind that is actuated by it is not injured by the consciousness of a perpetual failure in the task it had assigned itself; as the intention was, not to read, but only to aid in circulating what was considered a beneficial publication. The benevolent purposes of such a mind may receive additional gratification, by putting into the hands of those for whom they are adapted, periodicals or other works, purchased under such circumstances as those just referred to.

Closely connected with this head, and perhaps rather as an amplification of it than the suggestion of a new topic, is that,

3. Perusers of Periodical Literature should endeavour to give to each article an *attention proportioned to its value*.

We have already observed that a variety of articles should be contained in each periodical, suited to different conditions of the mental faculty. If, however, this distinction is not carefully attended to by the readers as well as writers of these works, all the benefit thence resulting will, of necessity, be lost sight of, and much pains and trouble uselessly expended. It must surely be obvious to every considerate mind, that it is highly desirable to have material afforded for its perusal suited to its hours of comparative relaxation, as well as to those of energetic exertion; and if this distinction is not constantly remembered and acted upon, the faculties of the mind will, in the one case, be unduly taxed, and in the other, fruitlessly expended. Add to which, that, in the former case, great injustice is done to the author whose thoughtful productions are slurred over by the half dormant mind, and in the latter, undue prominence given to what was only intended as a matter worthy of secondary consideration.

We may safely assert, from actual experience, that in no way is time so effectually saved from running to waste, as by diligent attention to the different *attitudes* of the mind, and careful adaptation of the material presented for its consideration to these varying attitudes.

We would caution the readers of Periodicals in the last place,

4. Against laying by such publications after a *first perusal*, as if *undeserving of any further attention*.

It appears to be too generally the case that Periodicals of every kind are thrown aside after a first perusal—shall we say, or glance?—as if, like an old almanack, they had served their turn, and were safely disposed of! We have no doubt that the institution of Newspaper Magazines—which we noticed in our first paper—has partly contributed to this result; and on this, as on many other accounts, we are inclined to reprobate such productions, as tending effectually to break down the

distinction between what is *merely ephemeral*, and what is of *permanent* interest, though appearing in publications which, from their being issued periodically, may seem to assume somewhat of the ephemeral form.

The injurious effects of this mode of treatment upon the readers of periodicals are such as it would be difficult adequately to estimate. Hence springs a kind of flippant manner of dealing with them, which inflicts far more evil upon the mind that adopts it, than upon the publications which are the subjects of it. A kind of semi-contemptuous system of smattering criticism is engendered, where the critics are oftentimes utterly unacquainted with the nature of the articles which form the theme for the exercise of their imagined talents,—having only, at the most, '*looked them over* !' We have seen those, who, having on the *first day of the month* eagerly waited for the arrival of the Periodicals, glanced at the advertisements, read the list of contents, and '*dipped into*' the middle of the various articles contained therein, without even cutting the leaves, have henceforth considered themselves as competent judges of the contents of such publications, and talked with fluency and confidence on the merits or demerits of the various papers or articles contained therein !

Rather than that such should be the results attendant upon Periodical Literature, we would have all of a more enduring kind than Newspapers instantly abandoned, and these henceforth strictly confined to the province which their name imports. We would bid adieu to all the *uses* which we imagine may flow from such publications, in order to shelter ourselves from the flood of *abuses* which would thence threaten to overwhelm us.

But we are happy to believe, that what we have alluded to, are only extreme cases, and are not to be regarded as furnishing any general rule. When we look at the number and variety of the subjects which are handled and discussed in the Periodical Literature of the day ; at the talent which is unquestionably brought to bear upon them ; and, at the high, moral, and religious principles which are seen distinguishing many of these publications, we can only earnestly exhort our fellow men and fellow-christians, not to allow themselves to be deprived of the decided benefits which may result from their perusal, from any distaste for their periodical appearance ; and not to suffer that the talented and highly valuable articles that appear in them, should be neglected, and laid by, as out of date, because they happened to be published in March 1843, instead of March 1844 !

For ourselves, we are free to confess, that we derive pleasure, and we hope profit also, from the perusal of many old as well as new Periodicals, when time and circumstances permit. We feel convinced, that very many of the Articles contained in them are well deserving an attentive reperusal, and a frequent reference ; and with a view to observe the golden rule of '*doing to others as we would be done by*,' we have aimed to direct their attention to a subject from which we hope they may derive real benefit, and to throw out a few suggestions on a topic which—as far as our knowledge extends—has never been discussed, or treated of, with anything like the considerate attention which it may justly claim.

THE SLEEPERS.

"Awake! thou that sleepest, and arise from the dead: and Christ shall give thee light."—
EPIH. v. 14.

"If he sleep, he shall do well," said some of old—for "they thought that he had spoken of taking of rest in sleep." I mean to speak of taking rest in sleep: 'Tir'd nature's sweet restorer,' as he has been poetically called—with many a hard reproach embodied, of preference 'where fortune smiles,' and choice of 'lids unsullied with a tear.' Or contrariwise, too partial, as has been diversely thought, to poverty and toil: to the 'high and giddy mast' or 'smoky crib:' disdainful of kingly couches, of perfumed chambers, and canopies of state. A mighty leveller he undoubtedly is; ordained to equalize most unequal lots. No labourer's long nights of dreamless rest: the deep obliviousness of exhausted feelings, the enforced suspension of the care-worn senses, the fearless sleep of those who have nothing to lose, the unanxious sleep of those who have nothing to expect; all are the provision of a most merciful providence to alleviate the ills of life: and could these calm hours of relief be counted against the restless pursuits, the pleasurable excitement, and eager expectations of some who *sleep not*—'Tir'd nature's sweet restorer' would be found less capricious, perhaps, than poets say: and providence would surely be found, in this, as in all things, less unequal than the exterior of existence leads us to suppose. "The sleep of the labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep."

The philosopher's riddle, as well as the poet's theme, whose deepest investigations its idiocracy has baffled, sleep has been always considered the nearest similitude to death, of any thing with which we are familiar during life and health; so much so, that the words have come to be to an extent synonymous: sleep being continually used, as in the text, when death is meant: death of both kinds: spiritual and natural. I need not dwell now upon the resemblance. It is nearer than we sometimes think, and vaguely talk about. We talk idly enough at times about endless sleep, and dreamless sleep, and everlasting sleep: but death, like sleep, is only a suspension, not a termination of existence; and it is a partial, not an entire suspension: the soul sleeps not in death: as it probably sleeps not in life: something at least we know keeps watch amidst our soundest slumbers; ready to recal the senses into action at any moment. There is, however, one great difference: the entire severment of soul and body from each other to weal or woe during the period of suspension.

Doubtless it has occurred to many, given to meditation like myself, while passing at night through the depopulated streets of some slumbering town, every light extinguished, every movement hushed: all still except the clocks that strike the hours: to fall into reverie about the fate of those whom the closed doors and curtained windows hide. I have thought of the weary counting of the clock to some that cannot rest;—"when shall I arise, and the night be gone:" of the

death-bed scene, where the last stroke will very soon be heard, by many an agonized and breaking heart :—of scenes of pleasure, where they never hear the voice of time—and scenes of guilt that must be done ere day light, when they start at every repetition of the sound. And then, the sad security of some who should be waking, while the fire smoulders, the thief breaks through, or the murderer whets his knife. I have fancied the slumbering victims of the waking crime : the anxious watchers for the sleeper's weal : the evening draught brim full of bliss and joy, that will be found drained and empty in the morning : the day-dawn of some where they little thought of, when they went to sleep : till a nameless terror has stolen over my mind, only to be relieved by the prayerful recollection, that there is One to whom the windows are not closed.

But if such be the affecting interest of one night's sleeping-time ; how much more of that secrecy far closer shut, of the inner chamber where the immortal soul lies hidden : sleeping the sleep of death from which it will not wake, or waking to life whence it will never die. Within those closed shutters, every soul, from the least to the greatest, from the youngest to the eldest, is in a spiritual sense awake or asleep, alive or dead : as unconsciously perhaps, as critically, and as interminably wrapt in spiritual darkness, as we have contemplated them in the night of nature : the curtains of the inner chamber closer drawn, not against others only, but themselves. By the aid of Scripture let us look through a few of these, if haply we may discover the similitude of our own state.

Among the sleepers of Holy Writ, there is one so remarkable as almost certainly to occur to every body first. Jonah was asleep ; nay, fast asleep, upon an act of wilful disobedience to the Lord ; of settled determination not to do his will ; of deliberate purpose to escape his presence. The tossing waves, the raging winds, shock after shock even to the almost disruption of the vessel, were impotent to wake him, "What meanest thou, O Sleeper?"

Jonah meant nothing then : he was past feeling, past fear, past everything : he had not prayed before he layed him down : it does not appear that he prayed when they awoke him. The heathen mariners cried every man to such gods as they knew, and prayed finally to the God of heaven whom they knew not : but Jonah had no God but the One from whom he fled, whose notice he desired to avoid : he could not pray then : he did not wish to be seen or to be heard : he knew his guilt, he knew his condemnation, he resigned himself to death, but asked no pardon. What a tremendous waking ! We all know where he passed the three subsequent nights, and how he prayed : he did not slumber then. Alas ! there is not a night but closes in upon many Jonahs : who lay themselves down without a prayer, because they dare not say one : they would rather not be seen, rather not be heard ; rather be forgotten of God and overlooked for this one night at least : because they are determined upon something they know to be contrary to his mind and will : some sin they have resolved to commit : some duty they have resolved not to perform : some ungodly course they have decided not to be diverted from at present. They prayed, perhaps, half-heartedly before they came to this decision : they mean to pray hereafter when they are in a better mind : but they can say no

prayer for this night: they must lie down without, and take their chance: the chance, that Jonah had of sinking ere morning into the depth whence only he has returned: the certainty of waking as prayerless and as godless as they sleep: Oh! who would brave the results of even one such sleeping-time.

There is another also, whose waking we should little covet, I suppose. He was one whom the God of Israel had extraordinarily gifted, to be the champion of his cause and the deliverer of his people. He went to sleep upon the lap of pleasure: inebriate with trifling, levity and folly, and many a sufficient warning disregarded. Three times already the Philistines had been upon him; but he put to risk once more the power that God had given him for his own service; forgot whose strength it was, and for what he had it: "and wist not when he awoke, that the Lord was departed from him." Who has not slumbered as Samson slept that time: has not lain down possessed of many a gift of which they have forgotten the owner and the use: after many a warning too, as plain as Samson's, of what follows upon dallying with the enemies of God, and yielding to the temptations of a sinful world: the deceit, the treachery, the triumph of those with whom we lightly waste, and put to risk the precious talents committed to our keeping?

If we have not already known a similar waking, it is a gracious and merciful delay: for many,—very many have trifled with their talents till they woke and found them gone: with health, till they found themselves on the bed of sickness: with youth, till their hairs were white with age and sorrow: with wealth, till the cold hand of poverty sheared their locks. How many thoughtless ones will go to bed to-night, who will not to-morrow "go out as at other times and shake themselves."

In beautiful contrast with these guilty sleepers, there is one whom few could have envied when he went to rest; if rest it might be called, between two soldiers, bound with two chains: waiting the morning when Herod would have brought him forth to please the people: from the last night of imprisonment, to a cruel death.

Peter slept, however, while others were awake: he had said his prayers: but they had not finished theirs; "many were gathered together praying" all that night. Thus many a trusting saint has laid himself down to rest: compassed with dangers, injuries and death: not a ray of earthly hope, not a hand held out to save—"I will lie down and sleep, for thou, O God, sustainest me:" and dreamt of no awakening but to deeper woe: no strengthening but to bear to-morrow's trial. Meantime—let others think of it when they go so to rest—there may be some one praying: some loving one, some grateful one, who can do nothing else, can watch and pray. Nay, there is always One, who ceases not day and night before the throne, to renew his chalice from the golden altar, and send his incense up. Let many think of Peter when they lie down upon their couch of tears:—"Sorrow may last for a night, but joy cometh in the morning."

Another example will surely come to mind: the young Jacob, when he slept the first night of exile from his paternal tents: the first of retributive punishment for his falsehood, perhaps the first of penitential grief. The sun was set: he thought he was alone: alone and

friendless for the first time in his life: he thought it was a houseless, desert place: no hand to succour and no eye to see. Oh! there are many other such positions: many first nights of homelessness, friendlessness and separation: of self-reproach, perhaps, and conscious retribution for some by-gone sin: it may be of true repentance and contrition. Was it a miserable night? "Surely the Lord was in this place and I knew it not," was the patriarch's waking exclamation. "This is none other than the house of God, and this is the gate of heaven." With the bible open, and the Holy Spirit blowing where it listeth, we need not see Jacob's vision, to come to his conclusion, and do as he did: take the hard cold pillow of affliction to rear an altar of covenant with the God of mercy.

"Simon, sleepest thou?"—Oh! what a night was that! There can be none other such: no second Gethsemane: no second "last Supper" with the devoted Lamb of God. But there are many sleepers like to those, whose flesh is weak—whose eyes are heavy—whose spirits are too wearily and indolently willing. Our blessed Lord's reproach is very gentle, very pitiful: nevertheless, it was no time to sleep. Jesus deeply felt his own want of sympathy in that tremendous night; his nearest slept—his dearest could not watch with him "one hour." And he felt for them, in the approaching trial of their faith and love: "Arise and pray, that ye enter not into temptation." Does Jesus not always feel our slumbering love, our drowsy services, and careless self-exposure to temptations? Does he not see where the too busy day is followed by the too weary and indulgent night; whence the "one hour" sooner, or the "one hour" later, cannot be purloined for the study of his word, prayer to his Father and communion with himself: fearing for what must follow to ourselves, while he marks the cold return for so much love, the wasteful indifference to so much good, as might be enjoyed by his people upon earth? There are repetitions of his Supper now, respecting which it is said, "*for this cause many are sick among you, and many sleep.*"

"I go that I may awake him out of sleep," saith the same gracious Master. But Lazarus was dead: a sleep from which no other power could wake him: yet one word from Jesus was enough. It is a figure of the deathly slumber of the soul, from which unconscious nature never wakes, but at the Saviour's word. Spoken, written, preached, that word is the only sound that ever penetrates the tomb of earthliness and sin, wherein the immortal soul lies buried: not days, but years—not four, perhaps—but forty, fifty years.

We have all lain there many a night; perhaps we slept so last night: perhaps we shall to-night: unless we hear the same awakening voice, we must lie there eternally. "If thou wouldest believe, thou shouldest see the glory of God." Of those who are risen again in Christ themselves, many weep nightly over the spiritual grave of some loved friend—a brother—a child, too dead asleep to pray and weep themselves. "Why make ye this ado, and weep: the damsel is not dead but sleepeth," saith the same Jesus in another place. O never be repulsed: go not to rest without another prayer: leave not the loved slumberer's couch without one more appeal. Doubtless the master could have prevented this death; but that he did not, was not for want of love: in due time he came,—too late? O no! not too

late: it is never too late while we remain on earth: "Be not afraid, only believe."

We shall notice but one more manner of sleepers described in Holy Writ: we put it last, because it is the parable of the end: but it does not wait the end to be exemplified. It will be perceived that I mean the ten who, while the Bridegroom tarried, all slumbered and slept. I am inclined to differ from other commentators, who think the whole ten were doing wrong. The Scripture statement does not seem to imply this. It was midnight, the time of necessary rest: they had gone forth, and were not therefore abiding where they should not be: they took their lamps, and were not therefore walking or lying down in darkness: the five had oil, and were ready at the first moment of the cry,—“Behold the bridegroom cometh.” Who has so good a right to rest when the weak and wearied flesh requires it, or who can rest so sweetly and so safely while the master tarries, as they who at any hour of any night are ready to welcome him, and meet to enter with him to the marriage? “Even so he giveth his beloved sleep.” Happy, most happy, within whatever secret chamber hidden,—behind whatever curtains veiled from mortal eyes, the virgins that never go to rest at night without a thought that it may be before the morning: and never omit the needful preparation. The other five: a great many fancies have been put forth about them: but the Scripture is quite sufficient to its own explanation. It is plain they expected the bridegroom would come some time, or they would not have gone forth: it is plain they understood what was required, or they would not have taken their lamps: nay more, they knew when awakened, what it was they had not, and could not meet their coming Lord without. It is apparent therefore, that they had received the same instructions, and made the same profession: the oil, the emblem ever of the Holy Spirit, was all the difference: “If any man have not the Spirit of Christ, he is none of his,”—the whole Bible may be consulted to know what the unction of that Spirit is: this only I will add, that every individual of us who lies down to rest this night, goes to sleep in the condition of one five or the other. Is it anywhere written on which night the Bridegroom shall *not* come?

DEATH-BEDS OF PARENTS.

‘MANY have dated their first serious impressions from the death-beds of their parents. O the look of tenderness of a dying mother! the feeble grasp—the agonizing sigh—the inarticulate expressions! These are the richest legacy, and likely to produce the best effects. Here is no acting a part: no formal prayer of an hour long; all is nature, speaking feelingly—all is grace, speaking graciously; all is religion, speaking religiously. This takes full gripe and hold of the heart, and the result is great and lasting.’—*Waugh's Life*.

Reviews of Books.

A CHARGE delivered to the Clergy of the united dioceses of Ossory, Ferns, and Leighlin, at his primary visitation in September, 1842. By JAMES THOMAS O'BRIEN, D.D., Bishop of Ossory, Ferns, and Leighlin. Third edition. 8vo. pp. vi. and 304. London. Seeleys. 1843.

[CONTINUED FROM PAGE 76.]

THE remaining half of the Charge, is, for the most part, historical, though interwoven, according to the writer's manner, with most lucid and powerful reasoning on the various subjects which pass under his review. The succinct and masterly sketch which he gives of the history of Tractarianism in its origin, its progress, and its effects upon the minds which have embraced it, is of thrilling interest, and of portentous aspect.

He shows with what caution the earlier steps of this movement were made, what advantage was taken of the peculiar circumstances in which the Church and country were placed; with what skill the points were selected for discussion, which were most likely to find a response in the rising feelings of respect for the Church, in that portion of the community, which desired to see the just authority of the Clergy more generally recognized than it had been of late years, or to rouse indignation against the hostile bodies of dissenters, who seemed regardless of every object, but that of levelling the Church with the ground. Romanism, it was declared, was not so foreign to the spirit of our Church as Dissent, and therefore we ought by all means to lean towards the one rather than the other. Many were influenced by such suggestions to patronize this movement, who were quite unaware of its real tendency, and perhaps some, with more of this world's policy, than of Christian sincerity, who did foresee the natural course of the system, yet resolved to lend it their assistance for a time, in the hope of more effectually opposing dissent; intending all the while, to withdraw their support whenever it might seem to be advancing too far or too rapidly.

The Bishop is not one of those who takes care to neutralize his censures with lavish and injudicious praise. He does not speak of the movers of this controversy, as of men deserving thanks and admiration for their achievements. He rather delivers, in a calm and dignified tone, a condemnatory judgment on their first, and least obnoxious proceedings;—

‘I cannot but think,’ (are his words,) ‘that, comparatively cautious as were the first steps of the party, even in their very earliest efforts, there was not a little which ought to have suggested that this grave enterprise was not in very safe hands.’

The cause, however, proceeded with accelerated velocity, new and startling propositions were hazarded, then perhaps qualified, or partially explained away. The highest Church principles of the Laudean school were applauded and outrun. Protestantism was repudiated, and its very name cast out as evil. The continental Reformers were first mildly pitied or blamed, and then held up to scorn and derision. Our

own martyred champions of the Reformation were regarded as pitiful temporizers, whose Erastian principles led them to lay the Church at the feet of the civil power. So that,

‘A reader of the Tracts might find it hard to determine, what, in the judgment of the writers, we had gained by the Reformation, and what was its value; but he could not doubt that in their judgment we had lost much, and much which they regarded as of no mean importance. It is very plain in the first place, that the great doctrines then restored to the church, found but very little favour in their eyes. In the tracts and the other publications of the school, the great doctrine of justification by faith only, was either passed over in silence, or brought forward to be mis-represented, or disparaged, or explained away, or opposed. The great principle concerning the Rule of Faith, which is our only security for the permanent enjoyment of that doctrine, or of any other, was denied, or received with a qualification which robbed it of its truth and its power. The labours of our Reformers to restore the purity of public worship fared hardly, if at all, better.’—(page 122.)

In process of time, the canon of the Mass is strongly recommended and the Roman Breviary is shown to be full of excellences, of which our own Church has been miserably deprived. Then, lest the alarm should be prematurely taken, a tract is put forth to give reasons ‘why we remain separate from Rome.’ Some of these reasons are sound, others futile, others fearfully expressed, and perhaps the most important of all either pretermitted entirely, or declared to be absolutely untenable. That while such documents issued from the press, there should be but little check put upon the progress of the movement, would seem remarkable, did we not know that when once any large portion of the public mind has become favourable to any given scheme, it requires not only argument but time, and not only time, but perhaps also some great excess and extravagance in the course of the innovating party, to cause any very forcible or perceptible re-action in the feelings and judgment of the community.

It was not therefore till the appearance of Froude’s Remains, that any considerable secession took place from the Tractarian ranks. The bold and revolting assertions of this froward youth, backed as they were by the authority of the real heads of the Oxford movement, awakened suspicions in many, and confirmed them in still more of the early adherents to this spurious divinity. He avows himself as ‘every day becoming a less and less loyal son of the Reformation,’ as ‘thinking worse and worse of the Reformers;’ ‘hating the Reformation and the Reformers more and more;’ thinking ‘better than he was prepared to do, of Bonner and Gardiner.’ He believes ‘the Church can never right itself without a *blowing up*.’ A strange way certainly, of *righting* the Ecclesiastical vessel! On the whole, he regards the Reformation as ‘a limb badly set: it must be broken again in order to be righted.’ We cannot however, follow our Author through the perfect exposure and confutation to which he subjects the noxious productions of this daring and wrong headed traitor to his own Church. The opinions of such a man, would have been of small consequence to any but to himself, had not the Leaders of the party pledged their own cause and credit on his exposition, of what they call catholic views. They proclaim themselves ready to stand or fall by them; and thus render it the more important to trace them to their natural consequence. In taking this course, (to insist on no other point,) they give in their adhesion to

a principle which cannot fail to yield most bitter fruits. The principle is this, that a true Churchman's allegiance is pre-engaged to the Catholic Church. And when it is added, that Mr. Froude is the judge as to what are the doctrines of the Catholic Church, the principle resolves itself at last into one of '*private judgment*.' But still further; he maintains that the Church of England is in bondage to the State, and that the State is its oppressor; and consequently, that his duty to the Church Catholic is paramount to any obligation by which he may be bound either to his own national Church, or to the State; and may indeed render him anything, rather than an obedient subject of that State which is so severe a Task-master to the Church. What Articles can bind men of such loose principle? Let Tract Ninety answer the question.

But, notwithstanding the outrageous attack upon the Church of England, which these Remains of Froude contain; and notwithstanding the earnestness with which the Heads of the movement contend for the substantial correctness of the views they exhibit,—a very large number of the early forerunners of this system, resolutely shut their eyes to the true state of the question, and determined to maintain, that the work itself was but an excrescence of Tractarianism, and by no means part and parcel of the scheme. Hence they were still unwilling to recede, or to offer the slightest resistance to the prevailing error. They blinked questions they could not meet, and were sustained by the hope, or rather the presumption, that more good than evil would result from the measures taken, however little they might be capable of justification. In this way, we may account for the comparative slightness of the reaction produced, by the bold publication of Froude's absurdities, on the public mind.

In the mean time, no opportunity was lost of following up the advantage gained by this forced march. The tract 86, 'on the indications of a superintending providence in the preservation of the prayer-book, and in the changes which it has undergone,' which followed in due order, is a remarkable specimen of the cautious boldness which characterizes the innovating party. Under the pretence of speaking of the 'preservation of the Liturgy,' it really tries to show how much it has been mutilated and injured, how nearly it has got rid of everything Catholic, how impossible it would have been, considering the uncatholic temper of the Reformers, to have had any portion of catholic doctrine left, if it had not been providentially and almost miraculously kept in! Other tracts with a similar object were put forth; all which clearly show 'how steadily the design was followed up of disparaging the Church, and lowering it in the eyes of its members.' p. 163.

'While many thinking and honest minds were vainly perplexed with the question, how men who entertained such principles and feelings, and who so laboured to propagate them, could remain ministers of the Church of England, a startling solution of the difficulty appeared in a Tract for the Times, which in some respects went beyond all that had gone before it. It was professedly a proof that though the Articles were the offspring of an uncatholic age, and conceived in a Protestant tone, they yet admitted a Catholic interpretation, and might consequently be signed by those who held Catholic views or in other words, that there is in fact no irreconcilable opposition between the Thirty-nine Articles and the leading principles of the Church of Rome, as promulgated in the decrees and canons of the Council of Trent!'—(page 164.)

1844.

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To a shrewd observer of the belligerent parties, who kept aloof from both, and was only concerned to discover what was gained or lost on either side, the publication of this tract might have appeared the first great error of the campaign on the part of the Tractarian aggressors. It was palpable that their valour had outrun their prudence, though the prudence with which so imprudent an onslaught was conducted might be applauded too. It was clear enough that if positions so untenable as those propounded in tract 90 could have been maintained, the hand that undertook to do it, was equal to the task. No skill in the arrangement of his forces, or in the manner of assault, or in covering his own weak points and detecting those of the opposite party, was wanting in the author of this piece of profound jesuitism. Not that the idea now struck out was original. It had been long ago put forth, by the English Jesuit Davenport, under the name of Santa Cara; but it was new to the readers, and it was applied with abundant dexterity to the questions now agitating the public mind. But whatever praise the author might receive for his *ingenuity*, he got none for his *ingenuousness*. The whole procedure was too unenglish to meet with any favour at the hands of unsophisticated Englishmen. The country had not yet become sufficiently steeped in folly and delusion to endure this daring outrage on every sacred principle of truth and honesty; and there can be but little room for doubt, that, by the premature publication of this tract, a retrograde movement was taken by the Tractarian delusion. Yet this movement was neither so far nor so fast, as the true friends of ecclesiastical order and sound doctrine might reasonably have hoped. So difficult is the task to root up errors, even when they no longer veil their grossest absurdities! Surely it is something worse than absurd, to assume that the Thirty-Nine Articles and the Council of Trent were not at variance. Published about the same time,—the former as the exponent of Protestant doctrine, the latter as that of Romish doctrine,—both touching expressly on the same controverted points, and using on those points language diametrically opposed, one intending to subvert the Romish faith and to uphold the Protestant, the other intending to subvert the Protestant faith and to maintain the Roman—how was it possible that the two sets of documents should, by any Procrustean skill or violence, be made to fit the same couch,—be reduced to the same standard, or be made to speak any other than the most discordant language.

Oh, but one Article condemns only the *Romish* doctrine, on certain points, and the Council of Trent did not hold what is vulgarly called the Romish doctrine, or what the Church of England looked upon as such, but the doctrine of a Catholic age, free from the absurdities of more modern times; and therefore an Anglican divine may first subscribe (with due qualification) his own Article, and then the decree of Trent. Such is Newman's famous argument; and it seems to say, you may believe which of the two you like best, or neither one nor the other as you please. For instance, *Romish* invocation of saints may be forbidden by the Article; but that does not forbid *all* invocation of them, only such as is Romish. Just as a jesuit referred to by the Bishop argued, that since St. Peter condemns '*abominable idolatries*,' it is plain there is some *idolatry* which is not *abominable*, and which therefore does not need censure! Whatever be the value of this

redoubtable argument to Mr. Newman, it is a blow at his friends rather than at his opponents; for even Froude, as well as his successors, had laid all the grievous and unpardonable sin of Romanism at the door of the Tridentine Council. Trent had excommunicated us,—had fixed erroneous doctrines as articles of Faith, which never before had been held binding on the consciences of the people,—had converted errors into terms of communion, and had bound her sons in a grievous chain. The council appeared to them the sole obstacle to re-union with Rome. But by the light which tract 90 throws upon it, this obstacle is removed, and the extravagances of ultra-Romanism, as exhibited in some comparatively recent practices, are the sole impediment to this ardently desired coalition between the hostile churches! Such is the inconsistency of error with itself; but we may leave Tractarians to settle these differences as best they can.

On the measures adopted by the leading members of the University of Oxford, in reference to this tract, we need not speak; they are generally well known. And so is the prohibition (mildly enough put forth by the Author's Diocesan) to the continuation of the Series; though it appears, that his Lordship has not forbidden (as we think he ought most earnestly to have done) the republication of the obnoxious tract itself. A feature of the case not by any means the least remarkable, appeared, on the publication of the defence set up for the tract by its Author, which was, 'that it was written at the earnest request of some whom he revered, who urged him *to do all that he could to keep members of our Church from straggling in the direction of Rome.*' That is, after having shaken the principles of young men in the University by his popish teaching, he must himself turn Jesuit, to persuade them to remain where they were, and even to become Jesuits in order to keep their places.

The result of the campaign was not however to be determined by the fate of Tract 90. Other ministries were at work, to deceive the minds of the people. There were cheap and decorated tales and novels to inculcate Church Principles; there were public journals of some celebrity to patronize the cause, there was the Times Newspaper to carry the virus to every portion of the Empire, and the British Critic under the superintendence of Newman himself, to run riot in all the disgusting extravagance of Ultra-montane Romanism. And therefore, the movement has still gone on—not, we humbly hope, as the Bishop of Ossory supposes—at an 'accelerated rate,' but yet with sufficient rapidity to call aloud for the utmost vigilance and zeal of all genuine sons of the Reformation.

Large quotations are given in the Charge from the BRITISH CRITIC, which seems to be the bold Pioneer in this warfare. There is nothing which the writers in this wretched periodical will not venture, nothing which they will not say, nothing which they are ashamed to insinuate or to avow, in order that they may, by any means, urge onward this alarming movement. The abuse this work contains of everything venerable in the piety of martyrs, bishops and confessors, and of everything sound and orthodox in the doctrines of our Reformed Church, has, it may be hoped, reached the utmost limit to which assurance and reckless hate can go. This violent party organ is said now to be passing into new hands. Whether such an announcement be made merely to

deceive the public with the hope of change, where none is intended; or whether there be a real retrogression from an extravagance too great to be endured, time will show. But we may safely say, If the British Critic truly represents Anglican views, then the holders of them are Romanists in everything but the name; and the sooner they take the name as well as the thing, the more creditable it will be to their honesty, and the better for the Church which will be relieved from such an *incubus*.

But while the British Critic rages against the doctrines of the Church and of the Reformation, and glories in the fact, that its own learned, pious and meek-spirited adherents have been willing to become 'agitators,' to break in upon 'the peace of the contented,' to raise 'doubts in the minds of the uncomplaining,' to 'vex the Church with controversy,' to 'alarm serious men,' and to 'interrupt the established order of things,' all for the benevolent purpose of 'unprotestantizing' the Church, another publication appears in the form of a letter from Dr. Pusey to the Archbishop of Canterbury, very respectfully, yet also very plainly chiding the Bishops, who have spoken against the system, as being angry without cause at proceedings which they did not understand! The writer professes to speak on behalf of others, rather than on his own. He fears lest an attempt to check the movement, should drive the younger portion of the party into the arms of Rome. It is indeed, in his judgment, too late for any mere check. "When the whole ocean is stirred from its depths, to what end to stay, if we could, a single wave?" Surely then the Bishops should 'sympathize' with these meek and quiet spirits, and if possible strike in with the current; but if not, at all events 'be quiet.' Here are words of peace from hearts intent on war. Here is the Daniel O'Connell of the ecclesiastical fray, who first raises the storm, and then affects, by soothing words, to speak a calm. When we put together the rabid intolerance of the British Critic, and the syren-strains of Pusey's address to the Archbishop, and know that one spirit moves and animates both, we may discern, in the same person, the mild voice of Jacob, and the rough and warlike hands of Esau.

Here closes the Bishop of Ossory's sketch of the progress of the Tractarian heresy. Since the Charge was delivered, one more important series of steps has been taken; namely, the preaching and publication of Pusey's popish Sermon, and the censure passed on it by the University of Oxford. It is impossible that such a production should fail to increase the fears of all sound Churchmen for the result of this outbreak. It is almost as certain, that in the present state of many minds—deeply tainted by tractarian notions,—several more converts must be made by it to Romanism. We shall not, however, enter into any further detail. Enough and perhaps more than enough has been said, to show our dangers, and to direct the attention of Christians to the consideration of the best means for meeting the approaching crisis.

One thing ought to be deeply impressed upon the minds of all our readers, which is, that the present times are no times for supineness, for letting things take their own course, or for waiting in the expectation that they will correct themselves. Error is too rife, too rampant, too insidious, too crafty, and too persevering to be left to work its own cure. The Christian must put on a bold, uncompromising front, and must be willing both to fight and to suffer in his Master's cause. Yet the weapons

of his warfare are not carnal; he may be actively and efficiently employed, when a mere looker on would think he was doing nothing. It is necessary, that some should wade through the depths of this new controversy, and that others should lift the warning voice against the inroads of false doctrine, and that all should be careful to discountenance it, to the utmost of their power. But there is one thing more necessary than all besides, and that is prayer, to Him who alone can stay the proud waves of this unhallowed controversy, and speak this storm into a great calm. "The enemy is now coming in like a flood," let us not cease to pray, that "the Spirit of the Lord may lift up a standard against him." When this is done—and done we believe it will be, in answer to prayer—we may hope for a more abundant blessing upon the Church of Christ, from the hand of Him who bringeth good out of evil, causing even the wrath of man to praise him, and restraining that remainder of it, which would injure his cause and bring dishonour on his name.

THE ENGLISH GOVERNESS. A Tale of real life. By R. M'CRINDELL, Authoress of the *School Girl in France*. Small 12mo. pp. ix. and 300. London, W. H. Dalton, 1844.

WE may take this opportunity of observing, that we frequently insert the *size* of the books we review, as well as the number of pages contained in them. This we do for the convenience of our readers. But as so many new forms and shapes have come into fashion of late, we fear we should not be generally understood, were we to designate all books by the strict title of the size to which they justly belong. We therefore prefer to keep to the designations which are most commonly known, and to add an *adjective* to qualify the same. We refer to the 'Title of the book, as given above for an illustration of these remarks. This volume is strictly speaking '*foolscap octavo*,' but bears no resemblance to the usual octavo size. It corresponds, in appearance, with the works entitled, '*The Christian's Family Library*,' and others of like nature, which seem to have earned the meed of public approbation.

We never had the pleasure of reading any production of Miss M'Crindell's before; and we have some difficulty in forming a just opinion of her merits as an Authoress. The public, however, seem already to have shewn their approval of her former work, as the commencement of her preface informs us. It is as follows;

'The unhopèd-for success which has attended the publication of '*the School-girl in France*,' has emboldened the author again to come forward before the public, hoping that her present attempt may also meet with some share of favour and encouragement. '*The English Governess*' is a simple narrative, consisting almost entirely of facts, with very little mixture of fiction. In it she has attempted to pourtray the efficacy of *vital* religion, in sustaining the true Christian under trials and bereavements which would otherwise be overwhelming; and the power of scriptural principles, in enabling the mind to pursue that path of self-denying adherence to duty which the Bible enjoins, when it commands us not to be unequally yoked together with unbelievers.'

If this book illustrates Miss M'Crindell's ideas of the meaning of a

'*simple* narrative,' we should be curious indeed to see a specimen of what she would designate as '*complex*!' We profess not ourselves to have any extensive acquaintance with the class of narratives generally styled *novels*, but we imagine it would be difficult to outdo the small volume before us as far as *the marvellous* is concerned. Our vague idea of a fashionable novel is, a book in three volumes, price one guinea and a half; the object of the first volume being to introduce to us a hero or heroine—generally the latter—of a well nigh immaculate order; that of the second, to bring the said personage into some unnatural and almost inconceivable circumstances of danger or distress; and that of the third to emancipate her from the depths of misery, and place her on the highest pinnacle of prosperity. A marriage connected with every circumstance of exultation, and with no mixture of disappointment, seems to be the crown of the whole! How far these notions are just, probably many of our readers are better aware than we either are or care to be; as we conceive time to be far too precious to be expended on such worthless and injurious productions.

But we venture to express the belief that there are few novelists who have such materials to work with, as have been supplied to Miss M'Crindell in this '*simple narrative*' of facts. There are few heroines who meet with such a *practical* catastrophe as to be hurled headlong from the Rock of Gibraltar! or whose felicity is so great as not only to be preserved alive, but preserved to marry a wild young officer, reputed to be killed at '*a steeple chase*,' but now transmogrified into an '*excellent clergyman*'!

But while the impression produced upon us by the perusal of this book, almost compels us to write in a strain which our readers may possibly think somewhat satirical; they will, perhaps, be more than surprised, when we state, that we have, notwithstanding, been extremely interested, and we believe edified by the perusal of Miss M'Crindell's volume. Were we credulous enough to believe it all true, or any thing approximating to truth, we should think it one of the most extraordinary narratives that ever was detailed. But as we are too sceptical for any such belief, we can only say that we cannot but regret that so much interesting and valuable matter, should have been mixed up with so much fictitious absurdity.

We think we are only doing justice to our Authoress when we state, that her style is pleasing and forcible, incumbered with no long and ill-punctuated sentences, like the productions of some able writers, of the female sex, whom we could mention; and that her sentiments on subjects connected with morality and religion are, in our opinion, very correct and scriptural. Whether she belongs to the Church of England, or is a Dissenter, we cannot find out from her book. She seems to patronize, to a great extent, a Missionary in Spain who is, we suppose, a Dissenter; and she allows one of her approved characters, somewhat sneeringly to style an unworthy Clergyman, '*one of the successors of the apostles*,' when speaking of his grossly unclerical conduct.

But though we consider the latter of these, at all events, as unwise and inexpedient; yet we feel no considerable anxiety for the defence of those clergymen who thrust themselves into the ministry of the church, for which they are alike uncalled and unfitted; and we rather rejoice when the justly earned discredit falls on their own heads, instead of on

the Church of which they are the incumbrance and disgrace. With respect to the former point alluded to; we feel it utterly impossible conscientiously to discourage the efforts of pious Dissenters for the spiritual welfare of their fellow-creatures, especially when they are confined to the attempt to propagate christianity among so grossly ignorant and benighted a people as the inhabitants of degraded and unhappy Spain.

We suppose, from Miss M'Crindell's statement at p. 200., that she, in common with most Authoresses of the present day, holds the notion of a Pre-millennial Advent of our blessed Saviour, and of his Personal Reign upon earth. She, however, alludes to it rather incidentally, and expresses no very decided opinion on the subject. We believe that the very praiseworthy interest taken by many christian ladies in the spiritual welfare of God's once highly-favoured people of the Jewish race, leads them on to espouse the notions to which we have alluded. We had always been led to conclude that no necessary connection whatever subsisted, between the restoration of the Jews to their own land, and the pre-millennial advent, and personal reign of our Saviour upon earth. To the former we have always assented with that moderation of tone and manner which a somewhat doubtful subject seemed to call for, while the latter has formed no portion of our creed. We must still hold to the belief that no such connection necessarily exists. And withal, we must candidly confess, that could it be *proved* to subsist, we should, with our present sentiments, be much more disposed to believe, that we had mistaken the language of Scripture on the former, than on the latter topic. In other words, the insuperable difficulties which appear to militate against a Personal Reign on earth, far more than counterbalance the beneficial results which can be traced as following a restoration to temporal privileges to the Jewish people. This is not the place to dwell more minutely on the subject; but we must beg our readers to bear in mind, that spiritual blessings yet in store for the descendants of Abraham, according to the flesh, are far different from the temporal benefits which seem to be so disproportionately dwelt on. Of the former we entertain not a single doubt. As respects the latter, we are content to hope and believe, without being unduly tenacious of our own opinion. To the authority of Scripture, on both, we are perfectly ready to bow with unqualified submission. We only ask for the unprejudiced decision of a sound and judicious mind, as well as of one thoroughly imbued with Christian principles.

Having touched on the somewhat exceptionable points in the volume of our Authoress, we are happy to turn to those in which our views entirely coincide with hers. Another extract from her preface shall inform our readers of the second object she has in view in the publication of this work.

'But the author has had a still more important object in view,—that of awakening the attention of British Christians to the spiritual destitution, and degraded condition, of unhappy Spain, and her interesting, though misguided children. She has endeavoured to sketch, though but very faintly, the sad effects of that pernicious system, miscalled religion, under whose fearful influence they are still kept in a state of ignorance, spiritual delusion, and awful moral degradation, which no one can conceive, who has not had the opportunity of personally observing it. She is convinced, that no sincere follower of Christ could witness the characteristic effects of the great apostacy, without a fervent desire to make some effort, for the rescue of its devoted

victims ; and she would, therefore, earnestly urge on British Christians the duty of doing something for the evangelization of neglected Spain. Missionaries have been sent to France, and to other countries of Europe, which were, perhaps, comparatively speaking, less in need of them ; why should the poor Spaniards alone be left to perish in their ignorance ? Oh ! let the imploring cry of the deserted Protestants of Cadiz, " Come over and help us ! " be responded to with the usual warmth of British benevolence ; and, though there may be obstacles in the way, yet, He who can cause " the prey to be taken from the mighty," will not refuse His blessing to the " prayer of faith," and " labour of love " of his believing people.

A subject is here opened out for consideration, which cannot fail to be interesting to every Christian mind. Full as " the dark places of the earth are of the habitations of cruelty," there are few countries which do not yield to Spain in this particular. War, bloodshed, anarchy, and every description of crime, seem to have found there a theatre on which they may perseveringly display their hideous features to the gaze of astonished Christendom. It seems to have been a characteristic of Spain, both in ancient and modern times, that it never could be fairly conquered, and permanently settled in anything like a peaceful state. An eager thirst for liberty, or perhaps, more properly speaking, an untamed insubordination, seems still to characterize that country which the Roman poet styles,

' . . inductum juga ferre nostra . . '

and its inhabitants appear to think any species of movement superior to what might savour of settlement and subjection.

But the awful power usurped over the debased minds of these deluded people by that great mystery of iniquity—the Romish Church—is the subject which mainly calls for the commiseration of the Christian public. All other evils, indeed, may be said to follow in the train of this ; as the case of their unhappy sister country Ireland too surely proves to intelligent Englishmen. Once let this awful thralldom be removed,—and then truly we should quickly see,

' . . . liberty, like day,
Break on their souls.'

Spain was one of the first countries successfully to extinguish the light of the blessed Reformation, which had beamed upon it ; and too fearfully has she experienced the gloomy horrors involved in the dark night of Popery ! Thankfully should we hail the hour when her abused candlestick should be replaced in its former position, and shine with hitherto unwonted splendour. May our own beloved country take warning from her appalling case, and shun every approach of what the excellent Cecil has so aptly described as ' the master-piece of Satan ;' whether it presents itself with the undisguised front of avowed Popery, or in the Jesuitical garb of dissimulating Puseyism !

We believe the sentiments of our Authoress on the various doctrines of the Church of Rome to be entirely consistent with Scripture ; and her appreciation of the effects following from Romish practices, to be in all respects coincident with experience and fact. We might instance such a notice as that taken, by one of her characters, of the shocking system of Popish Nunneries ;

' Perhaps nothing could be better calculated to confirm and perpetuate the

power of the Romish Church, than these pernicious establishments, while none were more favourable to the perpetration and the concealment, of every species of vice, crime and tyranny.'

We deeply regret that such atrocious violations of the liberty of the subject, should be even tolerated in this land of freedom in which we live. We believe, however, that our Puseyite brethren entertain no small admiration for them, and their coordinate establishments—Monasteries!

We cordially concur, also, in Miss M'Crindell's reprobation of the disgraceful practice of compelling English soldiers to officiate—if we may so express it—at popish festivals!

Surely when our country and her exalted rulers, become in any proper measure alive to the enormity of being 'partakers in other men's sins,' this crying evil will be effectually abolished. Be the rules of military discipline, ever so necessarily strict, nothing can justify a Protestant soldier in the perpetration of so direct a violation of the obvious scriptural duty of 'obeying God rather than man.' We have had *two* noble examples, at least, of truly christian conduct, as regards this matter, in the officers of our army; and we should think it a bright day for England, if they were unanimously followed, when the occasion called for it—at whatever hazard—by every officer and private soldier in the service of our beloved country.

The various incidents related by our Authoress, with regard to the localities, habits, maxims and manners of the Spaniards, are full of interest. None can fail to feel somewhat of a national pride and pleasure in the contemplation of England's bulwark—the rock of GIBRALTAR—by which she holds the keys of the vast Mediterranean, with its varied coasts and islands. Would that she could worthily make use of the power thus intrusted her, in this and every other quarter, for the spread of that 'healer of the nations,' 'the glorious gospel of the Blessed God!' The case of the unhappy Jews in Africa, and the ill treatment they are represented as experiencing, leads us on their behalf also, earnestly to pour forth this wish and prayer.

But we must not enlarge. One subject however, we cannot but allude to, before we conclude our notice of this extraordinary, but interesting volume. We refer to that from which the work takes its name. The adventures of an English Governess might, we fear, too often be read with a painful interest, were they communicated to the public. For ourselves, we never could imagine how it was, that while Tutors of young gentlemen are received into families, and treated with the greatest propriety and respect; the instructors of young ladies are too often set up as a sort of mark for ignominious contumely to aim at! Equally well educated with the former; possessed of abilities and manners in no way behind-hand, as respects the duties to which they are called; and with a task oftentimes far more difficult to fulfil; how is it that they so often fail to secure the sympathy and kindness to which their comparatively helpless situation, seems so justly to entitle them? How is it, too, that their toilsome services are so frequently recompensed with a miserable pittance, alike unworthy the employers and the employed? We fear that, in many cases, no answer can be returned to these and similar queries, which would in any way redound to the credit of those parents whose own 'lack of service' to their children is thus provided for. We should be thankful to see this stigma wiped away from the class alluded to—

and, more especially, as regards the transactions, in this respect, of all *christian* parents.

Miss M'Crindell professes to write 'a simple narrative consisting almost entirely of facts;' and every day's observation might convince us of the too great probability of this portion of her narrative being, indeed, a painful series of *facts*. But we cannot persuade ourselves to believe that such a heartlessly, unfeeling being as Mrs. Copeland, referred to at pp. 291, 2, ever existed among the ladies of England. Such an utter destitution of, we will not say the smallest perception of refinement of feeling, but of common humanity to a fellow-creature in affliction, we can hardly conceive to exist, even in the half-educated mother of a set of the most unrestrained and ill-conditioned children! We fear, however, that cases occur sufficiently approaching this, to call forth the sympathy felt by Solomon of old, when he gazed on 'all the oppression that is done under the sun,' and marked 'the tears of those who mourned and had no comforter.' Would that they might find a refuge in that God who is 'the father of the fatherless, and the judge of the widow,' who "comforteth those that are cast down," and "whose consolations are not small."

The characters introduced appear to us to be, upon the whole, well drawn and sustained. Those of the four girls at pp. 88, 9, are sufficiently amusing. We have no doubt our Authoress is expert in observing and portraying character, and probably, also, in adapting her instructions to the vast variety presented to every attentive observer, and especially to one placed in her situation—as we perceive she is an instructress of youth. We should much commend a large portion of what, we feel convinced, she would instil into their minds; if it corresponds, at least, with the general contents of this volume—independent of the novel and the Personal Reign—and, with these limitations, we should feel greatly inclined to bid her 'God speed' in her arduous but useful employment.

Intelligence.

NEWFOUNDLAND AND BRITISH NORTH AMERICA SCHOOL SOCIETY.

THE following letter, recently received from the Society's Superintendant in the Island of Newfoundland, can hardly fail to excite a painful interest in the minds of our readers, and especially of those whose attention has been directed towards the unobtrusive labours of this most valuable Society in that land, which seems to have a peculiar claim upon Englishmen, as being the *oldest Colony* connected with the British Crown. The introductory remarks will explain the immediate cause which called forth from Mr. Bridge, the energetic appeal contained in his recent communication.

4 Exeter Hall, January 1844.

The Committee earnestly implore attention to the following affecting letter of the Rev. T. F. H. Bridge, the Society's Superintendant in Newfoundland, in reply to certain instructions sent him to close some of the Society's branch schools—a measure they felt it necessary to adopt to avoid pecuniary embarrassment, in consequence of the great falling off this year in *donations*, and the difficulty, from local causes, of obtaining pulpits for the Society's advocacy.

The letter will best show the fatal results which must follow the enforcement of this proposed reduction of expenditure. The Committee, therefore, in submitting it to the friends of the Society, can only express their prayerful hope that the Lord may mercifully vouchsafe to the reading thereof such influence on the hearts of His people, that they may liberally respond to its appeal, and by their timely assistance, not only prevent the closing of a single school, but help forward a work on which, for more than twenty years, the Lord's blessing has manifestly rested, with a zeal and generosity better proportioned to its great importance.

' St. John's, 27th September, 1843.

' MY DEAR FRIEND,

' Your letter of the 30th of August,

with its enclosures, I duly received by the mail, which reached this on the 22d current.

' Since that time to the present I have been giving your communication the best consideration in my power, and now I sit down, after such deliberation, to lay before you the result.

' With regard to local arrangements, I hope I do not err in looking upon myself as primarily, if not solely, responsible, both to the Committee, and to this colony, for them. Now, in reference to your suggestion, that, for the relief of the embarrassments in which you apprehend the Society will be involved, I should close any of our branch schools, I beg to state to the Committee, that the grant, in its present increased amount (from 300*l.* to 500*l.* per annum) was voted by the legislature of Newfoundland upon my petition as superintendant; in which I set forth the facts of the Society having spent, and continuing to spend yearly, a large sum of money collected in Great Britain for the promotion of education,—of her having, during the twenty years of her existence, educated 13 or 14,000 of this population, in her principal and branch schools,—of the ascertained utility of the latter class of schools, and their peculiar suitableness to small settlements,—and of the necessity which the Society would be under of closing them all, unless the legislature should extend liberal assistance to her. Annexed to this petition was a schedule containing the localities of our schools, among which the branches are far the most numerous; and on the above premises, and an investigation of this schedule, the grant was thus not only made, but increased. You will, therefore, perceive that the Society is pledged to the maintenance of her branch schools,—it is due to her credit and to good faith that she shall not suspend them and to continue to receive the amount of the legislative vote.

' Again, acting in conformity with

the intentions I announced to the legislature in my petition, and encouraged by their vote, made certain for six years, I have not only renewed our engagements with our old branch teachers, (but as the act and the nature of the case required) I have extended our operations through the instrumentality of branch teachers, and the terms of our engagements do not admit of any thing like an immediate dismissal of those agents. Indeed, were it otherwise, justice and charity would forbid our doing so; if dismissed summarily, the poor men and their families would be reduced to the greatest straits.

'If your apprehensions of embarrassment shall unhappily be realised, I hope, and shall not cease to pray, that the Society's difficulties may be but transient. But should the Gracious Being who has helped her hitherto, and on whose favour we still rely, see fit to order otherwise, and retrenchment and a contraction of her operations become indispensable, I trust the Committee will pardon me for pleading briefly on behalf of Newfoundland and their servants here. It will not, I am sure, be forgotten that it was the spiritual destitution of this colony which first awakened the sympathies, and called into action the piety and benevolence, of the excellent originator of the Society, Mr. S. Codner; that it was to this barren land that her excellent agents were first sent, and that in it they have laboured triple nearly the time for which Canada has been entered on; that, in the very designation of the Society the name of Newfoundland stands foremost, and is, doubtless, by its position there, the first stimulant to the liberality of our friends; that her teachers here have difficulties to contend against, privations to bear, and, as regards their families, a gloominess of prospect to contemplate, which do not present themselves in the neighbouring province: these and many kindred considerations, with the recital of which I am unwilling to burthen you, are things which, as I have said, I am sure will not be forgotten.

'As to your suggestion, that our ordained teachers should preach for the Society, I beg to observe that the adoption of it would not produce any good results; I believe, that generally as much is contributed in

the different settlements by the direct application of the teachers as can be raised; even were collections to be made in such churches as the teachers in orders might preach in, the subscriptions after the present plan would be reduced proportionally by the amount put into a plate after the sermon; but the fact is, such a system would altogether fail, and that necessarily, because, save in St. John's *cash* is scarcely anywhere, current: I believe that a majority of the population of this country never see—certainly never possess—a *piece of money*, and therefore, however willing, *could* not contribute to a collection in a church; what we get now is chiefly paid in fish, which we have to turn into cash. I should indeed rejoice to see the day, when a moiety of the salaries shall be raised here, but it is one, I fear, as far distant as that in which we shall behold the fruits of the tropics growing amid our ice and snows, or the corn-crops of more favoured soils waving upon our barren rocks. I do not despair of the arrival of a time when the people of Newfoundland may and will do more for the supply of their different spiritual wants, but I at present think that, upon the whole, they do as much as can be expected.

'In closing this communication, I cannot take that gloomy view of the future which has presented itself to you. He that has helped us hitherto, will I trust, interpose. Will He leave thousands of His lambs to perish for lack of knowledge? Faith answers, "No." He will put it into the hearts of some to come forward to aid in the hour of her need a society which has laboured so faithfully in His service as ours.

'In this confidence, and with many prayers that it may not be disappointed,

Believe me, my dear Friend, &c.

'THOMAS F. H. BRIDGE,
'Superintendent.'

'To the Rev. Joseph Haslegrave, M.A.
Secretary.'

In addition to this we call attention to an extract from a letter of the Rev. W. Meek, the Society's Agent at St. George's bay, a new Mission, opened through the kind and benevolent assistance of a Lady.

'Sandy Point, St. George's Bay,
June 1843.—I have much satisfac-

tion in reporting the general attendance on the services of the Church. With the exception of two or three families who chiefly live in the woods, all have been usually present at least once on the Sunday. From June till October, nearly all the men, and some of their families, are absent at their fishing-places, so that sometimes in the summer we have but a very small congregation. Two sermons each Sunday, Christmas-day, Good Friday, and one each Wednesday in Lent, and on New Year's-day, with one each evening during my visits at the Barrisways, and three on Sunday, should I be there on that day, is the general amount of my public clerical duties; and though not with words which man's wisdom teacheth, and with very many humiliating proofs of the inefficiency of all I have yet taught, yet still there is an external reformation. There is the Sabbath in St. George's Bay—the Sunday games and dances and revels are gone, and most of the week-day ones too. Our division of the settlement is as quiet and orderly as most English villages. Our temporary little church is, throughout the winter, too full, and would have more worshippers, were there better accommodation. Our scholars are all able to join with their Prayer-books in the services of the church, and *"that faithful saying, so worthy of all acceptance, that Christ Jesus came into the world to save sinners,"* is, however feebly, yet constantly, addressed to ears and hearts which, very recently, whatever else they heard, heard not of Him whom to know is life eternal.

The following extract is from a letter which the Committee have received through their Superintendent, the Rev. T. F. H. BRIDGE, from Captain DARLEY, of Her Majesty's Ship *Electra*, giving his testimony to the value of the Society's labours:—

'In the course of my duty I have visited various out-ports, most of them destitute of spiritual ministrations, and, as a sequel to such a want, sin and crime walk about barefaced; but the case was very different wherever I found a missionary settled. I will mention two districts which appear to me eminently blessed, by having the privilege of the teaching of most exemplary servants of our Lord. The first is the district of the

Burgeo Islands, included between Cape la Hune and Cape Ray, of which Mr. Blackmore is a zealous minister, by whose exertions, sobriety and attention to religious exercises prevail; the second is at St. George's Bay, where Mr. Meek is most arduous in his pious labours, in which he is assisted by Mrs. Meek. Divine service is performed twice each Sunday, in a large store-house, as there is no church built as yet; but I am happy to say I saw one in progress of being built. Between the services, a Sunday-school is held, and a daily school every week-day. The children have made rapid progress in reading, writing, &c. and in a knowledge of Scripture. Mr. Meek teaches the boys, and Mrs. Meek the girls, whom she also instructs in needlework. The samplers I sent you are good proofs of her efforts in this useful branch of female education. Mr. and Mrs. Meek are greatly beloved by the people. I was informed by Messrs. Winter and Parsons, two respectable Merchants of the place, that since Mr. Meek arrived in the settlement, two years ago, the tone of society has been wonderfully changed. Marriages and Baptisms, which were unknown before, are now never neglected to be performed; *in short, it has become a Christian community from having been sunk in heathen darkness.'*

CANADA.

THE following extract from a letter of the Rev. MARK WILLOUGHBY, the Society's Superintendent, in Canada, addressed to Lord BEXLEY, the President, will shew what the Society is doing in that province:—

'The lively interest your Lordship has always evinced in the operations of the Newfoundland and British North America School Society, and the great success it has had under your lordship's patronage in its sphere of operation in Newfoundland, and now in Canada, encourages me to state that we are making every effort, with the means placed at our disposal, to extend Scriptural schools among the destitute settlers, with whose children many French Canadians and Irish Roman Catholics assemble. We have now opened seventy day-schools here, with most of which are connected Sunday-schools. The Bishop, I believe, has expressed to

your lordship the high estimate he puts upon these institutions, and frequently I have been grieved to ward off, on account of our limited means, some pressing application from his lordship to supply many yet destitute settlements with a Christian schoolmaster.

'Many a wilderness and solitary place has been made glad by the

schools of the Society conveying, as they do, the truths of the Gospel, and calling forth the energies of the clergy, and a demand for the Bible, the Book of Common Prayer, and other religious books and tracts, for which we have constant applications. Many loan libraries have been established, and many more are required.'

Register of Events.

THE Parliamentary Session commenced on the first of February, and the QUEEN'S SPEECH was delivered by her Majesty in person, with great animation. This document is, as usual, not very interesting. It is carefully worded, and is silent on some points, which excite much attention in the country. No mention is made of the Corn-laws; and, both from this omission, and the discussions which have since ensued, it is evident that no change whatever, is at present contemplated. The prudential wisdom of the ministry is thus forcibly shewn, though it may not be very agreeable to those who are '*given to change*.' Her Majesty's 'firm determination to maintain inviolate the Legislative Union between Great Britain and Ireland, which was announced at the close of the last Session of Parliament,' is emphatically repeated at the commencement of this. Assurances of peaceful quiet pervade the Speech, which cannot fail to afford matter of thankfulness to those who from the heart offer up the prayer of our devout Liturgy, "*Give peace in our time, O Lord.*"

THE PARLIAMENTARY PROCEEDINGS seem to give promise of much prolonged debate. 'The State of Ireland' is selected as the main point on which the opposition purpose to try their strength. The Marquis of Normanby, in the Lords, and Lord John Russell, in the Commons, have brought the subject forward with considerable tact and talent, but in a manner that most strikingly demonstrates the same destitution of all fixed principle in matters pertaining to morals and religion, which characterized their almost every measure when in power. It seems as if the Puseyite party, on the one hand, and the Whig-Radicals, on the other, were roused to emulation in their attempts to let down the Protestant Reformed Church, as now Established in Ireland; while the one party seeks by exalting Popery, and the other by depressing Protestantism, to place both on an unhallowed level, alike opposed to reason, experience and Scripture principles. The Puseyite Member for Pontefract, Mr. Milnes—took an early opportunity of giving notice of a motion for a STATE PROVISION FOR THE ROMISH PRIESTS, while Lord John Russell declares his opinion, that the grant to the idolatrous Popish College of Maynooth should be increased to double its present amount, and Lord Howick's Speech '*goes*,' as the Premier expressed it '*to the entire subversion of the Church in Ireland.*' The Government is evidently resolved to stand by the Protestant Church; and *one* of its mem-

bers at least—**LORD STANLEY**—has shewn that he is firmly resolved to stand by and maintain inviolate Protestant *principles*. To read the speeches of the great majority of Members of both houses—and more especially on the opposition side—we should almost be led to the melancholy conclusion, that there no longer existed any such thing as religious *principle*, but that its place was usurped by that of religious *expediency*. A more melancholy exhibition than that afforded by **LORD HOWICK**'s Speech, we have seldom witnessed. The debate in the Upper House has concluded with a majority of 97 in favour of the Government; and that in the Commons by the rejection of Lord John Russell's motion by 324 votes against 225.

We rejoice to find, that Sir J. Graham has brought in a **FACTORY ACT AMENDMENT BILL**, which promises considerable assistance to the degraded portion of the population concerned therewith, and specially to the younger Members of the community, whose case is so truly pitiable. Their eloquent champion—**LORD ASHLEY**—'thanked the Government for the advances they had made in the right direction,' adding that 'though it was not all he could have wished, still he thought it was such as entitled Government to the thanks of the house.'

The **STATE TRIALS** terminated on Saturday the *tenth* of February, though the verdict was not formally brought in until Monday the twelfth. O'Connell is found substantially *guilty* on all the counts of the indictment, and the other *traversers*, with the exception of one, are in nearly the same predicament. We can scarcely fail to admire the moral courage manifested by the Jury in thus boldly venturing to beard the lion in his den; and we doubt not that, whatever be the vapouring of the disappointed Papists and Radicals, the result will be highly beneficial in its effects upon the peace of the country at large. The Attorney-general has exhibited great skill in the whole management of the case, and considerably raised himself as a lawyer in the eyes of the country at large. But alas! he has most effectually lowered himself, in a moral and religious point of view, by yielding to the dictates of an irritable temper, and sacrificing all Christian principle to what is styled worldly honour, so far as to challenge to mortal combat one of the counsel engaged on behalf of the *traversers*! He has thus procured merited disgrace to himself, and marred the fair fame he might otherwise have acquired, even in the eyes of his worldly-minded friends; while he has given an occasion to his enemies, which they would in vain have sought for from any other quarter. And though it may afford a melancholy amusement to see those who lie under the guilt of similar crimes, in the sight of God, coming forward to '*cast the first stone at him*;'—yet the whole transaction may serve to impress upon us the salutary and immutable declaration of the Almighty,—'*Them that honour me, I will honour, and they that despise me shall be lightly esteemed.*'

Judgment on the *traversers* is deferred until the commencement of the next term. Of course it is impossible to speculate on the intentions of Government, in the matter.

Dr. Hook, the vicar of Leeds, has addressed a **PASTORAL LETTER** to his parishioners, proposing a plan for the division of that populous town into separate parishes; building a Church and parsonage-house in each of these, and placing them entirely under the superintendence of their own clergy, to be appointed by the Bishop and the Ecclesiastical Commissioners. It is said that **Dr. SCORESBY**, the vicar of Bradford, proposes to follow this example, and that the same has, some time since, been accomplished by **Dr. WHITTAKER**, the vicar of Blackburn in Lancashire. On a *prima facie* view, the plan seems excellent. Whether it can, under the present circumstance of the Church, be successfully carried out, remains to be seen. The main difficulty of an *internal* kind, will be the obtaining, and securing the appointment of, spiritually-minded Clergy to the numerous additional

posts of labour thus provided. The appointment of men of another stamp might be fraught with the most disastrous consequences to the Church and the country at large. But we forbear at present to make any further remarks on the subject. We may recur to it on another occasion.

We are happy to announce to our readers, that the *BRITISH CRITIC*, the most virulent organ of the Puseyite party, is *defunct*! We are not, however, sanguine as to the matter, being too deeply convinced of the wary tactics of that Jesuitical school. It may have merely changed its *name*, while its *nature* remains the same, and the danger of it becomes still greater, by the imposition which will thus be practised upon the public.

We rejoice to find that the excellent DR. KALLEY was released from prison on New Year's day. He was then only liberated on bail; but probably, ere this, the formal judgment of the authorities at Lisbon, has arrived at Madeira, and he is entirely at liberty. Of course he is still exposed to fresh ebullitions of the persecuting rage of the apostate Church of Rome.

Notices and Acknowledgments.

WE agree with a Devonshire Clergyman—who gives us his name—so far as to think the passage to which he alludes is *unguardedly expressed*. As, however, it was only an extract from a published work, with the author's name prefixed, we can hardly be considered as committing ourselves to every sentiment or expression contained in it. We are obliged by his friendly communication.

The 'Memorial, &c.' of 'Occidentalis,' though it portrays an interesting character, is of too indefinite and diffuse a nature for insertion in our pages. It shall be returned as he requests.

'One who has many years taken the Christian Guardian,' is informed that the Stamp Office will not allow us to give the *price* of books which are reviewed, without payment of Advertisement duty. If he refers to our Cover, he will not unfrequently obtain the information which he very naturally wishes for.

We had noticed the mistake as to the age of the patriarch Jacob which occurred in 'The Retrospect' of last month, when it was too late to alter it. The remarks of our Holborn Correspondent, are for the most part very proper, but we do not think he is much acquainted with the correction of the press, or he would have modified his last sentence—if not expunged it.

We are much obliged by the communication of 'A. S.' from Garthorpe. We suppose, however, it was only intended for our private perusal, and not for insertion in our pages—for which we do not think it is adapted.

'Amicus,' 'S. S.,' 'J. H. B.' are under consideration, and will probably appear in a somewhat modified form. Otherwise, their requests shall be complied with.

We shall feel obliged by those Correspondents, who favour us with their names, sending also some *signature*, by which we may notify the receipt of their communications; as we presume they do not wish their names to be published.



ALMSHOUSES AT HADLEIGH.

THE CHRISTIAN GUARDIAN,

AND

CHURCH OF ENGLAND MAGAZINE.

APRIL, 1844.

MEMORIALS OF THE ENGLISH MARTYRS.—No. IV.

Radleigh.—Part II.

SIR ROWLAND TAYLER.—SIR RICHARD YEOMAN.

INDIFFERENCE, though utterly unlike prejudice, is alike the child of ignorance; and alas! where we find prejudice against the vital principles of the christian faith, and indifference as to the fact of its essential difference from Romanism, we may usually trace them both back to one, and the same source—ignorance—a deplorable and disgraceful ignorance of Christian truth.

To those who have searched the scriptures diligently, and studied them honestly, with prayer for the light and teaching of the Holy Spirit—to those indeed who are not ignorant, the indifferent and liberal spirit of the present day, is a very painful subject of consideration. Alas, for that country where the religion of Jesus Christ is professed, but where men, ignorant of the Holy Scriptures are found among her legislators, and where the words of the Apostle might be addressed to some even of her ordained ministers; “when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God!”

I do the more deplore the indifference of which I speak, because I can well remember the time when I was of the same mind myself. I confess with shame and sorrow, that I was once indifferent, and that when I was indifferent, I was ignorant, *indifferent* because *ignorant*. But I can now declare from my heart, that the more I have searched the word of the living God; and the more I have studied and calmly considered the whole system of Popery, the more entirely have I come round to the mind of one of the greatest divines of the present day, ‘One of whose paragraphs would have made another man’s sermon;’ that

1844.

Romanism in the guise of religion, is really a conspiracy to invade the prerogative of Jehovah ; to usurp the thrones of kings, to subvert every government founded in equity ; and to debase and enslave the universe, by seducing, corrupting, and demoralizing mankind. He has *been dead more than eleven years*, but he proved that he had thoroughly considered the subject, and he anticipated the times in which we are now living, when he said that he 'had beheld with grief and indignation, the ceaseless endeavours of apostate Rome, to invade a constitution which Protestantism has consecrated to religion, to loyalty and to liberty ; and to insinuate herself into the rights and privileges of a church, whose doctrines breathe the primitive purity of the Christian Religion.' Fully would he have concurred in the admirable remark of the Editor of the *Christian Observer* in the last number ; that 'the signs of the times, and the effort made to weaken the Protestant Church, and to encourage the church of Rome, clearly show that the whole question of the Reformation must be taken up anew, as our Godly Reformers took it up, upon scriptural grounds. The only solid argument upon which we can fall back with confidence is, that Popery is anti-scriptural, and that it is our duty to oppose it, and to go to the stake, as the godly Martyrs did, rather than embrace it.'

When a young curate at Hadleigh, I looked upon Popery as a mass of exploded error. I thought, with many others, that the men of the present day were too enlightened, and the age in which we live, too advanced for it to be possible, that any one of sound intellect should take up seriously a system so utterly opposed to pure and vital truth. I could not help wondering, as I turned over the pages of some of the old sound divines of our Church ; that they should have thought it necessary to write so many pages about the Romish Apostacy, and to bring before their readers so many strong and decided protests against the pretensions of the church of Rome. Usher and Barrow, and other giants of other days, had been fighting with, what appeared to me, only a huge chimera of their own imagination.

I remember laying down with pity for the confined ideas of the writer, a little treatise on Popery, written by a modern author, which was put into my hands at Hadleigh, remarking as I did so, that such works were not needed at the present day.

I looked with sorrow and indignation upon the Martyr's stone, as I stood on Aldham common ; for who could stand on that spot unmoved ? but I felt also a joyful confidence, that the spell of that frightful and spiritual thralldom was for ever broken ; that whatever might be the dangers of the times, the Romish superstition was no longer one among them, and when I opened a fine old volume of the Acts and Monuments of John Foxe, in the library of the Rectory Tower, it was only to close it again, believing that it belonged to the dangers of times long gone by, and that I might be better employed than in gratifying my curiosity, by narratives which, true and heart-rending as they are, had become as applicable to the work of the ministry of the present day, as the legends of the dark ages.

But now I open Foxe's Book of Martyrs with very different feelings. I pause and reflect as I read page after page of his truthful records.

I feel that the Book of Martyrs is truly a Book for the present times, and for all times, till Babylon the great, the Mother of Harlots and abominations of the earth, which did corrupt the earth with her forni-

cations, and was clothed in fine linen and purple and scarlet, and decked with gold and precious stones and pearls; in whom is found the blood of prophets and of saints, and of all that were slain upon the earth, is fallen, is fallen. I see with gratitude and with joy, the costly reprint of the work of the honest Martyrologist, and only regret that it is not printed also in so cheap a form, that it may be read and re-read by all classes even to the lowest and poorest.

Much has been written to disprove the statements, and to throw doubt and suspicion upon the testimony of the venerable historian of those days of dark and deadly superstition. But there is an argument for the truth of John Foxe's volumes, which cannot be set aside; the argument that the book bears in itself, and of itself of the genuine truth and faithfulness of the writer. It thus commends itself to every unprejudiced reader, and bears in itself internal evidence to the truth of the writer's statements, and the soundness of his views. It proves to us by facts, which are the best arguments, that Popery, while it "forms manacles and mufflers for the human mind," forges weapons like the French infernal machine, to destroy the happiness of God's creatures. And it insults Christianity, by the monstrous caricature which it presents of its principles and its institutions.

And thus I return with my reader, to the monument of Rowland Tayler, and the old rude stone which was probably placed upon the spot, where that noble confessor of the truth as it is in Jesus, poured out his blood at the stake. I bid him read with me the inscription on the old brass plate, which is affixed to the pillar opposite the Rector's pew, in Hadleigh Church.

The excellent and pious wife of Rowland Tayler, remained for a short time at the Rectory, after her husband was summoned to appear before Bishop Gardiner. It is said, that she and her children were forced to leave their home, by one Robert Bracher, a popish priest who came down to Hadleigh. She is described by John Foxe, as an honest, discreet, and sober matron; and of her children he says, they were well-nurtured, brought up in the fear of God and good learning. Whether she ever came back, we are not told; but here is a passage in one of Bradford's letters I met with it, in turning over the volume containing his remains, in which we find Bradford offering a shelter to the wife of his dear friend, Master Humphrey Hales, during her confinement. 'I have caused a place to be provided for your wife's deliverance,' he writes, 'where she may so safely and quietly remain, that for the avoiding of the perils and dangers of these days, I see none more convenient. I mean it in Hadleigh, at Dr. Tayler's house, where I trust there is no peril to you-ward, nor to any lethat feareth or regardeth any peril that thereby may happen.' This letter is dated the 5th of August, 1554, but I cannot help thinking, that there may be a mistake in the date; for one can hardly suppose, that Hadleigh Rectory after the apprehension of Rowland Tayler, would be the safest place that could be found for a suspected person, who sought for a secret retreat in perilous times, unless indeed on the presumption that the nest which had been despoiled, both of the parent birds and their young, was not likely to be searched again. When Dr. Tayler was forced to leave his parish and his family, his place was supplied by an aged and godly minister, Richard Yeoman, who had been before Dr. Tayler's curate. Richard Yeoman was well read

in the Holy Scriptures, and fed his flock with the good food which God has supplied in His word for his sheep. But the living of Hadleigh now came into the possession of one Master Newall a Popish Priest, who did not come immediately to reside there, but driving out the good old curate, he put in his place a popish Curate to keep up there the Romish religion. The adventures of this good man seem to have been from that time until his death, little else but a series of persecutions. Aged as he was—for he was upwards of seventy—he would not consent to be a slothful servant of the Master whom he loved. Like the itinerant followers of John Wycliffe; and like the protestant colporteurs of France, he wandered from place to place, seeking to spread wherever he went, the pure doctrines of the faith for which he suffered. ‘Then wandered he a long time from place to place,’ says Foxe, moving and exhorting all men to stand faithfully by God’s word, earnestly to give themselves unto prayer; with patience to bear the cross now laid upon them for their trial, with boldness to confess the truth before their adversaries, and with an undoubted hope to wait for the crown and reward of eternal felicity.’ But when he perceived his adversaries to lie in wait for him, he went into Kent. He went forth in humble guise as a pedlar, with a little packet of laces, pins, and points, and such like ware. And he went from place to place selling his goods, thus seeking to earn something towards the support of his poor wife and children. In Kent however, the good man soon found himself in danger, for there he at length fell into the hands of a noted persecutor, a justice named Moyle, who set the good old man in the stocks a day and a night. Yeoman returned after this secretly to Hadleigh, and for more than a year he was concealed in the town house or Guildhall. He was locked up in a chamber, and passed his time in devout communion with his God, and in carding wool which his poor wife spun. His wife was accustomed during the time that her husband thus lay hid, to go to those of his flock, who had loved and valued the ministrations of their godly curate, to beg bread and meat for herself and her children.

The new popish Rector at length discovered the retreat of Richard Yeoman, suspecting probably that his wife was supporting him by the alms she collected, in some place of concealment. With heartless cruelty he determined to apprehend the poor old man, and taking with him the bailiff’s deputies and servants he came by night, and broke open five doors, and came at last into the chamber where the aged pastor was in bed with his wife and children. With disgusting indecency of speech and action, he attacked the poor old minister and his wife, and endeavoured to drag the clothes off their bed. Yeoman however, held the clothes fast, saying to his wife, “wife arise, and put on thy clothes;” and to the brutal Priest he said, ‘Nay Parson, no harlot, nor whore but a married man and his wife, according unto God’s ordinance; blessed be God for holy matrimony.’

Good old Yeoman was then taken to the cage, and set in the stocks till it was day. There he found a poor man named John Dale, who had been sitting in the stocks three or four days, for somewhat roughly upbraiding Newall and his curate, while performing the Romish service in Hadleigh Church.

In the cage, Yeoman and Dale were kept till Sir Henry Doyle the

justice came to Hadleigh. On his arrival, Newall urged him strongly to send both the heretics to prison. 'Sir Henry Doyle,' says Foxe, 'earnestly laboured and entreated the parson to consider the age of the men and their poor estate,' they were persons of no reputation, nor preachers, wherefore he would desire him to let them be punished a day or two, and so to let them go—at the least John Dale, who was no priest, and therefore seeing he had so long sitten in the cage, he thought it punishment enough for this time. When the parson heard this, he was exceedingly mad, and in a great rage called them pestilent heretics, unfit to live in the commonwealth of Christians. Wherefore, I beseech you Sir, quoth he, according to your office, defend holy Church, and help to suppress these sects of heresies, which are false to God and thus boldly set themselves to the evil example of others against the Queen's gracious proceedings. Sir Henry Doyle seeing he could do no good in the matter, and fearing also his own peril, if he should too much meddle in this matter, made out the writ, and called the constables to carry them forth to Bury Gaol. So they took Richard Yeoman and John Dale pinioned, and bound them like thieves, set them on horseback and bound their legs under the horses' bellies, and so carried them to the Gaol at Bury, where they were tied in irons; and for that they continually rebuked popery, they were thrown into the lowest dungeon, where John Dale, through sickness of the prison, and ill-treatment died in prison, whose body, when he was dead, was thrown out, and buried in the fields. He was a man of forty-six years of age, a weaver by his occupation, well-learned in the Holy Scriptures, faithful and honest in all his conversation, steadfast in his confession of the true doctrine of Christ set forth in King Edward's time; for the which he joyfully suffered prison and chains, and from this worldly dungeon he departed in Christ to eternal glory, and the blessed paradise of everlasting felicity.'

Richard Yeoman after the death of John Dale, was sent to Norwich Gaol, where after strait and evil keeping he was examined of his faith and religion. Boldly and constantly the godly old minister declared and confessed himself to be of the faith and confession set forth by the late king of blessed memory—and from that confession he would never vary. Being required to submit himself to the holy Father, the Pope, 'I defy him, quoth he, 'and all his detestable abominations. I will in no wise have to do with him, nor anything that appertaineth to him.' The chief articles objected to him, were his marriage, and the mass-sacrifice. Wherefore when he continued steadfast in confession of the truth, he was condemned, degraded, and not only burnt, but most cruelly tormented in the fire. So ended he his poor and miserable life, and entered into the blessed bosom of Abraham, enjoying with Lazarus the comfortable quietness that God hath prepared for his elect saints.

Sir Henry Doyle was at one time the friend as well as the parishioner of Rowland Tayler, and was accustomed to go with his godly pastor to visit and give alms to his poor parishioners; but he received the word of God as he that receiveth the seed into stony places; with joy he receiveth it, yet had he no root in himself, but dured for awhile: and when tribulation or persecution arose because of the word, by and by he was offended. The dread of tribulation and persecution was more

than he was able to encounter, and we find him after the imprisonment of his poor pastor, kindly interceding for the curate of Hadleigh, and the honest and plain-spoken weaver John Dale. Sir Henry Doyle was probably then by profession a papist, but moderate in his views and gentle in his disposition, but those who fall away from good to bad, must fall from bad to worse. When Alice Driver and Alexander Gooch were burnt at Ipswich, Sir Henry Doyle, then Sheriff, was present, and would not suffer the poor victims to proceed in their devotions. They entreated to be allowed time for their prayer, saying, 'Will you not suffer us to pray?' 'Away to the stake with them,' was the brutal reply of the Sheriff; when they were bound to the stake, many came and shook hands with them. 'Lay hands on them, lay hands on them,' cried the enraged Sheriff. When John Cooper also, was hung drawn and quartered, on the accusation of being a traitor, the stern and persecuting Sheriff was Sir Henry Doyle.

Overbury Hall in the neighbourhood of Hadleigh, and on the borders of Layham parish, was once the mansion of the Doyles. It is an ancient and picturesque building, though not of much extent, and still contains, if I remember, an old parlour lined with small pannels of dark oak. It is pleasantly situated, and at the back is a sloping field, I have often admired, which appears to have been in former days the garden of the ancient mansion, a few fine old trees are still standing there, and some fish ponds half choked with weeds.

In the town of Hadleigh a few old mansions are still standing. And at the end of the lane leading up to Aldham common, lofty walls built apparently at the time of the tower of Hadleigh rectory, have doubtless inclosed a house of some importance. I think I have heard that a monastery once stood there, the remains of the building within the walls of the same dark red brick are now used as a barn. There was, I well remember, one house in the high street which I much admired, and often applied for to reside in it. The answer I always received was, that it had been shut up for many years, and that it was used as a warehouse for wool, and could not be let to any one. Some relations however, of its owner were more successful than myself in their application to hire it. The rooms were emptied of the wool, and it was altered and repaired for its new tenants. It was of a very ancient date, its outer stuccoed adorned with quaint figures in bold relief, one of them David with the head of Goliath in his hand. The entrance was through wide gates, and a passage into a little court surrounded on every side by the building. On the side of this passage wide doors opened into the hall, in which was a broad oaken stair-case with large heavy ballustrades of black oak. The ceilings of the upper rooms were pannelled, and at the angle of every pannel was some embossed device, curiously painted and gilt; one large parlour on the ground floor was my especial admiration, it was entirely lined with oaken pannels, some of which I now possess, beautifully carved in scrolls; the ceiling was also of oak, every beam and cross-beam delicately reeded, so were the beams and pannels of the graceful angular window which projected into the court; the doors were the most elegant part of the room, being not only of more ornamented pannelling, but enriched in parts with open work, also in carved oak, of vine-leaves and clusters of grapes. Above the pannelling, on the south side of the room,

in one or two places just under the ceiling were long narrow horizontal windows placed there apparently to let in the warmth and light of the sunny aspect. The greater part of this beautiful room was dismantled, and the window-frame and ceiling coloured and white-washed! But I must here finish my descriptions of dear old Hadleigh.

Other thoughts are awakened, when I think of the martyred rector of that old country town of Suffolk. I am more and more determined to endeavour to awaken others to the dangers to which the truly apostolical and evangelical Church of England is exposed from the threatening aspect of the times. We who love the pure and undefiled religion of the Bible, did not *begin* to agitate the question which is already convulsing all orders and classes of men throughout the empire. But we will not consent to sleep, while the enemy is so busily sowing tares among the wheat. It is not to attack, but to resist attacks, and to drive back assailants that we feel obliged to come forward, and from the pulpit, from the platform, and by the press, we will not cease to sound the trumpet of alarm as faithful watchmen over our flocks, and good soldiers of the Lord Jesus Christ, the great captain of a Church, which, if faithful to him, must keep the field as a Church militant, and a Church protestant while here below.

‘Many thought,’ writes that faithful champion of the truth, the Bishop of Ohio, in his last admirable Charge to his clergy, that the ‘spirit of evil was laid when I published my last work, and that it came too late. I believed on the contrary that it was then continually gaining strength, and would be gaining, till, with its parent Popery, the Lord shall destroy it “with the brightness of his appearing” in the day when the cry shall be heard “Babylon is fallen, is fallen.”’

‘Since then, it has been continually enlarging its influence, multiplying disciples, infecting partially those whom it did not poison entirely, and enfeebling the hold of the truth upon those whom it did not wholly pervert. It is now fast preparing minds in which it has not yet effected a lodgment. Every new publication of its leading organs exhibits some new development of designs, of tendencies, of results. It displays a boldness in avowing its objects; and uncovering its principles and springs, which once would have been its death.

‘The whole aspect of the literature of the age, attests the truth of what the Lord’s faithful watchman on the towers of the Church in India declares, that the controversy connected with the Tractarian movement is ‘the most momentous struggle in which the Church has been engaged since the period of the blessed Reformation.’ It is precisely and avowedly the same struggle as that of the Reformation. The object of the one side is boastfully published, to ‘unprotestantize’ the Church, to get back what the Reformation drove away. The main difference of circumstance is, that the Reformers were contending with Romanism in its dotage, with all its horrible corruption of morals around it to shame it; with all Europe groaning under its oppression, and with all its poetic associations of antiquity drowned in the practical consciousness of its iniquity. The contest is now with Romanism, revived in its early youthfulness. The great adversary of the Church would not lay aside an instrument so precisely to his mind, and for centuries so triumphant. He could transform the dry tree into the green as easily as his magicians did once change their dry rods into active serpents.

The work has been done. The old root of Rome, dead at the top, has thrown up in the midst of us a youthful sapling, vigorous, aspiring, full of life, "heady, high minded." It is already a great tree. I believe most solemnly, that under this new shape, we have a revival of antichristian heresy and opposition to "the truth as it is in Jesus," which cannot be dreaded too seriously, or resisted too earnestly. There is no controversy of these times comparable with this. We have important controversies about the polity of the Church; this is about the very life of the gospel.'

The following passage from the last will and testament of the godly Rowland Tayler, proved how he valued the great and vital doctrine of justification by faith, the Nehushtan as I grieve to think I have seen it termed in one of the writings of the Tractarians of our own Church.

'I say to my dear friends of Hadley, and to all others who have heard me preach; that I depart hence with a quiet conscience, as touching my doctrine; for which I pray you thank God with me. For I have, after my little talent, declared to others, those lessons which I gathered out of God's book, the blessed bible. Therefore if I or an angel from heaven should preach to you any other gospel, than that ye have received, God's great curse upon that preacher.

'Beware for God's sake, that ye deny not God, neither decline from the word of faith, lest God decline from you, and so ye everlastingly perish. For God's sake, beware of popery; for though it appear to have it in unity, yet the same is in vanity, and antichristianity, and not in Christ's faith and verity.

'Beware of the sin against the Holy Ghost now, after such a light opened so plainly and simply, truly, throughly, and generally to all England.

'The Lord grant all men his good and Holy Spirit, increase of his wisdom, increase of contemning the wicked world, increase of hearty desire to be with God, and the heavenly company, through Jesus Christ our only Mediator, Advocate, Righteousness, Life, Sanctification, and Hope. Amen, Amen. Pray, Pray.

'ROWLAND TAYLER, departing hence in sure hope, without all doubting of eternal salvation, I thank God my heavenly Father, through Jesus Christ my certain Saviour. Amen.

The 5th of February, Anno 1555.'

"The Lord is my light and my salvation; whom then shall I fear? (Psalm xxvii.) God is he that justifieth; who is he that can condemn? (Rom. viii.) In thee, O Lord, have I trusted, let me never be confounded." Psalm xxi.

May God in his great mercy bring back the members of our venerable Church to the faith of our martyred forefathers.

CHARLES B. TAYLER.

*St. Peter's, Chester.
March, 1844*

MEMORIAL OF THE REV. JOHN GRAHAM,

LATE OF THE CITY OF YORK.

(For the Christian Guardian.)

"He walked with me in peace and equity, and did turn many away from iniquity."—MAL. II. 6.

THE venerable Clergyman whose name appears at the head of this biographical sketch, has recently been called, by the good providence of God, to remove from the Church militant on earth to the Church triumphant in heaven. His character is already probably well known to a considerable portion, at least, of the readers of the *Christian Guardian*. But we feel convinced that those who were best acquainted with him, will have the greatest satisfaction in seeing an attempt—however feeble—to pourtray somewhat of the life and character of one who has so long been an honoured instrument, in the hands of the Almighty, of "turning men from sin to righteousness, and from the power of Satan unto God." And if the result be, to stimulate others, in any degree, to 'follow him, as he followed Christ,' we shall be satisfied that our "labour has not been in vain in the Lord." *

The lamented subject of this Memorial, was born in the hamlet of Lowfield, Setmurthy, in the parish of Cockermouth, in Cumberland, on the 21st of October, 1765. With the history of his early life we are entirely unacquainted, any further than that he was educated at the grammar school of St. Bees—which we suppose is the same as that which is now so much improved, and which is styled the college of St. Bees—and that he is stated to have so far distinguished himself as to become the head boy of the school, and to have continued so for some time. He came to the city of York at the age of *twenty-two*, having been engaged as Usher in the Royal Grammar School of Philip and Mary, under the Rev. John Robinson, who was also a native of Cumberland. He was ordained to the curacy of the village of Stockton, near York, by Archbishop Markham in 1788; and, in the year 1790, he received his Priest's orders from the same Prelate. During his residence in that city, he often performed the services in the Church of All Saints, Pavement, of which Mr. Robinson was Curate. Soon after taking Priest's orders, he entered upon the curacy of Hackness, near Scarborough, but did not remain there above a year. He returned to York in 1791, and married Dorothy, the fourth daughter of the Rev. Hewley Baines, of Bell Hall near York—who survives him. Upon that event, after remaining in the city only a few months, during which his ministrations were continued at All Saints, he removed to Berwick-in-Elmet, eight miles from Leeds, where he remained as Curate for nearly *six* years. We are informed that 'there are persons still living in that place who 'remember him that had the

* Several of the facts contained in this 'Memorial,' are taken from a Funeral Sermon on the death of the Rev. J. Graham, by the Rev. R. Burgess, B.D., Rector of Upper Chelsea. The Sermon is entitled "*The faithful Steward*," and is preached on the text, 1 Cor. iv. 2. The entire proceeds arising from its sale will be appropriated to the Restoration of the Church of St. Saviour's, York, which is, of itself, a sufficient ground for recommending it to our readers.

rule over them,' and make mention of his name with gratitude and respect.'

However scanty may appear these particulars of the early life of our departed friend, this is rendered of the less importance, as our object is not so much to enter upon any detail of his history, as to trace some of the leading features of his character, both as an individual, and as a faithful minister of the Church of Christ, as established in this land. It appears, moreover, that, at the period to which we have hitherto referred, his religious principles were by no means firmly settled, nor the foundation as yet fairly laid for that compact superstructure of sound evangelical doctrine and practice, which, for so considerable a period of after years, it was his unremitting labour to erect and adorn both by precept and example.

'It was,' as Mr. Burgess informs us, 'during the six years he ministered in the neighbourhood of Leeds, before he finally settled in the city of York, that he seriously applied his ardent mind to the study of the Scriptures, and perhaps,' he adds, 'he was indebted, under God, to that eminent Christian, Mr. Hey, of Leeds, for the abiding interest he then acquired in the great truths of the gospel.'

It was by means of that excellent Layman just referred to, that Mr. Graham was introduced to another of equal piety and more influential station in society, whose name, through the abundant grace bestowed upon him, and the exalted use to which his talents were applied, has attained an almost unexampled celebrity in the annals of our Church and country. We need scarcely say that we refer to the honoured name of WILLIAM WILBERFORCE.

The inhabitants of York stand indebted, under God, to this eminent christian, and exalted statesman, for the permanent residence among them of the late beloved and venerated pastor, whose lamented death has given occasion to these remarks. It was through his influence and agency that the Rev. J. Graham was appointed by the Lord Chancellor, under Pitt's government, to the three livings of St. Saviour's, St. Mary's, Bishophill, Senior, and All Saints, North Street, all of which had been held by his predecessor. The last of these he shortly afterwards resigned; but the other two were held by him up to the period when death dissolved the bond which united him to his beloved parishes and flocks. We have frequently heard him speak in terms of mingled love, gratitude, and admiration, of the character of his much respected patron—who had thus proved at once a benefactor to the Church of God in York, and to the young minister, 'in whom,' as Mr. B. observes, 'he already saw the germs of that distinguished piety,' which afterwards so strikingly developed itself both in public and private life. We have heard Mr. Graham express his heartfelt thankfulness to the good providence of God, which thus, in early life, fixed his abode in a situation, at once so agreeable to his inclination, and so well calculated to furnish him with an ample sphere of usefulness in a ministerial capacity.

In York 'he became the attached and grateful colleague of the venerable' RICHARDSON, who might, without impropriety, be termed the Apostle of that renowned city. Mr. Burgess furnishes us with a peculiarly striking incident in connection with the spiritual history of these two closely united 'fellow-labourers in the gospel of Christ.' It

is connected also with the Church of St. Michael-le-Belfrey, of which Mr. Richardson was then the incumbent, and in which Mr. Graham's funeral sermon was preached by Mr. Burgess, as had been that of Mr. Richardson by Mr. Graham, nearly *twenty-three* years before. The incident is as follows :—

‘It was in listening to his’—Mr. Richardson’s—‘exposition of the Epistle to the Romans, that our lamented friend acquired those clear views of divine truth which he ever after retained. He was heard to say, within the last few months, when speaking of this eventful period of his life,—‘By the time Mr. Richardson had finished the 8th chapter of Romans, I was quite overcome and silenced ; I was an altered man, and thenceforth I preached the truths I had before despised.’

We are not distinctly informed whether this important incident took place previous, or subsequent to the period of Mr. G.’s final settlement in York as a parochial Clergyman. We suppose the latter ; and if such be the case, it affords evidence of the spiritual insight into character possessed by those two eminent lay christians, Mr. Hey and Mr. Wilberforce, which could enable them to perceive the comparatively latent workings of the Holy Spirit of God upon the soul of their youthful friend ; and could satisfy them that he was a suitable person to be recommended for the important post in which, through the agency of the latter, at least, he was now permanently fixed. But we believe we are correct in asserting that it is a feature in that ‘distinction of things that differ,’* and ‘approval of those which are excellent,’ by means of which advanced christians are not unfrequently enabled to discern the genuineness of the work of grace which is going on in the souls of their younger brethren in Christ, or to detect the superficiality of the profession which too often, for a season, assumes the appearance of the religion of the heart. There are certain indications of godly sincerity which may escape the notice of the less experienced observer, but which may not unfrequently be traced by the more practised eye, as distinguishing him who is ‘following on to know the Lord,’ from the man who has taken up a specious outward form of religion : and this is the case, even when it may be most truly said of the former, that it is as yet with him but “a day of small things.”

Mr. Richardson was born in the same county, and educated at the same school as his junior friend in the ministry, Mr. Graham. It may be readily supposed, that these circumstances might at first impart an interest to that acquaintance, which afterwards ripened into a sincere christian friendship, so hallowed in its nature, and so extended in its duration. Mr. G.’s sermon on the death of his excellent friend, is at once instructive and affecting. The text which he selected was 2 Kings xiii. 14. He dwells with peculiar emphasis on the last clause of the verse ; and the reference which he makes to the personal loss which he had himself experienced, by the removal of this devoted servant of God, though very brief, is a sufficient indication of the habitual feelings which he entertained towards one from whom he had derived so much spiritual benefit. It is as follows :—

‘Many a mourning heart among you, feelingly breathes the language of Joash as his own : “Oh my Father ! my Father ! the chariot of Israel, and the horsemen thereof.” I sympathize cordially with you.

* See Marginal reading on Phil. i. 10

You have lost an able and faithful pastor, whom you cannot hope to see replaced ;—*I*, a spiritual father, a friend, a counsellor, and a guide. But “it is the Lord,” and we must not murmur or complain. We must yield ourselves not to fruitless grief, but to serious reflection and prayer.’

But it is time that we proceeded to notice more particularly the *distinguishing feature* which marked the character and conduct of our lamented friend. If, in few words, we were to sum up the life and ministry of this excellent man, we should be inclined thus to express it: as far as respected his individual case, there was to be found in him the most cordial *acceptation* of the great truths of the gospel, and with regard to his ministerial character, there was manifested by him the most unhesitating *proclamation* of ‘all the counsel of God.’ It will be obvious that much is implied in this brief summary. If taken as a sketch, his friends and flock at large will be well able to fill up the outline thus presented to them. For them it were almost unnecessary to do more than simply remind them, “how holily, and justly, and unblameably he behaved himself among them,” in his private capacity; and, in the discharge of his ministerial duties, how *fearlessly* and *faithfully* he “held forth to them the word of life,” as “an ambassador for Christ, beseeching them to be reconciled unto God,” by earnestly seeking for themselves, individually, a personal interest in the ‘great salvation’ of the gospel.

But these are, comparatively speaking, general terms; the case of our departed friend amply warrants us in descending to what may be termed a more particular delineation of the characteristic excellences of his public ministrations. It was not only that he was, in the fullest sense of the words, *faithful* to his trust, in preaching full and free salvation through the blood and righteousness of a crucified Saviour,—though this is a point of unspeakable importance, and involving, as Mr. Burgess well observes, far different consequences, and implying far more formidable difficulties and trials, at the period when Mr. G. commenced his ministry, than are to be met with in the present day. Nor was it merely that his own views of the grand doctrines of the gospel were distinct and clear, and that his preaching uniformly partook of the same character; but more than this, he seemed to have attained to the happy art, if we may so express it, of *casting all his instructions in the gospel mould*. Every subject on which he dwelt seemed readily to furnish its appropriate place for the introduction of the doctrines, and the inculcation of the precepts of the gospel. No contortion, no pressure, was made use of, but all seemed to fall into their appropriate places, as if touched by the magic wand of true spiritual discernment. In this respect an harmonious consistency was ever found pervading his sermons and expositions of Scripture, rarely to be met with, in the same degree, even among the most experienced and devoted ministers of Christ. We have no hesitation in asserting, that it was this which constituted the peculiar excellence of his preaching, and which earned for him the justly merited attachment and respect of a large and intelligent congregation, for so extended a period of time. There was also much of “the love of Christ which constrained” his own heart, manifested in his addresses to the hearts of his fellow-creatures; and no inconsiderable share of “the meekness of wisdom”

was displayed in his whole deportment, as he earnestly sought, "in season, out of season," to acquit himself, "as a workman that needeth not to be ashamed," of that "dispensation of the gospel which was committed unto him" by his heavenly Lord and Master.

No doubt there was much in his voice and method of enunciating the great truths which he preached, that gave an increased interest to them in the minds of all, and, probably, in too many instances, constituted the main object of interest and attraction. A calm but forcible manner, and a powerful but melodious tone of voice, could scarcely fail to lend somewhat, at least, of a very legitimate aid to the scriptural simplicity, and unstudied eloquence, which marked both the matter and manner of his pulpit discourses, and of his speeches on public occasions. Perhaps there were few, to the general tenour of whose manner and preaching, the description of the poet might so strikingly apply, as to that of our venerated friend:—

'Yet had, his aspect nothing of severe,
But such a face as promised him sincere.
Nothing reserv'd or sullen was to see;
But sweet regards, and pleasing sanctity: }
Mild was his accent, and his action free.
With eloquence innate his tongue was arm'd;
Though harsh the precept, yet the preacher charm'd.
For letting down the golden chain from high,
He drew his audience upward to the sky.

* * * * *
He bore his great commission in his look:
But sweetly temper'd awe; and soften'd all he spoke.
He preach'd the joys of Heav'n, and pains of Hell, }
And warn'd the sinner with becoming zeal,
But on eternal mercy lov'd to dwell.
He taught the gospel rather than the law,
And forc'd himself to drive; but lov'd to draw.
For fear but freezes minds; but love like heat,
Enhales the soul sublime to seek her native seat.

Possibly it may, in a measure, serve to illustrate the remarks we have made on the public ministrations of this lamented servant of Christ, if we present our readers with a brief extract of a letter, addressed by him to a young clergyman, in the latter part of his life, and bearing upon the subject in hand.

'Trained up in a solid, scriptural school, you need not to be cautioned against the evil into which young ministers, in this age of refined *systematizing*, are apt to fall: I mean the evil of not "rightly dividing" the *whole* word, and "declaring the *whole counsel* of God,"—in not giving to *every description* of hearers a portion in due season. Though 'Nullius addictus jurare in verba magistri,'* yet having been, under divine teaching, deeply imbued with enlarged, scriptural, practical views of [sacred truth], I feel assured that, on the one hand, you will strenuously maintain the great doctrine of free and sovereign grace, and preach Christ in all the fulness of his love, and the riches of his salvation; and that, on the other hand, when you look abroad on your congregation, you see numbers to be "convinced of sin," and exhorted to repentance: also, "babes in Christ" to be "fed with milk," and "young men" and "fathers" in Christ to be fed with "meat." When this varied seed is sown in faith and prayer, the Lord waters it with the dew of his blessing; sinners are converted, and believers edified to our Redeemer's glory.'

* Pledged to the tenets of no master.

The subjects of his preaching were very judiciously selected, and eminently adapted to the different congregations to whom it was his lot to minister. In his morning sermons he more frequently dwelt on doctrinal truths, or on topics that might require somewhat of argumentative discussion, which seemed, in his hands, to lose much of the abstract difficulty which generally attaches to them. To his evening congregation, which was of a more mixed nature, and comprehended large numbers of his poorer brethren, he frequently addressed discourses grounded on the parables, or on historical portions of Scripture. Mr. Burgess observes in his sermon, 'I am glad of this opportunity to enrol my name in the long list of those who heard with delight, and I trust with profit, the lives of the Scripture characters, as illustrated in the Sunday evening lectures.' *We* may adopt the same strain with regard to a very valuable course of sermons on the Lord's Prayer, which we believe was one of the last delivered by him to his morning congregation. The first sermon we distinctly remember to have heard from him was on a most interesting and important subject, which gave ample scope for the manifestation of that heartfelt earnestness, in the cause of his divine Master, and on behalf of the salvation of his fellow-sinners, which we have already described as so strikingly characterizing his public ministrations. The subject was Eph. vi. 19. "And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel." The period to which we allude was on a Sunday evening in January 1830.

It may easily be supposed that the labours of such a pastor were attended with the marked blessing of the great 'Lord of the harvest.' We believe that the instances were numerous, in which he was the honoured instrument, in the hands of God, of "converting sinners from the error of their ways," and "building up believers on their most holy faith." At the same time, doubtless, he, as well as other faithful ministers of the Gospel was compelled in many instances to adopt the mournful strain, "I have laboured in vain, and spent my strength for nought and in vain;" and we shall not easily forget the mingled tone of grief and compassion with which, in our hearing, he once emphatically expressed 'the melancholy feelings with which he sometimes regarded a congregation to which he had ministered for more than *forty* years, and of *two-thirds* of which he could not as yet indulge any comfortable hope as to their eternal salvation.' *Such* an expression of feeling from *such* a minister, may well enforce upon us the declaration of the Almighty, "*Not by might, nor by power, but by my Spirit saith the Lord of hosts.*"

In this connection it may be proper to observe, that the Sunday evening lecture was entirely a voluntary service, established by our late revered friend, solely for the spiritual welfare of his parishioners, and of the citizens of York in general. To those who are unacquainted with that city, it may be necessary to observe, that it partook of the manifest disadvantage, common to many Cathedral towns, of having a large number of ill-endowed Churches, in which only one service is performed on the Lord's day, to the great inconvenience of the parishioners and inhabitants generally. But our lamented friend was one who would not allow any minor questions of pecuniary interest to

impede him in his self-denying exertions for the welfare of his flock. He was the rather rejoiced to have the opportunity of copying the example of St. Paul, by "making the gospel to be without change" unto them. He was indeed one of that goodly company of devoted ministers of Christ, who were raised up, in the Church of England, in the latter part of the last century, to be the means of renovating the internal ministration of her hallowed services, and to infuse fresh life and vigour into her dormant, and, to all appearance, well-nigh exhausted energies. These, as it is well known, went under the honourable appellation of *evangelical* clergy,—a word no doubt at first intended, by their enemies, as a term of reproach; but of the appropriation of which they have since manifested some jealousy, lest it should tend to infix an anti-evangelical stigma on themselves. This was sufficiently amusing; but it was reserved for the new school of Oxford Theology—which passes under the very indefinite name of Tractarian—to assume to itself the merit of the *labours* of the evangelical clergy, while their former opponents had only grudged them the opprobriously intended name! The occasion seemed to call for this remark. We are satisfied that in the unobtrusive labours of our lamented friend, and those of a kindred stamp of character, we see the root of the goodly tree of renewed gospel privileges which was planted in the latter half of the last century, and 'whose leaves' have so eminently been for "the healing of the nations." We may unhesitatingly add, that, in the recent exertions of the other class alluded to, we perceive the agency of "Satan transformed into an angel of light," "sowing tares among the wheat," and planting many a "root of bitterness," which shall "spring up and trouble" the Church of Christ, perhaps to ages yet unborn. We are willing to believe that the delusion may have carried away, unconsciously, even the *propagators* of these melancholy errors, and that they are themselves "ignorant of the devices of Satan," to the forwarding of which they are lending such fearful and energetic aid.

On this subject, as on all others which trenched on the *fundamental* doctrines of the gospel, our lamented friend was "steadfast, unmovable." Neither by word or action, did he lend any countenance to these 'troublers' of our Zion: nor did he hesitate, when any suitable occasion was afforded, to offer to these errors, in whatever form they presented themselves, his most uncompromising opposition; and to denounce, these fatal heresies in terms proportioned to their magnitude; however great might be his compassion towards the apparently deluded preachers of 'another gospel,' than that which was proclaimed by our Lord and his Apostles. Very appropriately does his attached friend Mr. B. say of him, as connected with this point, 'our beloved friend was one of those few pillars on which the rising generation could lean, with confidence that it would not shift its position before another year or two revolved.'

In his staunch adherence to all the great religious societies which are the glory of our land, was afforded an indication of this steadfastness in the cause of God. He was not lightly to be turned away from what he had once been conscientiously led to espouse. To him might be applied what he has himself left on record concerning his lamented friend, the late eminent and excellent Jonathan Gray, Esq., one of the

most valuable laymen that the Church of Christ in York ever possessed,—‘That gigantic, and much blessed instrument of God, for circulating the holy scriptures in all languages and dialects of the earth—the British and Foreign Bible Society—received the steady support of his pen and his purse, especially when assailed by its enemies, and deserted by its friends.’

Of the Church Missionary Society he was a devoted friend and admirer, and for many years was one of the Vice-Presidents of the York Association. In 1831 he was appointed by the committee to preach the annual sermon on behalf of that society. We have not his sermon by us, at this moment, neither do we recollect the subject which he selected on which to ground his discourse. But we well remember to have heard him speak of the almost trembling awe with which he ascended the pulpit on that occasion, and of the kindly encouragement given him by a beloved brother in the ministry, in the brief but comprehensive sentence—‘Many of your friends are praying for you at this moment.’ We can scarcely fail to recollect, in connexion with this, the sermon already alluded to from Eph. vi. 19.

Mr. Burgess has given us an interesting extract from the sermon of our departed friend on that occasion, which, along with Mr. B.’s very appropriate remarks, we shall venture to transcribe for the benefit of our readers.

‘When he appeared in the great metropolis, to preach on behalf of his beloved Church Missionary Society, in 1831, he said; “the confession of Moses becomes me, ‘I am not eloquent’—the declaration of the Apostle suits me, ‘My speech and my preaching are not with enticing words of man’s wisdom.’ And if, my brethren,” he added, “your faith stands not in the wisdom of men, but in the power of God, you will not disdain your preacher because he comes not before you with the reasoning powers of a Butler, the profundity of a Pascal, the erudition of an Usher, the ingenuity of a Warburton, the acuteness of a Paley, or the eloquence of a Massillon.” It is well, my brethren, for the man of God thus to speak, and be lowly in his own estimation; but on this very account he is more exalted in ours. His was the eloquence which far exceeded that of Massillon, because it was truth without Massillon’s mixture of error: his was reasoning not exceeded by a Butler, for he reasoned of righteousness and justification, and redemption out of the word of God: ingenuity, erudition, and depth were all included in this one word *faithfulness* in preaching Jesus Christ and him crucified.’

As an evidence of the steadfastness of this excellent man to those principles which he had espoused from the most diligent examination and sincere conviction, we might adduce the publications issued by him at various periods of his ministerial course. Of these, perhaps the most permanently valuable are his pamphlet entitled, ‘A DEFENCE OF SCRIPTURE PRINCIPLES, AS UNDERSTOOD BY THE CHURCH OF ENGLAND,’ published in 1800, and his ‘INFANT BAPTISM VINDICATED,’ in 1803. The natural aversion which Mr. Graham entertained towards entering into controversy, may convince us that it was a sense of duty alone that induced him thus to come forward before the public; while the retiring modesty of his character led him to publish the latter pamphlet under the general designation of, ‘A Clergyman of the

Church of England,' though it was well calculated to do credit to any one who could claim its authorship.

Though thus resolute in the defence of scripture principles, when duty seemed to demand it at his hands, he entertained the most kindly feelings towards those whose errors he felt constrained to oppose, and was heartily willing to unite with them for the accomplishment of any praise-worthy object, so long as he felt satisfied that it could be done without anything like *compromise of principle* on his part.

Of his *practical* writings a valuable volume of 'SERMONS ON THE TEN COMMANDMENTS' is, we believe, the largest he committed to the press. In his funeral sermons on the deaths of the Rev. W. Richardson and Jonathan Gray, Esq., to both of which we have already alluded, we have a pleasing specimen of the heartfelt tenderness which distinguished our departed friend in all the social relations of life, combined with the genuine principle which led him "not to sorrow as others which have no hope for those who sleep in Jesus," but to 'commit their bodies to the tomb, in sure and certain hope' of a joyful reunion with them amidst "the spirits of just men made perfect around the throne of God and of the Lamb," in those abodes of peace, where "there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away."

In addition to the other numerous engagements which pressed upon his attention, Mr. Graham was for many years chaplain to the York Lunatic Asylum, and, for a few years, held the head mastership of Archbishop Holgate's Grammar School in that city, to which he was appointed by his venerable Diocesan, who for a series of years treated him with a cordiality and attention as honourable to himself as it was gratifying to the highly deserving object of his patronage, and to his attached friends in general. In the former capacity it was pleasing to observe the deep interest which he took in the temporal and spiritual welfare of the afflicted inmates of that melancholy abode,—to the admirable management of which, however, we believe we are perfectly justified in paying a passing tribute of respect. The natural kindness of Mr. G.'s manner rendered him well suited to gain whatever influence it was possible to acquire, over those labouring under the heaviest affliction incident to fallen man. We have oftentimes admired the tone of pleasing sympathy, in which he would relate the little incidents which occurred while in the discharge of his official duties at this Institution, and which evinced the moral influence that he had gained over many of those helpless objects of his affectionate solicitude.

The same benevolence of disposition, and condescending kindness of manner, rendered Mr. G. a peculiar favourite with the younger members of his flock, and indeed with almost all young persons who had the privilege of his acquaintance. We think this point well worthy of notice, as we believe it is an attainment comparatively rare, and that many excellent men, and especially senior clergymen, lose much of the influence which they might otherwise possess over this most important class of the community, by a silent and reserved manner which is construed into distance and hauteur, and thus repels from themselves, and perhaps from religion generally, those whom it would be in the highest degree desirable to allure by the cheerful kindness and cordiality

of manner which the Christian religion so forcibly and repeatedly inculcates upon its professors. In connection with this we may observe, that we have heard our departed friend remark that the experience of years had constrained him to feel that though "the grace of Christ is sufficient" for *all*, yet, in all ordinary circumstances, it is to the *young* of his flock that the christian pastor must mainly look with the delightful expectation of beholding, in them, the blessed effects of his spiritual labours. On this account he was peculiarly earnest in inculcating *early religion*, and in making use of every means by which young persons might be instructed in "those things which belonged to their peace" for time and eternity, before the "cares of this world, and the deceitfulness of riches," and the lusts of others things had entered in to "choke the good seed" of the word, and "render it unfruitful."

Mr. Graham had not experienced the benefit of an university education, of which he always expressed the highest estimation; but his mind was highly cultivated, and the pursuits of literature and attainment of science had for him peculiar charms. The zeal with which he entered into these—even at a considerably advanced age—was a striking indication of the *activity of mind* which accompanied him to the very confines of the tomb. During the latter years of his life he was compelled, on account of an affection of Trachea to refrain from public duty which involved much exertion of the vocal organs. In the commencement of 1839, at the suggestion of his medical advisers, he took a tour on the continent, and sojourned for some time in France. Though at this time in his seventy-fourth year, his physical alacrity remained unimpaired, and was only exceeded by his mental activity. The interest which he took in every thing that came under his observation, and the pleasure with which, on his return, he recounted to his friends the various scenes which he had witnessed, could hardly be exceeded by the most ardent youthful traveller. At the same time the affectionate regard which he manifested for his beloved flock, whom he had left behind, and the mournful anxiety with which he gazed on the spiritual destitution which surrounded him while abroad, may be evinced by a brief extract from a letter to a clerical friend at York, dated,

‘Boulogne, May 11, 1839.

* * * I do not forget the Thursday evenings. Remember me affectionately to both parties. Tell my dear Ogleforth friends, that one Sabbath spent here, in witnessing the wide-extended profanation of that blessed day, by business and theatrical amusements, and by the idolatrous mummery exhibited in a Roman Catholic Church, would constrain them to praise God for their birth-place, and for their religious privileges. Assure them that though absent in body, in spirit I am with them, and hope once more to join them both in *voice* and heart, through the sparing mercy of God, in united praise "to Him that sitteth upon the throne, and to the Lamb." We have two English Episcopal Chapels here, in one of which, in the lower town, assembles a congregation of my countrymen and women, amounting to more than *a thousand*. The sermons I have heard have been generally of an evangelical and useful character. Assure the members of our

clerical society, at your next meeting, of my love, and of my prayer that the God of love and peace may be with you all. * * *

‘I am, my dear Sir,

‘very truly and cordially yours,

‘JOHN GRAHAM.’

In connection with what we have already said of the willingness of our departed friend to undergo any measure of voluntary and self-denying exertion, for the best welfare of his parish and congregation, it affords us most unfeigned pleasure to add, that the members of that flock, and especially those of the richer classes, were equally ready to come forward with their pecuniary contributions to “supply what was lacking” towards the effective carrying out of the plan of their beloved pastor. Perhaps it would not be easy to point out a case where so gratifying a proof of mutual cordiality between minister and people was so unequivocally manifested, as in that which we are now considering. No sooner had the medical advisers of the rector of St. Saviour’s recommended his temporary absence from home, and his abstinence for the future from a considerable portion of the duty which he had hitherto discharged, than his congregation and friends came forward, and in the most generous manner supplied and kept up a fund for providing Mr. G. with an efficient curate, at the liberal stipend of £150 per annum, and defraying all other expenses connected with the performance of the requisite duties in the Church and parish of St. Saviour’s! We believe that this handsome voluntary contribution was continued till the period of Mr. Graham’s decease.

But our limits admonish us to draw this brief Memorial to a close, however imperfectly and insufficiently we have accomplished our purposed object. Mr. Burgess, before he concludes his sermon, makes some allusion to what may be termed, the failings and defects to be found in the character of our lamented friend. None, we are well assured, would have been further than Mr. G. from wishing that these should be left untouched upon, if even the smallest benefit could arise from the notice of them. None would have more readily confessed his own depravity in the sight of God, and lamented over his short comings and imperfections in the eyes of men. None would have more willingly “put his mouth in the dust,” and exclaimed with the holy Job, “I abhor myself and repent in dust and ashes.”

It is the opinion of Mr. B. that the failings of the subject of this Memorial, ‘proceeded from an excess of kindness, and an overflowing tenderness of heart;’ that ‘his amiability was wont to ascribe to others those motives which ought to have actuated them, rather than those which really did;’ that ‘he took it for granted that there was virtue and a proper sense of duty, when by a more severe exercise of his judgment he might have detected glaring errors;’ that ‘yielding to the generous impulses of his nature, he suspected no man until he found that his goodness had been abused, and his indulgence unrequited,’ and that ‘if he erred, he erred from too much love, and perhaps he may thereby have lost some of those earthly considerations, which others, less deserving, have had on the borders of the grave.’

We have no doubt there is much truth in this, and that many others, besides our departed friend, have been made to ‘suffer loss’

from these and similar causes. But we do not know that any good end is to be answered by our dwelling upon this topic, which seems hardly capable of affording us either pleasure or profit; and we are deeply impressed with the admirable sentiment of Mrs. Hannah More, as bearing on the subject, *'I am never so effectually humbled, as in contemplating the defects of a shining character.'*

Of the last hours of this excellent man we have little to say. Death appears at length to have come rather suddenly, though it found him not unprepared. An increasing weakness and gradual debility seemed, for some time, creeping upon him. His usual activity of mind was, nevertheless, exhibited in the interest he took in the repairs, of what he termed, his 'beloved Church' of St. Saviour's, to accomplish which he exerted his energies both of body and mind. We understand that he attended divine service on the morning of New-Year's day, and was considered on Thursday evening to be in something like his usual health, and in very calm and even cheerful spirits. On Friday, fainting fits came on at intervals; and rather unexpectedly, on Saturday morning, he was called to "resign his spirit into the hands of the God who gave it." His death took place on Jan. 6, 1844, in the seventy-ninth year of his age. It appears to have been of a tranquil and happy kind in every point of view. In very deed he seemed "to sleep in Jesus," and "his end was peace." His bereaved family, flock, and friends, have the consolation of thinking that the beloved object of their affectionate regard has been spared much of that distressing conflict with bodily infirmities, which so frequently accompanies the dissolution of the ties which connect the unseen spirit with its "earthly house of this tabernacle." They may think with pleasure and thankfulness that he "has gone to his grave in a good old age, like as a shock of corn cometh in in his season:" and while they remember the delightful assurance of scripture, "the righteous is taken away from the evil to come," their christian resignation may be turned into hallowed joy, as they contemplate the blissful period at which the glorious anticipation shall be fulfilled,—"*when Christ who is our life shall appear, then shall ye also appear with him in glory.*"

In the mean time, how pleasing is it to meditate on the case which has been alluded to in this brief sketch,—of our fellow-sinners of every rank, station and profession in society, called by the grace of God to "come out from an evil world" and join the "little flock of Christ": to find that the statesman, the medical man, the lawyer, can all join with the "ambassador of Christ" in "sitting at the feet of Jesus," and learning of him who was "despised and rejected of men": that no obstacles are so inseparable as to bar our entrance into the kingdom of heaven; no "cares of this world" sufficiently rank to "choke the good seed," if it be but watered with the dew of God's heavenly grace: to anticipate the period, when, along with "the spirits of just men made perfect," "out of every nation, and people, and kindred, and tongue," we shall unite in "casting our crown before the throne," saying with a loud voice, "*Blessing, and honour, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen.*"

SNARES FOR UNWARY FEET ;

OR, FATHER MATHEW'S MISSION.

[It will be obvious to our readers, that the dialogue contained in the following pages may—in one sense—be termed *fictitious* : whereas narratives of real life are the only ones generally inserted in the *Christian Guardian*. It has been well observed, however, by a writer in the *Churchman's Monthly Review*, that 'simple dialogue, from Plato down to the present day, has often proved the most convenient form for pursuing high and difficult inquiries.' We think the same observation holds good with respect to matters which do not come under these heads of description ; and, if judiciously and guardedly made use of, this kind of writing may become very beneficial to various classes of readers. We feel no hesitation, therefore, in giving insertion to the following simple, but comprehensive dialogue ; believing it to be at once appropriate, judicious and scriptural.—ED.]

'**ARE** you going to take the pledge, Stephen ? asked John Mitchell. Father Mathew is to be in N— to-morrow, and the whole world will be there to meet him. Two or three thousand will take the pledge, I am sure. It will be a noble sight, Stephen. I hope you will come for example's sake, though you were always a temperate man, and don't need to take the medal for your own sake.'

Stephen Bradford was a very old man, but not a very feeble one, for he had (as John Mitchell said) passed a temperate, and active life, and had reached his seventy-sixth year without suffering any severe illness, or other deep affliction. His children had been brought up in the fear of God, and were now "eating their own bread," (2 Thess. iii. 12.) and serving their heavenly Master in the various places where God had appointed their lot. His wife was still living, and though she felt the infirmities of old age more keenly than her husband did, she was, with him, enabled to say ; "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day : and not to me only, but unto all them also that love His appearing." (2 Tim. iv. 7, 8.)

Now, as you may suppose, Stephen Bradford was a very happy man ; nevertheless his neighbours had remarked that, during the last two or three years, a shade of sadness would often steal over his venerable face. When John Mitchell spoke to him he was standing beside a new tomb, in the little churchyard belonging to the village where he had lived for forty years. He looked more sad than usual, and seemed to be reading the epitaph which was graven on the stone, and John had to repeat his question, 'Are you going to take the temperance pledge from Father Mathew ?' before old Stephen Bradford heard his salutation.

But when he did so, a glow of indignation passed over his aged cheek, and he answered in a solemn voice ; 'If I wished to lend my feeble

help towards bringing old England again under the Romish yoke, John, I would take the Temperance medal to-morrow ; or if I wished to bring a curse on my country by helping to set up those idols which our Reformers (the Lord working with them) pulled down, I would kneel before Mr. Mathew, and thus by my deeds declare, that a plan devised by an idolatrous priest has more power to keep Englishmen sober, than the plain precepts of God's holy word.'

'Well, well, (said John Mitchell smiling) I always took you for a charitable, liberal-minded man ; yet now when Father Mathew, in the benevolence of his heart, is trying to confer a benefit on our country, you have nothing but hard words for him. He wants to put a stop to drunkenness and vice, and you begin immediately to threaten us with curses, and yokes, and to talk about setting up idols, idolatrous priests, and so on. Is this your Christian charity, Stephen ?'

'Christian charity (answered Stephen Bradford) does not consist in fair words and smooth speeches, though she is adorned with these too, and knows well how to "render honour where honour is due." (Rom. xiii. 7.) But Christian charity means love, John ; love something like that which brought our Saviour from heaven to save the poor ruined sons of men. That Saviour was himself the only perfect example of charity, and do you remember what he says of some false teachers in the Jewish Church ? "Woe unto you, Scribes and Pharisees, hypocrites ! for ye compass sea and land to make one proselyte ; and when he is made, ye make him twofold more the child of Hell than yourselves :"' (Matt. xxiii. 15.) you know a proselyte means a person who is won over to a new opinion.'

'Oh, I know very well what a proselyte means,' said John, 'but I cannot make out what *you* mean. Surely when you make a man sober, you don't make him twofold more the child of Hell, than he was in his days of drunkenness ?'

'I am not thinking now of reforming drunkards, but of misleading Protestants,' answered Stephen Bradford ; 'are you so foolish as to think that a man who does not dread the just contempt of his fellow-men, or fear the flames of Hell, will be long kept sober by this idle ceremony ? Is the preaching of the Gospel so weak, or the example and teaching of our own clergymen become so useless, that this popish priest is likely to reform those who will not listen, when they are told from the Bible, that "Drunkards shall not inherit the kingdom of God ?"' (1 Cor. vi. 10.)

'Why,' answered John, 'we see what he has done in Ireland, and why can't he do as much here ? People say he has nearly driven drunkenness out of that country.'

'Yes,' said old Stephen, he has for a little while persuaded poor Irishmen to give up one evil habit ; but when I hear of the savage murders which they commit, and of the rebellion, and hatred that are going on in that country, I cannot help thinking of the prophet's words—"Behold ye fast for strife, and debate, and to smite with the fist of wickedness." (Isaiah lviii. 4.) Mr. Mathew's religion is idolatry ; it only defiles the heart instead of changing it, John, and though he may advise you to give up one sin, his religion will bind you fast in the very mystery of iniquity.'

'But what have we to do with his religion ?' asked John. 'He does

not try to make papists of us; he only persuades those who are not sober to be so, and those who are sober to make a resolution that they will continue so, and set a good example to others. There's Will Collins, for instance, I have been trying these four years to persuade him to leave off drinking, and you have spoken to him several times yourself, but all in vain. Well, he is going to take the medal to-morrow, and I am sure he will be cured of this vice, for he is quite in earnest about it. You see there is something new and amusing in the whole plan. Kneeling down before so many people to make your promise; getting a medal to remind you of it, and then the fuss, and then the crowd, and the banners—all make the thing impressive, so that a poor man is persuaded to leave off his sin almost without thinking about it.'

'He will soon return to it again, John, (said Stephen Bradford) if the cure is no deeper than that; but we both agree about the benefit of being sober, we know that even in this life, "the drunkard and the glutton shall come to poverty," (Prov. xxiii. 21.) and God has mercifully preserved us from that terrible vice. What I want to talk about is the mission of this Mr. Mathew—I will not call him father—I believe, he is compassing sea and land to make Englishmen proselytes to popery. There are too many doing the same sad deed in our country now. Rome is hard at work, and you see, John, she has a way of suiting her baits to all sorts of people. Those whom she cannot catch one way, she tries to get hold of in another, and I think Mr. Mathew's plan is about the fairest among them. He is a professed Roman Catholic, and, in that character, he goes through all Protestant England as the 'Apostle of Temperance.' Ignorant men who learn to look upon *him* with reverence, will soon feel the same respect for his religion. My heart sank within me, John, when I heard it had been given out, that he was to hold one of his grand meetings at Smithfield! I am not sure whether he ever really went there, as I am too far from London to hear much news from it.'

'What matter if he did,' said John Mitchell, 'Smithfield is nothing more than a large Cattle Market; what objection have you to his speaking there in particular?'

'Because it is the very spot where the martyrs of England protested, with their blood against priest Mathew's unholy religion. Only think of Englishmen and Englishwomen kneeling before a priest of the same creed that Bonner and Gardiner held, in the very spot where so many of their victims were burnt to death, because they renounced that creed, and upheld the glorious Reformation.'

'Then you really think,' said John, 'that Father Mathew came to England for the purpose of winning us all back to Popery. If I thought so, I certainly would not go to N——, to-morrow.'

'I have very little doubt about it,' answered Stephen Bradford; 'men of his creed stop at nothing to gain converts, but in this case the way has so much that seems kind and benevolent in it, and some of our countrymen have been so easily duped, that we can scarcely wonder at priest Mathew taking so much pains to bring about what he thinks a good end; or even supposing he has no design of this kind, do you think Satan will not turn so ready an opportunity to account, when he is making use of very strange tools, to bring us again to idolatry and superstition?'

‘What other means is he using?’ said John. Stephen Bradford did not answer his question at once, but said to him in an inquiring tone; ‘You know our Rector, John, I believe, though you do not belong to this parish?’

‘Know Mr. Lindsay!’ said John, ‘every body within twenty miles knows that good man I should think: but why do you ask me?’

‘This new tomb,’ said Stephen, ‘was set up over his eldest son, who died two months ago. He was a fine young man, the hope and delight of his parents; and he was the most devoted young christian I ever knew; but he has left us now, and I dare not wish him back again; his parents sorrowed, but come and read the inscription on this stone, and you will see how they comforted themselves. John drew nearer to the tomb, and read aloud,

SACRED

TO THE MEMORY OF

FREDERICK LINDSAY,

WHO DEPARTED THIS LIFE, MAY THE 6TH 1843, AGED 24.

“The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come.” Isaiah lvii. 1.

John remained silent after he had read the epitaph, and Stephen spoke again; ‘that “evil to come” almost saddened the last bright hours of Mr. Frederick’s life. I knew him from his birth, and he often sent for me when he was upon his dying bed. I [shall never forget the last time I saw him; before that he had always seemed happy hearted, rejoicing in the presence of his Saviour; but this time, though his sweet face was calm as an angel’s, he looked mournful and sad. When I came into the room, he took my hand in his, and went on speaking his thoughts aloud, as if I had known what troubled him. ‘I shall be gone Stephen,’ he said, ‘and perhaps you too, for your pilgrimage is almost over; we shall not see the days of darkness, but they are coming very fast.’ I tried to comfort him, though my own heart misgave me, for I knew there was treason in our own christian camp; but I reminded him of all the good which the Lord had wrought in England of late years; how many good ministers there were, and what numbers of holy men and women. I told him again what devoted missionaries had been sent from our country, to tell the perishing heathen of Jesus Christ the Almighty Saviour; but he shook his head; ‘I know it, I know it, he said, but all these blessings will make the falling off more fearful. There has always been wickedness in the world, and wicked men will fight against God; it is not about the blasphemies of infidels, or the bad deeds of worldly men I am grieving, but for the evil that is in our very sanctuary. Stephen (said he) some of those whom we reckoned as the people of God have almost made shipwreck of faith, by turning their thoughts from Immanuel, to fill them with ceremonies, and forms, saints, and saints’ days. But worst of all (he went on) the children of pious parents, baptized in the name of the Father, the Son, and the Holy Ghost, and taught the pure word of God in their infancy, have gone aside after “fables and commandments of men that turn from the truth.” (Titus i. 14.) They have indeed

"the form of godliness," but I fear they "deny the power thereof." (1 Tim. iii. 5.) Oh I knew one, he said, (his dear eyes filling with tears) whose father, and grandfather—aye and great grandfather too, were all witnesses for the gospel of Christ, and laid their many talents at the Saviour's feet; but he is rashly tampering with the pernicious doctrines of Antichrist.' Poor Mr. Frederick (continued old Stephen) was exhausted with saying so much, and he lay silent for some moments, while I sat by him eagerly waiting for every word he would say to me. When he had recovered sufficient strength, he said; 'Stephen Bradford, you have children, and grandchildren; do not fail to warn them of the snares which will be set for their feet, not only in the world, but in the church itself. Rome will do her worst now, and some of her baits will look very pleasant, and beautiful, so like true devotion, that it will go hard with them to walk safely; but bid them take their bibles in their hand, and whenever they see the name of church, or minister, saint, or angel, placed where they know that of God their Saviour should be, let them open that blessed book, and they will soon find directions how to avoid the danger.'

'But (interrupted John Mitchell) no one but a real papist, would put the name of the church, or the minister, where that of Christ should be. I know that the Romanists call the Pope, "his holiness," and I believe still more awful names, and that they look up to him as God's representative on earth; but surely no one in a Protestant Church, would do anything like this?'

'No Protestant Church countenances them in so doing, (replied old Stephen); but do you remember John, that I went down into Staffordshire last year, to see my younger brother Ben, and his family. One day, while I was there, the clergyman of his parish called in, and seeing me engaged with my Bible, he began talking with me upon religious matters; at first we conversed very happily upon the passage of scripture that I had been reading, and I began to rejoice, that poor Ben was blessed with so faithful a counsellor as this gentleman seemed to be; when he startled me very much by saying, 'God has prepared great things for those who love Him, by giving them His Church to guide them safely in the way of truth.'

'And what did you say to this?' asked John Mitchell.

'I said nothing at first, but I believe I looked very much amazed; so he repeated the same words, adding, 'Only follow her guidance, and you are safe.' By this time, I recollected myself and said; that is not the doctrine of the Church of England, I think, Sir; for the nineteenth Article says, that "the church of Jerusalem, of Alexandria, and of Antioch have erred." Now, if the standards of our church allow that the first of all churches, that at Jerusalem, and some of the first Gentile churches have erred, it is surely possible that the church of England may err too, and I am sure our Reformers never meant to say it could not—we want a surer guide than even the church, Sir, I added.'

'Was he displeased with your freedom, in venturing to dispute with him?' said John Mitchell.

'I took care to say what I had to say, in so respectful a manner,' answered Stephen, 'that he could not well be displeased; besides, he was a very mild gentlemanly man, and he said gently, 'the Church

founds her doctrinea on holy Scripture, and requires nothing to be believed as an article of faith, which may not be proved thereby.' This I readily granted, for so the Sixth Article of the Church of England says. When he saw how readily I agreed, that our Church was founded on the Bible, he went on showing me how I might become a better Churchman. I cannot remember all the directions he gave me, but he told me his first advice to me was to 'live by the calendar of my prayer-book!' After naming some other rules, he said; 'when the Church marks the memory of some saint, or martyr, endeavour, in your devotions, to fix your mind on his deeds, and faith: there can be no more holy or profitable exercise.' Now John tell me where a man's mind should be fixed, when he is at his devotions?'

'Why on our Lord and Saviour, to be sure;' answered John, eagerly.

'You see then, Mr. Frederick Lindsay was not mistaken in warning me and mine against those who would put the name of saint or angel, where only should be the name of the King of saints. When the clergyman had finished giving me the rules how to walk by the Church, he rose up and, as he was going away, he said very solemnly to my brother's two boys, 'may God preserve you in the paths of his most holy Church. If you neglect her ordinances, I think it is scarcely possible, by any substitute, to sanctify your daily life, or preserve a lively faith; but if you avail yourself of her help, she will strengthen and sanctify your youth; counsel, and keep you in the vigorous days of manhood, and sustain you with her comforts in the evening of your age.' I had no time to say much in opposition to all this, and indeed my heart was too sad for argument; but do you not think the Church was put in a wrong place here, John?'

'I do indeed, (said John); none but the Lord can sanctify, as the catechism says; "And in God the Holy Ghost who sanctifieth me and all the elect people of God."'

'We must go beyond the catechism to prove him wrong, John, (answered old Stephen); my brother Ben and I sat down, as soon as he was gone, with our Bibles in our hands, and compared his parting speech, sentence by sentence, with the word of God. We found the way to sanctify our daily walk in Psalm cxix. 11. "Thy word have I hid in my heart that I might not sin against thee," and the 105th verse of the same Psalm, "Thy word is a lamp unto my feet, and a light unto my paths."'

'And what did you find, (asked John) against the notion that the Church will strengthen and sanctify us?'

'There was no difficulty in that,' said Stephen Bradford; 'every well instructed child in Mr. Lindsay's Sunday school could have found an answer to that. My brother's youngest boy, (a lad about fifteen years of age,) got his Bible, while we were searching for verses, and read out the ninth verse of the twelfth chapter of St. Paul's second epistle to the Corinthians. "My grace is *sufficient* for thee: for my strength is made *perfect* in weakness." When I saw how the boy knew where to find the sufficient grace, and the perfect strength, the saying of David came into my mind, "I have more understanding than all my teachers: for thy testimonies are my meditation." (Psalm cxix. 99.)

'We have wandered very far away from our subject;' said John Mitchell: 'we began with Father Mathew, you know.'

'We have not wandered quite so far as you suppose,' said Stephen Bradford; 'for though priest Mathew, and the Staffordshire clergyman have no union with each other, they are doing the same work—both preparing us for return to Rome; for the unscriptural advice that I have been repeating to you, has nothing to do with the Church of England, though it seemed to be in honour of it. There is only one Church that would tell us to fix our minds on the deeds of the saints while at our prayers, and that is the Church of Rome.'

'They will tell us to say our prayers to the saints next, I suppose,' said John.

'One step the wrong way generally leads to many more,' answered Stephen, 'and you may notice how Satan suits his temptations to every man's temper. Some are told of the authority, and laws, the power, and care of the Church, in such a manner, that they begin to fancy the Church is some kind of a goddess, instead of being, as our Article has it, "a congregation of faithful men." Others, who have more romance than religion in them, are caught by solemn strains of music, and old buildings, or new ones build in old superstitious forms! These talk about the piety of their forefathers, and the deep devotion of the old times. When I hear them talk this way, I can with more earnestness than ever join in the beautiful prayer in the Litany, "Remember not, Lord, our offences, nor the offences of our forefathers."—But then you know there are a great number of people who would laugh at such romantic talk, and who do not care a straw for Church authority.'

'The dissenters I suppose you mean,' said John.

'Dissenters, and Churchmen both,' answered old Stephen; 'there are careless people of all names, John, and a great many who have not much true religion, would be greatly taken by anything that looked like universal benevolence, or a plan of usefulness for all, without, what they call, "anything sectarian" in it.'

'Oh, I see it all now,' said John, 'Father Mathew is just the man for them. It is a deep scheme Stephen; I shall certainly not go near N—— to-morrow, and I will try if I can stop my brother from going. We must keep a sharp look out against all these popish devices, and have nothing to do with them.'

'The best way to walk safely in these dangerous days,' said Stephen Bradford, 'is first to be quite sure that we are in the right road. It will be of very little use to call ourselves either Churchmen or Dissenters, if we have not attended to our Lord's admonition, "strive to enter in at the strait gate, for many I say unto you shall seek to enter in and shall not be able." (Luke xiii. 24.) Now the strait gate does not mean Baptism, or the Church, or any Church ordinances, for then you know all nations would have entered in at it, instead of the few that Christ says find it.' (Matt. vii. 13.)

'What do you think is meant by the strait gate, and narrow way?' asked John.

'The way of faith in the Lord Jesus Christ,' answered old Stephen; 'that "faith which worketh by love;" (Gal. v. 6,) and "overcomes the world." (1 John v. 4.) This faith is a rare gift, John; it "is the gift

of God," (Ephes. ii. 8.) who has also promised to give his Holy Spirit to them that ask him. Now, if you have the Holy Spirit, "He will guide you into all truth," (John xvi. 13.) and so keep you safe from all false ways, trusting only upon Him who said, "I am the way, and the truth, and the life: no man cometh unto the Father but by me." (John xiv. 6.)

'I don't hear much about good works in this plan of yours,' said John.

'I have been speaking of the only root from which good works can spring though,' said Stephen Bradford; 'and, if a man has not good works, he may be quite sure he has not the faith that will save him; for that faith changes the whole heart, and makes us hate sin and love holiness. Now one of Priest Mathew's teetotallers may be in other respects a very bad man; he only vows to give up one sin, and may be a liar, or a passionate man, or one that covets his neighbour's goods; but the religion of Christ makes war against all sin, and every sin—the sins of the heart, as well as of the life, John.'

'Well, at any rate,' said John, 'I will persuade my brother and two or three more, that I know were going to N—— to-morrow, to stay at home, for certainly it is a shame, to see Englishmen and Protestants, kneeling before a Romish priest, as if they could not avoid drunkenness; without help from the Pope, and I begin to think there must be some deeper scheme in this mission of Father Mathew's, than only reforming drunkards. But they will say I am a sad enemy to temperance, Stephen, if I go about persuading people not to take the pledge.'

'They will not say so if you take the right way with them, John,' replied Stephen Bradford. 'If they say that a vow, or promise, would make them more strict in keeping sober, then remind them of their baptismal vow, in which they promised "to renounce the world, the flesh, and the devil;" but above all, be sure you give them from the word of God, a sure rule for all their behaviour.'

Saying this, Stephen Bradford drew his Bible from his pocket, and read from the nineteenth to the twenty-fourth verse of the fifth of Galatians. "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections, and lusts."

A. H.

Review of Books.

ON THE IMPORTANCE OF CAUTION IN THE USE OF CERTAIN FAMILIAR WORDS.—A CHARGE delivered in the Autumn of 1843, at the Visitation in Hampshire. By W. DEALTRY, D.D. F.R.S. Rector of Clapham, and Chancellor of the Diocese of Winchester. Second edition. 8vo. pp. 43. London. Hatchard, 1843.

DR. DEALTRY has, on several occasions, done good service to the cause of truth, and to the church of which he is a distinguished ornament. We remember with gratitude his masterly defence of the British and Foreign Bible Society, from the furious onslaught of Dr. Herbert Marsh, afterwards Bishop of Peterborough, and author of the eighty-seven questions, which were designed to supersede, under the pretext of interpreting, the thirty-nine Articles, in his examination of candidates for Holy Orders. We were gratified, in more recent times, with his temperate yet firm resistance to the schemes of modern dissent, which aimed at nothing less than the utter subversion of our excellent establishment. And we are now very happy to see him again, taking the field against the modern heresy, which is deeply infesting the church. He does not, in this warfare, stand forward as a principal, to grapple with the general question at issue between the two contending parties,—a work for which he is fully competent,—but he has rather chosen to take a subordinate, though still a very useful part. He has become the pioneer, who clears the ground by calling on the belligerents to explain their terms, before they proceed to their polemic warfare. He shows distinctly, that the use of a *word* in a lax or improper sense, is often made the basis of an argument; and that therefore nothing is more necessary, as a preliminary step, than great caution in the use of principal terms to which the ear has become familiar.

The words of this class, on which he comments, are, ALTAR, SACRIFICE, PRIEST, CHURCH, &c. On the word *Altar*, he comes to the conclusion, that it is “a term which has not the sanction of the church: His reasoning runs thus: The first Prayer-book of Edward VI. in 1549, may be regarded as a connecting link between the Missal and our present Prayer-book. It might be expected to contain some remains of the former, which would still need to be removed. Now this book contained the term *altar*, which the next revision in 1552, in every place, expunged, substituting in its stead “*the Lord’s table*.”

It could not well, under any circumstances, be thought that such a change was accidental, or that it signified nothing. But we are not left to conjecture in this instance; for we find that in the interval between the publication of these two books—namely in the year 1550—Bishop Ridley put forth injunctions to his Clergy requiring the removal of *altars*, and the substitution of *tables* in their stead; and the king, in council, gave effect to these injunctions. Thus the acts of the Reformers gave unquestionable evidence of their true design in the alterations they made on this point in the Rubric.

The Bishop of Chichester refused obedience to the Royal command, on the ground, that to take down altars was “an abolishment both of

the name and the thing ;" plainly proving that on both sides a question of deep importance, was involved in this single word ALTAR. In Queen Mary's time the altars were restored, but were finally removed after the accession of Queen Elizabeth.

The church, however, having gone thus far, would not stop here. Altars were contended for, because the mass was deemed a SACRIFICE. And therefore, it is of great consequence to observe, with what care, bordering apparently on scrupulosity, our Reformers rejected everything from the service which might seem to imply, that the Holy Communion was a propitiatory Sacrifice. So great and important were the alterations made in reference to this single point, that many persons, who had a latent attachment to doctrines essentially popish, have complained that our Sacrament is no sacrament, because it has excluded the act of Sacrifice. We cannot, however, do better than refer our readers to pages 12 to 23 of the Charge now before us, for a full explanation of the Reformers' views on this subject. The following judicious observations are too valuable to be omitted :—

'Permit me . . . to suggest the consideration, is it not desirable to abstain from all such modes of expression whether derived from the church of Rome or not, as tend to throw around the Lord's table a sort of mysterious and fearful obscurity unknown to our liturgical service? It were easy to cite strong epithets on these as on some other subjects, from our Homilies; but none of us, as already stated, considers himself bound to the use of every ardent word which occurs in them, or to defend it as necessarily the happiest and most judicious. Our authorized and best exemplar is the Communion Service; and it is as admirable for sobriety as for the spirit of devotion. The reverence here exhibited is indeed full of awe; but there is no false humility, no overstrained or hyperbolical language, no darkening of the Divine counsels by an earthly veil; all is as clear as it is elevated; all suited to a reasonable service; adapted to the understanding and the feelings of the poorest and simplest of Christ's flock as of the most eminent of its appointed shepherds; the divine ordinance holding forth alike to both classes the evidence of that love which passeth knowledge, and imparting to both, by the same Spirit, the benefits which it is intended to convey.'—(p. 23.)

This is sober truth, wisely introduced, and beautifully expressed. Would that it had been more carefully attended to. We must refer our readers to the Charge itself, for valuable remarks "on the use of the word "church," and of certain terms connected with it," and hasten to the conclusion of the Charge, in which the writer, wishing to account for the want of greater Unity than now exists in the church, adduces two reasons which seem to him worthy of special consideration. "The *first* is that we have not, especially in times past, always and uniformly held fast by the genuine principles of the church, maintaining its order, and preaching in conformity with its Articles and Liturgy." On this head, we think the Author does not write with his usual clearness and discrimination. Perhaps he meant to accuse the principal instruments of the happy renovation which the church has undergone within the last half-century, for their want of strict attention to rubrical form and directions. Perhaps he also meant to allege against the high church party of the same period, a want of attention to the doctrine and the spirit of the Articles and Liturgy. Yet nothing is stated with precision. And we are sure that any attempt to share equally the blame between these two parties, or to put them together in one sentence of condemnation, is in the last degree unjust to those Holy Men who have

proved the salt of the Establishment, and have preserved it from utter destruction.

A *second* reason alleged for our want of Unity, is, "the unhappy use of party names." It is very true, that party names should, if possible, be carefully avoided; especially names given, not for distinctions' sake, but as terms of opprobrium and reproach. It becomes, however, a grave question, whether it be possible, or even desirable to get rid of party names, till we can first get rid of party itself. To sink the name and maintain the thing, would only be to impose upon ourselves—we hardly could impose on others—by casting, at the best, a very transparent veil over real and existing evils. We wish as earnestly as any can do, for that happy union in which all party distinctions shall be lost; but does the excellent Chancellor of Winchester imagine, that if he could prevail on all the Clergy of the Diocese—or of the kingdom—to lay aside the epithets evangelical and orthodox, high and low church, with many others, he would have made the slightest possible approximation towards this desirable unity? We are sure he better understands the grand distinction between those who believe, and those who believe not, between the faithful shepherd and the hireling, between the servant of God, and the man of this world—to attempt, for a moment, to maintain such a position.

Were we, by the greatest concessions which conscience would allow the true disciples of Christ to make, able to produce some such amalgamation as Dr. Dealtry's suggestion seems to aim at; what, it may be asked, would be gained by it to the cause of truth? Would not the principles of the truly enlightened Pastor become relaxed, and his views less clear and definite on all those points, which really separate him by a mighty gulph from those with whom he is here required to identify himself? And would not the unsound teachers in the church be sanctioned, by this kind of compromise, in their false notions of truth, and in all the vain delusions by which they flatter themselves that they are safe, and deceive others with the cry of "*Peace, peace, when there is no peace!*"

Dr. Dealtry asks: "Why cannot we who have subscribed the same Articles, approve the same Liturgy, and are Ministers of the same church, discountenance all terms of unnecessary distinction and implied reproach, and cordially unite as brethren, and as dutiful children in the church which alike we profess to love?" Surely he could have no difficulty in answering his own question—"Terms of distinction," are not "unnecessary;" where distinctions—especially *essential* distinctions—really exist. Let us not blink the question. If unity is to be attained, it must not be by changing names, or laying names aside, but by a mighty influence brought to bear on men's nature, on their heart and principles, on their life and character. May God by his Holy Spirit produce this happy change; and then the church will "arise and shine," because "her light is come, and the glory of the Lord is risen upon her."

EXPERIENCE OF THE TRUTH—THE PRESERVATIVE AGAINST ERROR. A Sermon preached in the Chapel of Farnham Castle, at the general ordination held by the LORD BISHOP OF WINCHESTER, Dec. 17, 1843. By THOMAS BROCK, M.A. Commissary General of Guernsey and its dependencies. Published by his Lordship's desire. 8vo. pp. 48. London. Seeleys. 1844.

WE are not surprised that so enlightened a prelate as the Bishop of Winchester should desire the publication of such a discourse as that now before us. The title points to a subject of immense importance, and we do not think we are overrating the merits of the Sermon, when we state, that the mode in which the subject is treated is scarcely less appropriate than that subject is important.

Mr. Brock has selected for his text, Rom. vii. 9. "*For I was alive without the law once; but when the commandment came, sin revived and I died.*" After some excellent observations, bearing on the special service of the day, he proceeds to divide his discourse into two heads, the object of which is—to 'consider the account here given of the state of St. Paul before his conversion—and of his state after it had pleased God to "call him by his grace."' "

Having dwelt on 'the effect produced upon the religion and conduct of Paul, by defective views of the moral law,' in several striking particulars, our author observes,—

'Brethren, it is painful to say so, but it is true, that some do occasionally intrude into the ministry who are not better qualified than Paul was, at this period, to fulfil its solemn obligations. Though born and baptized under the Gospel dispensation,—professing to believe in Christ Jesus, and to be the teachers of his truth, they have the same dark views of the nature and end of the moral law—the same enmity to a Saviour by free and sovereign grace—the same prejudice against his people—the same attempt to establish on human performances their own righteousness and that of their hearers—the same preference of ritual to moral precepts—and therefore, the same relaxed notions of duty and holiness. The truth is,—the Saviour they proclaim, the Gospel they preach, the law they expound, are not the Saviour, nor the Gospel, nor the law of the Bible, but phantasies of their own imagination. And why is it thus, my Brethren?—why, but because they too are '*alive without the law,*' and because error—error of every kind and every degree—lies at the root of our ignorance and inexperience of its holy nature and requirements.'—(p. 11.)

This is plain speaking, and not less true than it is faithful. We wish, however, that the word '*occasionally*' were as appropriate, as alas! the rest of the passage is, to the melancholy truth on which it touches. We fear that '*frequently,*' or '*constantly,*' would approach much nearer to the facts of the case.

Under his second head, after speaking of the *holiness* of heart and life which characterized St. Paul after his conversion, and was manifested in all his words, writings, and actions, he observes,

'It is true he does not confound the grace of justification, with the grace of sanctification—his restoration to the *favour* with his restoration to the *image* of God—his deliverance from *condemnation* with his deliverance from *moral pollution*—the work of Christ on the cross *for* him, with the work of Christ by his Spirit *within* him. In a word, he does not mistake the sentence of the *Judge* acquitting him, and '*accounting him righteous,*' for the process of the *Refiner* purging him from his dross and his tin, '*as gold and silver is purged.*' Surely these are two very different acts; our *title* to Heaven is

one thing, and our *meekness* for Heaven is another; and St. Paul was too well taught by the Spirit to confound both together. He knew too well our proneness to look for something in ourselves wherewith to satisfy the law and justice of God, to throw such a temptation on our path. Had he lived in our day, he would have agreed with our own Hooker, when he says, that they who teach justification by *inherent* grace do pervert the truth."—(p. 18.)

This is, in our opinion, clear, forcible and scriptural, and we should rejoice if such doctrine sounded more generally and fully from our pulpits, and from the writings of the divines of our beloved Church.

Mr. Brock's observations on the unscriptural notion of 'a *modified* or *milder* law, one that lowers the standard of duty, and reduces it to the level of man's infirmity and corruption,' are equally appropriate with those just recited. We must confine ourselves, however, to one very brief quotation:

'If, through inadequate conceptions of the purity of the law of God, or the antinomian notion that it has yielded to a *mitigated* rule, we should unhappily lower the standard of morality in our own minds, there is no sin of which we might not become guilty; there is no duty which we might not neglect and leave undone. For then we should have no defined principle of action to guide us—nothing but the creatures of our own imagination.'—(p. 20.)

But we cannot withhold the following ardent passage, which is prompted by the consideration of St. Paul's spirit and conduct, as "an ambassador for Christ," fulfilling his heavenly Master's work.

'Oh! my brethren, that *we* had a greater portion of his spirit! that our love for our flocks were kindled at the same fire! how it would refine the character of our ministrations, cheer us in our course, enable us without fainting to bear the heat and burden of the day, and abundantly promote the success of our mission. His was indeed a love which 'many waters could not quench, nor the floods drown,' for it was 'a live coal' taken 'from off the altar' of Heaven. It was a beam darted into his soul from the Sun of Righteousness, enlightening it, and transforming it into its own nature. It was the 'vehement flame' of a heart that could say with the beloved John: "We love him because he *first* loved us." Well might the blessed Apostle exclaim, "*Those things which ye have both learned, and received, and heard, and seen in me, do.*" "*Be ye followers of me, even as I am of Christ.*"—(p. 22.)

We cannot enter upon the highly practical and forcible manner in which our author combats some of the leading errors of the Tractarian school, and more especially that of *reserve* in preaching the doctrine of the atonement. But we must not omit one or two brief passages which occur in the application, and which show the nature and scope of the main argument of the sermon, more forcibly than any words in which we could express them:—

'But in order to arrive at these conclusions of the "Scripture of Truth," we need something more than a superficial, or simply intellectual knowledge of the scheme of salvation. We need the *experience* of it in our own souls, through a faith which is the gift of God, and the work of his Spirit; a faith which, involving the full sense of our guilt and condemnation, and deep repentance on account of our sins, is not a mere speculative belief of the truths of the Gospel, but the submission of the heart to God's humbling plan for restoring the sinner to his favour—our unreserved acquiescence in it—our cordial acceptance of it, and an entire trust and confidence that He will accomplish on our behalf all his gracious promises in Christ Jesus. We "believe according to the working of his mighty power." "With the heart man believeth unto righteousness." This living, saving faith in Christ, from which springs the deep, experimental, influential knowledge of his truth,

is not however, to be obtained without patient and prayerful study of the Holy Scriptures.'—(p. 26.)

After admirably dilating on this most important topic, our author proceeds :—

'But this is not all. If we have no more enjoyment of the truth than others have of error, we shall be in constant danger of exchanging truth for error; for to know the truth in the power and sweetness of it is the soul's great preservative against error, and its chief security that it will persevere to "walk in the truth." We are not easily persuaded to part with that which brings joy and peace to our souls. Think ye that they who have "tasted that the Lord is gracious," who have proved that by Him, the heart is cleansed, renewed, and comforted,—will be satisfied with anything short of being made to "lie down in the green pastures" of his pure Gospel, and of being "led beside the still waters" of its abundant consolations? Can that man be made to feed on the "husks" of Romanist error and superstition, for whom the "fatted calf" of Gospel privileges has been killed,—who has eaten of it, and been made "merry and glad" in his father's love and forgiveness? The inexperience of these things lies at the root of all religious error—it is the fruitful parent of it. Men may have the truth floating on their minds; but if its power be not felt and acknowledged—if it be not valued—if it be not the daily food and nourishment of their souls,—in a word if they are not "rooted and grounded" in it—it will have at best but a feeble hold on their consciences, and none on their affections; and then they will always be liable to be "tossed to and fro, and carried about with every wind of doctrine."—(p. 28.)

We know no terms adequate to express our sense of the unspeakable importance of these remarks, which touch upon subjects lying at the very root of practical religion and doctrinal knowledge and understanding,—both of which are intimately connected together, as we learn from our blessed Lord's striking assurance, "If any man will *do his will*, he shall *know of the doctrine*." Other very appropriate exhortations follow, more especially applicable to the clergy. We thought it better to select those which bear upon all classes of society alike, referring for the rest to this admirable discourse. We must also content ourselves with doing this as respects the appendix, with its valuable observations on '*The Moral Law*,' '*Ritual Observances*,' '*Baptismal Regeneration*,' '*The Sacrament of the Lord's Supper*,' '*Learning*,' and '*Tradition*.' These will well repay an attentive perusal, which we cordially recommend to all, and especially to our clerical brethren.

THE METROPOLITAN CHARITIES: being an account of the CHARITABLE, BENEVOLENT AND RELIGIOUS SOCIETIES; Hospitals, Dispensaries, Penitentiaries, Annuity funds, Asylums, Almshouses, Colleges, and Schools; in London and its immediate Vicinity. Containing every information that may be useful to the benevolent desirous of assisting, or to the unfortunate requiring the assistance of a Metropolitan Charity. Dedicated, by Special permission, to HIS ROYAL HIGHNESS PRINCE ALBERT. Small 12mo. pp. viii. and 236. London, Sampson Low, 1844.

It is hardly necessary to do more than place before our readers, the somewhat copious title of this useful little volume, in order to explain its nature and objects. It is equally unnecessary to dwell on the value of such a work as a manual for reference, of which almost all, at some

time or other feel the need. It contains a large mass of information on the various subjects to which its title-page refers; and we have every reason to believe that this information is, in the main, very correctly given. The Editor does not, in all cases, make sufficiently definite distinction between words which too many apply, without accurately understanding their real meaning. For example, at page sixty-two, in his notice of the EVANGELICAL MAGAZINE FUND, he says, 'This magazine is published, for the purpose of its profits being devoted to the relief of widows of pious *clergymen*.' At all events, *ministers* is the word that should be made use of. The fund is, we believe, chiefly devoted to the widows of Dissenting ministers; and to designate these by the name of Clergymen, is only introducing confusion and misunderstanding, by the decided misapplication of terms. We have no doubt, however, that this is a simply unintentional mistake, and will probably be corrected in another edition, if one should be required, which we doubt not will be the case. We should be very glad to see such useful works of reference more generally encouraged, and their compilers better recompenced for their services to the public.

On the whole, we are thankful to find so goodly a number of Societies—benevolent and religious—carrying on in our highly favoured country, and are willing to accept it as a token, that there is among us much of the fruits of that "righteousness which exalteth a nation," though sadly intermingled with that "sin" which is "a reproach to any people."

I. RHODA; or the excellence of Charity. By the Author of "The Cottage on the Common," &c. Square 16mo. pp. viii., and 128. London: Grant and Griffith.

II. SHORT AND SIMPLE PRAYERS, with HYMNS for the use of children. By the Author of "Mamma's Bible Stories." Square 16mo. pp. viii., and 94. London: Grant and Griffith. 1844.

I. This is a little work of very good intent, and inculcating excellent moral and religious principles. It is well printed and neatly got up, in every way; and will, we have no doubt, be interesting and instructive to children from six to ten years of age. The heroine of the story—Rhoda Bloomfield—is a little girl eight years old. We can scarcely believe that the author is really conversant with the abilities and attainments of children of that age, or she would not have allowed Miss Rhoda to make use of words so decidedly unsuited to her age, as she not unfrequently does, nor yet to receive instruction in terms so much above her capacity, as those which are made use of in most of the dialogues which take place between her and the relatives and friends with whom she converses. With this exception the book is, in its own line, worthy of commendation, though we know not what is the intent of the absurd custom of putting no date on the title-pages which is observable in this and other publications.

II. The Author of this small volume tells us in the Preface that,

'She feels the difficulty of the task—the difficulty of imploring blessings, upon which an eternity of happiness depends, in the simple and artless

language of childhood; but having herself experienced the want of some such little manual of devotion among her own children, she is encouraged to attempt it.'

Having *felt* the difficulty, she writes like one who can do something at least, towards removing it. The preface assures us, that she is surrounded by a family of children, and the whole style and tenour of the book convince us that she is well acquainted with their 'simple and artless language,' habits, and feelings. The prayers are couched in a very appropriate strain, well adapted to the capacities of children;—beginning with the simplest forms, which the youngest child may lip at its mother's knee, and proceeding with those suited to its gradually advancing age. Special prayers, designed for particular circumstances and occasions, are added. The Hymns which accompany the prayers are admirably adapted to the purpose for which they are intended, as a proof of which we need not do more than quote the words with which the writer introduces them: 'With the exception of a few which are original, they are principally selected from the beautiful "Hymns for Infant Minds," chiefly written by Jane Taylor. We need scarcely say, that we cordially recommend the book to those who have the happiness to be—as the author says 'surrounded by a little family of darling children.'

Intelligence.

DISCUSSION AT HEREFORD.

A CONTROVERSIAL discussion on some of the doctrines and practices of Popery, took place at Hereford on March 12th and the three succeeding days. The disputants were the Rev. James Waterworth, a Popish Priest of Newark, and the Rev. John Venn, Vicar of St. Peter's Hereford, and Prebendary of the Cathedral of that City. We extract from the *Record*, the following remarks on the general character of the discussion, which conclude their account of the Meeting, and can hardly fail to be interesting to our readers.

'THIS brief sketch can, of course, give no adequate idea either of the various fluctuations in the discussion, or of the manner in which it was conducted. Of the talent displayed by Mr. Waterworth it would be hard to speak too highly. Eloquent, versatile, and master of his subject, he stood before the meeting an accomplished gladiator, and though labouring under severe indisposition, he never flagged for a moment: always fluent, sometimes imaginative, and even lofty, full of ardour and earnestness, leaving the impression on the minds of those who heard him that his deficiencies were those of his system—his energies and skill were all his own.

'His opponent stood in a different position—a parish minister called on to defend before his flock the doctrines which he had preached to them; the grandson of Venn of Yelling, the son of Venn of Clapham. And he acquitted herself so as to show himself the worthy descendant of such men. Without the logical subtlety—without the polemic tact—and, still more, without the controversial boldness of his adversary—he stood shielded with "the meekness of wisdom" which "his God, and the God of his fathers" had given him, his only weapons, history, truth, and, above all, "the sword of the Spirit which is the word of God." The sweetness with which

he bare every sneer, every sarcasm levelled against him (and they were neither 'few nor far between') must have won the approbation of all whose opinion was worth coveting; and all must have felt in hearing the gentleness of his replies on these occasions, that whether he obtained the victory

over his antagonist or no, he had accomplished the harder conquest over himself. We have not heard of Mr. Venn as a controversialist before, and we therefore attribute his success to strength of God given him in the hour of need.'

OPERATIVE PROTESTANT ASSOCIATION OF LIVERPOOL.

THE following remarks, taken from the close of a speech of the REV. HUGH M'NEILE, at a Meeting of this Association on March 5th, seem to us well worthy of a place in our pages, as touching on some points of peculiar interest, with respect to our position as Protestant Christians. We earnestly recommend them to the attention of our readers.

'THERE WAS a protestantism which did not reach the heart in its theory, and, therefore, did not reach the life in its practice. There was a protestantism which did not alter the temper, which did not restrain the tongue, which did not guide the affections and desires, in the life of the brethren, to do them good during life. There was a species of protestantism which, he grieved to say, had done their true cause much harm. What he desired was, to see Christianity at the root, and the protest against error maintained, not for its own sake, but for the sake of that precious root which was to be preserved. The object they had in view was to deepen and to give solidity to the protestantism of their neighbourhood. The way now to do good was for every man, in his place, to give sound instruction; because, to protest against error, without having direct instruction in truth, would never satisfy thinking men. Every man in his place, then—every master in his family—every young man amongst his companions, his brothers and sisters—every clergyman in his Church, should endeavour now to convey, both by precept and example, a true, sound, scriptural instruction, which was the only safeguard against Popery. Popery could win its way, directly or indirectly, against anything and every thing except scriptural truth. Armies would not keep it out; and what the armies of paganism failed to do, the Bible, in the hand of Luther, did not fail to

do. Moreover, he would tell them another thing—a secret, and he would not ask them to keep it either; that the public mind, commonly so called, now in England, had got into such a diseased state that it recoiled from truth. They had been told that popery was increased by evangelical preaching:—that exposing the flagrant errors of popery, caused a reaction in its favour. * * * The fact was, the public mind was in that diseased state that it recoiled from any thing positive; a positive statement of error caused it rather to recoil to the truth; a positive statement of truth made it rather inclined to the error; and a doubtful statement that asserted nothing and questioned every thing—that was charity, *that* was love, *that* was Christianity, now a days, in England. What, then, were they to do? They wanted not to make men in love with popery, and yet if they spoke of it as the Reformers did, as the Homilies of the Church did, immediately there was a recoil in its favour. Should they praise it, in order that people might see it black? they could not do that for truth's sake; neither could they set it up as white, for that would condemn their own consciences. What then were they to do? They were all to teach Christianity, not merely to protest against error, but to teach the truth; for there was nothing popery feared so much as people reading the Bible in their own tongue.'

Register of Events.

WE are happy to find that the SEIZURE of TAHITI by the French Admiral, Dupetit Thouars, which took place in November last, has been disclaimed by the French Government, and Queen Pomare is to be restored to her position and rank as sovereign—*under the protection of France!* Ingenious as this device may be for the maintenance of French influence in that quarter, we may hope that the *firmness* of England will, under Providence, be too decided, to allow the *prudence* of France to venture upon any measures likely to be seriously injurious either to the privileges of British subjects, or—what is of far more importance—to the progress of Scriptural Protestantism among the benighted inhabitants of the South Sea Islands. We hope this affair will tend, in a measure at least, to open the eyes of our Protestant Dissenting brethren at home—whose Missions are thus imminently threatened—to the true nature and workings of Popery, with which alas! many of them have been far too apt to make common cause in their infatuated attempts to subvert that *palladium of true scriptural religion*—the PROTESTANT REFORMED CHURCH, as established in this land.

As far as regards PARLIAMENTARY PROCEEDINGS, one of the most interesting and important subjects, in our eyes, has been the ANTI-DUELLING DISCUSSIONS which have taken place in the House of Commons. It seems to be the desire of almost all parties—from the Premier downwards—to do something at least, towards suppressing this atrocious and anti-christian practice. How far this desire will be carried into effect remains yet to be seen. Clauses are to be introduced into the Articles of war, tending to discourage it. No doubt there are considerable difficulties connected with *legislation* upon the subject. We trust, however, that something may be devised for the effectual removal of this disgraceful stigma upon our character not only as a christian, but even a civilized nation. We owe much to the quiet and persevering influence and exertions of the *Anti-duelling Society*, which has been several times alluded to in Parliament. Lord Howick has justly stigmatized the practice as '*sinful and unchristian*.' We wish his sentiments on other subjects were equally correct. But we unfeignedly rejoice in the strain adopted by the member for Hertford—the HON. W. L. COWPER—in condemnation of this practice. He said that 'he believed that duelling was a crime condemned by the law of God and man, and that it could not be justifiable by any circumstance whatever. The Hon. and gallant member for Weymouth—Captain Bernal—had just doubted whether there was any officer in that House, who, on religious grounds, would refuse to fight a duel; but he would avow that he, for one, would refuse to fight on those grounds ("hear, hear," and cheers.) He might add, that a considerable number of officers of high reputation, and who had exhibited their courage in a manner not to be questioned, had enrolled themselves in an Association for putting down duelling, and thereby pledged themselves not to fight a duel.' It is a matter of joy and thankfulness, to listen to such sentiments as these, uttered and applauded in such an atmosphere as the House of Commons; and we are willing to take the whole as a favourable indication of the merciful intentions of the Almighty, towards our guilty and polluted land. Would that such a tone more generally pervaded the debates in that House! Sir R. H. Inglis, following Mr. Cowper, said, in his usual manly and christian style, that he 'could not address the House without expressing his admiration of the moral courage of the Hon. and gallant Officer who had just sat down: ("Hear," and cheers.) He also very justly

censured the cool reception given by Sir James Graham, to the deputation of the Anti-duelling Society, which waited upon him with a Memorial some little time ago.

We regret to find that Lord Lyndhurst has brought into the House of Lords, a bill with reference to DISSENTERS' CHARITABLE TRUSTS, the direct tendency of which appears to be, the encouragement of *heterodox*, at the expense of *orthodox* dissenters. The simple facts—as far as we can gather them—are these; that charitable bequests have been left for the promotion of religious objects in connection with orthodox dissent—both in England and Ireland. By some means or other, the Arians and Socinians have contrived to appropriate to themselves a large portion of what was never designed for their use. By the steady operation of British law, this abuse was in due course of being effectually remedied; when the Socinians, by the agency of the Arian Dr. Montgomery, aided by the *anythingarian* Lord Brougham, prevailed upon the Lord Chancellor of England to bring in a bill to stop the progress of the old laws, and to confirm the Socinians in the enjoyment of their unjustly acquired property! We trust that something effectual may be done to stop the progress of such an iniquitous measure. At the same time we cannot avoid seeing, in all these contests about property, by the Dissenters, how vain are their protests against *religious endowments*! and their professed rejection of all state interferences in the outward administration of the affairs of Churches in a Christian land. While we sincerely sympathize with them in the cruel injustice thus inflicted, we cannot but hope it may tend to open their eyes to—what nothing but prejudice could blind them to—the instability, and insecurity of everything connected with their *system*, whether as respects the external tenure of property, or the internal adherence to *sound doctrine*. In both points of view it has been amply demonstrated that their schemes are Utopian, and possess nothing like a substantial security for their "*holding fast the form of sound words*," or "*cleaving to that which is good*."

The most important matter connected with TRACTARIAN AGITATION in the Church, which has lately occurred, is, the presentation, to the Archbishop of Canterbury, of a very respectful petition, but worded in a most decided tone, by the Churchwardens and inhabitants of East Farleigh in Kent, complaining of the innovations introduced into their parish by their present vicar—the Rev. H. W. Wilberforce. It is with pain we witness the occasion which calls forth every such demonstration of Protestant feeling in the Church of England; but with most unfeigned regret do we perceive it associated with a name so justly honoured as that of WILBERFORCE.

Much discussion has recently taken place in the House of Commons, on the 'FACTORIES BILL,' to which we alluded in our last. That excellent nobleman—LORD ASHLEY—to whom the country is already so deeply indebted, succeeded in Committee—on Monday, March 18th,—in obtaining a majority of nine, in a house consisting of 349 members, to an amendment on one of the clauses of that bill. The immediate object of his amendment is, the substitution of *six* in the stead of *eight* o'clock in the evening, as the time when 'children, young persons, and women' shall cease their labour, which is to commence again at six o'clock in the morning. We regret to say that the amendment meets with the decided opposition of the government, and there is, therefore, little hope that it can at present become the law of the land. Sir James Graham stated—immediately after the division that—'*the decision to which the Committee had just come, was virtually the adoption of a ten hours' bill without any modification*.' We cordially rejoice at such a step in the right direction.

The Chancellor of the Exchequer has proposed a measure for the REDUCTION of the INTEREST on the *three and a half per cents*, which constitute *one third* of the whole NATIONAL DEBT—that seems to possess the wondrous efficacy of satisfying every member of both houses of Parliament!

The object of it is to reduce these to three and a quarter, from October 1st 1844, and again to three per cent, from October 1st 1854; after which they are guaranteed against any further reduction for twenty years. By the loss of the first quarter-per-cent to the public creditor, there will be a saving of £625,000 to the country, and a similar saving on the second reduction: making a total diminution of £1,250,000 a year in the general expenditure of the country, while the loss to the parties concerned will be comparatively trifling, and very gradually introduced.

Our INDIAN TERRITORIES have, of late, been the scene of sad military conflict, and much loss of life to all parties. We sincerely hope and pray that such mournful spectacles may quickly pass away, and may be long before they recur again, in any part of our dominions. Such melancholy scenes can scarcely fail to cause our minds to revert to the blessed period when the dominion of "the Prince of Peace" shall be established in the world, and the nations of the earth "*shall learn war no more.*"

Notices and Acknowledgments.

WE are glad that 'H. H. Cantus,' approves of the general strain of our remarks on the subjects to which he alludes. At the same time we are by no means certain that our views would coincide with his, were we to come to a more minute explanation—though we think there is much truth in the general tenour of his remarks. He may rest assured, however, that it will always be our object to express freely and fearlessly our conscientious sentiments on the different subjects which come under our notice—even though we may run the risk of incurring the disapprobation of some whose favour we would gladly secure.

The communication of 'R. M. P.' has never—to our knowledge—been received. If he will favour us with a repetition of his queries, we will reply to them in the best manner we are able.

'Amicus' evidently understands the reason which induces hesitation as to the insertion of his letter. We cordially approve his sentiments and feelings on the subject, and only wait for the most unobjectionable mode of giving expression to them.

The 'Record' of E. B. is well worthy of early insertion, which we design for it. We should be happy to hear again from the same correspondent; and if quite agreeable—should be glad to be favoured with the name of the writer, in confidence.

We hope to insert the paper of 'A. S.,' with modifications and omissions. The general tenour is excellent, but it includes extraneous matter, which would not be interesting to our readers. We accept the offer of the writer's name, which is always desirable in such cases—though not for publication.

Authors and Publishers are informed, that we cannot undertake to review 'second volumes' and 'third parts' of books, where the former volumes and parts are not sent, as it would give an imperfect appearance to our periodical.



CHURCH OF ST. MARY OVERY, SOUTHWARK.

THE CHRISTIAN GUARDIAN,

AND

CHURCH OF ENGLAND MAGAZINE.

MAY, 1844.

MEMORIALS OF THE ENGLISH MARTYRS.—No. V.

Gloucester and London.

JOHN HOOPER, BISHOP OF GLOUCESTER.

THERE is a beautiful valley in the county of Somerset, called in old charters, Vallis florida, or the flowery valley. The lovely name describes the place. There stand the ruins of an old abbey. A sketch of them may be seen in Collinson's Somersetshire, as they stood in the year of our Lord 1791. They were then of considerable extent, and the buildings forming three sides of the old quadrangle were roofed-in and inhabited. This fair valley lies in the parish of Old Cleeve,* the name of which is also descriptive of its bold and craggy cliffs, which overhang the broad waters of the Bristol Channel. The neighbourhood had been long distinguished as the residence of St. Decuman, who according to the old legends of the place, in the seventh century, crossed the sea from the opposite coast of Wales on a hurdle of rods, and built his hermitage among the rocks and woods of that bold and beautiful coast. The fabulous story of this saint, relates that he was nourished by the milk of a cow, which followed him wherever he went; and that one of the pagan inhabitants of the country coming behind him, when engaged in his devotions, murdered him and cut off his head; and that his body carried away his head, and washed it in the clear spring where St. Decuman was accustomed to bathe, and that his remains were afterwards buried with great reverence near the spot; and the place was looked upon as hallowed ground. In the flowery valley above mentioned, sheltered and shut in by dark woods and towering rocks, stood the monastery of Clive or Cleeve. It was founded by William de Romara, Earl of Lincoln, and

* Cleeve or Clive seems to be the plural of Cliff.

bestowed by him with all his lands, liberties, and appurtenances of all kinds at Cleeve, upon the Cistercian monks, whom he placed there. The Cistercians are well known to have chosen sites of this peculiar and romantic character for their abode. They never built in towns, but were directed by a law of their order, to settle in some sequestered valley. Among the youthful monks of the monastery of Cleeve, was one named John Hoper or Hooper. He had come thither from Oxford, where he had been brought up under the tuition of his uncle, William Hooper, a fellow of Merton College. He had taken his degree as Bachelor of Arts, in the year 1518, and soon after he removed to Cleeve, and became a monk in the Cistercian monastery. There for a time he doubtless yielded an implicit submission to the rule of St. Benedict, bending the knee among the pilgrims that visited the little chapel on the rock, dedicated to the Virgin Mary, which stood still nearer the sea than the monastery—and offering his devotions at the shrine of St. Giles' in the romantic chapel of Leighland, and at the church of St. Decuman. But the legends of popish saints, and the dark and wretched superstitions of a monastery, were soon to be abandoned by the honest-minded monk; and the quiet seclusion of the flowery valley, and the lofty rocks of Cleeve, to be exchanged for the busy scenes and the stirring conflicts of active life. The monk that bowed his knee to many mediators, and his mind to many traditions, was soon to become the disciple of one Master, even Christ, and the student of one book, the Holy Bible.

The mind of John Hooper was graciously released from the trammels of its early prejudices and associations. He was not a man to be made the creature of circumstances. The events of his future life plainly prove this, and truth, when once revealed to him, became dearer to him than life itself. He lived up to the light God gave to him, and followed with dauntless energy and eager zeal its first faint shining, and He who giveth more grace to those who improve His gracious gifts, guided this young and earnest disciple by his Holy Spirit unto all truth.

He left the monastery, disgusted perhaps with the practices of some of his associates—for the immoral practices of the inmates of most of the religious houses in England became soon after notorious, and though some good and pious men were found in almost every monastery, the preamble to the act of parliament for the dissolution of Religious Houses, founded upon the report rendered after the visitation of the monasteries, states, that "manifest sin, vicious, carnal and abominable living is daily used and committed in Abbey, Priories, and other Religious Houses of Monks, Canons and Nuns, and that albeit many continual visitations have been heretofore had by the space of two hundred years and more for an honest charitable reformation of such authrifty, carnal and abominable living, yet that nevertheless little or none amendment was hitherto had, but that their vicious living shamefully increased and augmented." John Hooper left the seclusion of the monastery and returned to Oxford, and there the writings of some of the godly continental Reformers fell into his hands. In a letter to Bullinger, who afterwards became one of his dearest friends, he gives the following account of his conversion. "Beloved brother in Christ, not many years since, when I lived at court and my life too much resembled that of a courtier, I happily met with some writings of the

excellent Zuinglius, and the commentary upon the epistles of Paul, which you published for the general benefit, and which will prove a lasting memorial of your name. I was unwilling to neglect these excellent gifts of God, thus set forth by you to the world at large, especially as I perceived that they seriously affected the salvation of my soul and my everlasting welfare. Therefore I considered the work to be so valuable, that with earnest study and an almost superstitious diligence, I employed myself therein both night and day; nor was I ever weary of that labour. For after I was grown up, and by the kindness of my Father, my wants were liberally supplied, I had blasphemed God by a wicked worship and an almost idolatrous heart, following the evil ways of my forefathers, until I became rightly acquainted with the Lord. Being at length set free by the kindness of God, for which I am indebted to Him, and to you as the means, nothing now remains so far as the remainder of my life and my last end are concerned, but that I should worship the Lord with a pure heart."

Such was the godly desire of this good man, and it became by God's grace the vital and directing principle of his future life. He gave heed no longer to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith, but with a pure heart and a good conscience, and with faith unfeigned, he went on his way, resolute to follow Christ through evil report and good report. He had become an enlightened, zealous, but sober-minded protestant, and when in the reign of Henry the eighth the statute of the six articles was put in execution, "falling into displeasure and hatred," as Foxe relates "of certain Rabbies in Oxford," Hooper quitted the University, and became Chaplain and Steward to Sir Thomas Arundel of Devonshire. Sir Thomas Arundel, it seems on becoming acquainted with the religious opinions of his Chaplain, but having a high esteem for him, managed to send him on a message to Bishop Gardiner, writing a private letter to the Bishop, in which he besought him to confer with Hooper, and "to do some good upon him, but requiring him in any case to send him home to him again. The conference between Hooper and the Bishop of Winchester lasted four or five days, and at the end of that time Gardiner sent him back to Sir Thomas Arundel, commending his learning and his ability, but bearing from ever after a secret grudge and enmity against him. Mr. Hooper soon found out however, that his patron's house was no longer a safe abode for him, and borrowing a horse of a certain friend, whose life he had saved a little before from the gallows, he secretly fled to the sea-coast and escaped to France. He resided for a short time at Paris, and then returned again to England and found a home with a Mr. Sentlow. But being again in danger, he passed over to Ireland in the disguise of a sailor, and from thence he proceeded to Holland, and afterward to Switzerland. There at Basle and Zurich he met with many pious men of the Reformed faith. Among others who became his friends at that time, perhaps the most valued was the excellent and learned Bullinger. At Zurich, Hooper married a Burgundian lady to whom he was truly attached, and who seems, from all that we are told of her, to have been in every way worthy of his choice and his affection.

On the accession of the young King Edward the sixth to the throne of England, Mr. Hooper with many other exiles returned to his

native land, determined to help forward the Lord's work among his own people to the utmost of his ability. It is recorded that on taking leave of Bullinger and his other continental friends, and returning thanks to them for their great kindness and affection towards him in a foreign land—Bullinger said to him, 'Master Hooper, though we are sorry to part with your company for your own cause, yet much greater causes we have to rejoice both for your sake, and especially for the cause of Christ's true religion, that you shall now return out of long banishment into your native country again,' (he anticipates the rank and power which Mr. Hooper would be raised to in his own land) 'Where,' he says, 'you shall come, peradventure, to be a Bishop, and where you shall find so many new friends;' and he concludes by saying, 'and if you will please not to forget us again, then I pray you let us hear from you.' The reply of Hooper plainly shews us in what mind he was about to encounter the sunshine of worldly prosperity which awaited him in England, and that he looked steadily beyond to the dark and troubled tempest which should burst full upon his head. After many affectionate expressions, he says, 'You shall be sure from time to time to hear from me, and I will write unto you how it goeth with me, but the last news of all I shall not be able to write, for there,' said he, taking Mr. Bullinger by the hand, 'where I shall take most pains, there shall you hear of me to be burned to ashes; and that shall be the last news, which I shall not be able to write unto you, but you shall hear of me.'

He came to England, and the report of his faithful and admirable preaching soon drew crowds to hear him, so that although he preached twice and never less than once every Sunday, the church would be so filled that many could not reach farther than the doors. 'In his doctrine,' we are told, Mr. Hooper 'was earnest, in tongue eloquent, in the Scriptures perfect, and in pains indefatigable.' 'He corrected sin, and sharply inveighed against the iniquity of the world and corrupt abuses of the church.' At length he was called to preach before the youthful king, and so highly was he valued for his Master's sake, that he was soon after made Bishop of Gloucester by the king's command: but there was a long delay in his consecration, owing to his objection to the vestments then worn by Bishops, and to the oaths then required at their consecration. Hooper was opposed in his view of these things both by Cranmer and Ridley, who considered his objections uncalled for. But Hooper was right, for in the oath he was required to swear by the saints, and he deemed the vestments unbecoming the grave decency of the sacred office. He might also feel that the commencement of the reformation of the Church of England, was the most fitting season for those in authority to introduce a new and better order, even in things which would be at other times indifferent. With regard to the oath, his protest took effect, and it was from that time struck out of the consecration-service: as to the vestments however, he saw it wisest to yield. In the table of Pro and Con, which Fuller gives on these points, he generally remarks, when briefly citing the arguments on both sides, 'that the best thing that could be said of such ornaments was that they were useless, being otherwise ridiculous and superstitious; and that in the business there was too much of the Serpent and too little of the Dove, to offend those

within, and to invite those without, to the church, driving Protestants thence, to draw Papists thither, and that Hooper had put himself upon the trial of the *Searcher of hearts*, that no obstinacie, but mere conscience made him refuse these ornaments.' Hooper stood out at first so resolutely, that he was even sent to prison, and kept some days in durance.

The Diocese of Worcester was afterwards united to that of Gloucester, and so exemplary was Bishop Hooper in the fulfilment of his high and responsible office, that his example is set forth as a pattern for all Bishops. 'So careful was he,' says Foxe 'in his cure, that he left no pains untaken, nor ways unsought, how to train up the flock of Christ in the true word of salvation, continually labouring in the same. No father in his household, no gardener in his garden, nor husbandman in his vineyard, was more or better occupied than he in his diocese among his flock, going about his towns and villages, in teaching and preaching to the people there; and while thus attending to the public duties of his calling, he did not fail to bring up his own children in learning and good manners, so that he was equally to be commended for his fatherly usage at home and his Bishop-like doings abroad. Every where he kept one religion in one uniform doctrine and integrity, so that if you entered into the Bishop's Palace you would suppose you had entered into some Church or Temple. In every corner there was some savour of virtue, good example, honest conversation and reading of Holy Scriptures, there was not to be seen in his house any courtly roystering or idleness, no pomp at all; as for the revenues of his Bishoprics, he pursed nothing, but bestowed it in hospitality. Twice was I,' says Foxe, 'in his house in Worcester, where in his common hall, I saw a table spread with good store of meat, and set full of beggars and poor folk.' And he adds, that he learnt from the servants that it was the daily custom of their master to entertain the poor in this manner by course, and that he and his ministers were accustomed to examine these needy guests in the Lord's Prayer, the articles of their faith, and the ten commandments, and when he had done this and seen them all served, he himself sat down to dinner, but not till then.

Thus it continued with this godly Bishop during the reign of King Edward; but when Mary came to the throne, his troubles began. Bishop Hooper was one of the first of the good and holy men called upon to answer for their religion before the council. The wily Gardiner and the brutal Bonner were perhaps the most virulent of his enemies. Though, as he positively affirmed, the Queen owed him by just account, eighty pounds or more, he was thrown into prison on the false charge of being indebted to the Queen. He gives a touching account of his sufferings in the Fleet prison, where he had nothing for his bed, but a little pad of straw with a tick and a few feathers therein; the chamber being vile and stinking, having on one side the common sink and filth of the house, and on the other the town-ditch, so that the stench of the place brought upon him sundry diseases. 'During which time,' he writes, 'I have been sick, and the doors, bars, hasps and chains, being all closed and made fast upon me, I have mourned, called, and cried for help. But the warden, when he hath known me many times ready to die, and when the poor men of the wards have called to help me, hath commanded the doors to be kept fast, and charged that none

of his men should come at me, saying, "Let him alone, it were a good riddance of him." He adds, 'I have suffered imprisonment almost eighteen months, my good living, friends, and comforts, taken from me. The Queen has put me in prison and gives nothing to feed me, neither is there suffered any to come to me, whereby I might have relief. I am with a wicked man and woman, so that I see no remedy, saving God's help, but that I shall be cast away in prison before I come to judgment. But I commit my just cause to God, whose will be done, whether it by life or death.'

The time came at last for the examination of this godly man before his cruel and ungodly persecutors. He and Rogers were taken to the Lady Chapel in the Church of St. Mary Overy, now St. Saviour's, in Southwark, and there three several charges were brought against the Bishop, 1st. His maintaining the lawfulness of the marriage of the Clergy. 2ndly. His defending the scriptural doctrine respecting divorce; and, 3rdly. His denying the real presence of Christ's body in the Sacrament of the Lord's Supper. In each of these he was condemned, being railed at from time to time by his savage judges, some of them calling him 'beast,' because he refused to give up his lawful wife. After his condemnation Hooper was carried by night to Newgate, some of the sergeants being sent before to put out the Coster-mongers' candles, that he might pass along in darkness, for his persecutors dreaded a tumult of the people on his being recognized, so greatly was he loved and had in reverence. But, notwithstanding their precautions, the people discovered that the godly Dr. Hooper was being led by a prisoner, and they cheered and encouraged him as he passed, praising God for the true doctrine which he had taught them, and desiring God to strengthen him in the same to the end.

At Newgate he was degraded by Bishop Bonner, and then ordered for execution at Gloucester. The appalling news was received with unfeigned joy by the godly Bishop, who lifted up his eyes and hands and gave God praise and thanks, that He had permitted him to be sent to witness a good confession before his own people, and to confirm the truth of the doctrine he had taught them, by his sufferings and death. He then sent immediately for his boots, and spurs, and cloak to his servant's house, and made himself ready for his journey. They led him away while it was dark in the early morning, and gave him in charge to six of the Queen's guard at a spot near St. Dunstan's Church in Fleet Street, and by the guard he was taken to the Angel Inn in the Strand, where breakfast was given to him, and at day-break they set out upon their journey. At day-break the party mounted their horses, the Bishop having a hood under his hat pulled down over his face that he might not be known. He was well known at the inns on the road, and his guards took care to find out from their prisoner at what houses he had been used to stop, and then took him to other inns. At Cirencester he stopped to dine at a woman's house who had hated the truth, and formerly spoken evil of him, but seeing him led forth to die for the faith, she wept and lamented over him, declaring that she had often affirmed that if he were put to the trial he would not stand to his doctrine.

About a mile from Gloucester much people of the city were waiting who had come out to meet him, and they accosted him with blessings

and with much lamentation. The guards took alarm, but their gentle prisoner was not one to provoke disturbance or confusion of any kind on his account. Seeing this, his keepers on giving him over to the authorities of the place, who had been commanded to receive him, entreated that he might not be shut up in the prison, and he was lodged at a private house belonging to a prison, named Ingram. There he slept quietly his first sleep, and then arose and passed the rest of the night in close communion with his God. Prayer was indeed his continued employment, with some necessary interruptions, till his death. With all the dignity of a truly noble mind, he kept up to the last this consistent character of an Overseer or Bishop of Christ's flock, and with all his dignity and self-possession he united a lamb-like gentleness and meekness. In the conversations which took place between him and the Noblemen of the county, and the Mayor and Sheriffs of the city commissioned to see his execution performed—and in his interviews with others who desired to speak with him, he seems never to have lost sight of his high office as one accustomed rather to command than to obey : but there was at the same time a holy sweetness in his whole bearing, which shewed that he was a truly humble follower of his most gentle and gracious Master, Jesus Christ.

How beautiful is the account of his address to the blind boy, who entreated to speak with him, and was permitted to do so. How affecting the description of his coming to the place of his execution near to the great elm-tree, on the cathedral close over against the College of Priests, where he was wont to preach, where the place was so crowded with spectators that even the boughs of the trees were filled with people.

The Bishop kneeled to prayer, not being permitted to speak to the people, and beckoned six or seven times to one whom he knew well, the son of Sir Edmund Bridges, to hear his prayer, that he might report it at a future time, pouring tears upon his shoulders and in his bosom. He prayed for half an hour. Part of his prayer was heard by one or two who stepped forward and heard the following words,

MASTER HOOPER'S PRAYER.

"Lord, said he, I am hell, but thou art heaven ; I am a swill and sink of sin, but thou art a gracious God and a merciful Redeemer. Have mercy therefore upon me, most miserable and wretched offender, after thy great mercy and according to thine inestimable goodness. Thou that art ascended into heaven, receive me, hell, to be partaker of thy joys, where Thou sittest in equal glory with Thy Father. For well knowest thou, Lord, wherefore I am come hither to suffer, and why the wicked do persecute this thy poor servant ; not for my sins and transgressions committed against thee, but because I will not allow their wicked doings, to the contaminating of thy blood, and to the denial of the knowledge of Thy truth, wherewith it did please Thee by Thy Holy Spirit to instruct me, the which, with as much diligence as a poor wretch might (being thereto called) I have set forth to Thy glory. And well seest Thou, my Lord and God, what terrible pains, and cruel torments be prepared for Thy creature ; such Lord, as without strength none is able to bear, or patiently to pass. But all things that are impossible with men are possible with Thee ;

therefore strengthen me of Thy goodness, that in the fire I break not the rules of patience ; or else assuage the terror of the pains, as shall serve more to Thy glory."

This prayer was heard. The agonies he suffered were excruciating, the faggots being green. Three times the fire was kindled and all the time his sufferings were protracted. After the second was spent, he wiped both his eyes with his hands, and said, "For God's love, good people, let me have more fire." All the time he continued praying, and when he was black in the mouth, and his tongue swollen that he could not speak, yet his lips went, till they were shrunk to the gums. He knocked his breast with his hands till one of his arms fell off, and then he knocked still with the other, . . . at last his strength was gone, and his hands did cleave fast in knocking, to the iron band upon his breast, and immediately, bowing forward his head, he yielded up his spirit. Thus was he three quarters of an hour, or more, in the fire, enduring the flame with the meekness of a lamb, dying as quietly, writes Foxe, as a child in his bed.

And here was a man fitted by his superior talents, his great learning, his deep experience, his commanding eloquence, his simple Christian faith, and his pure, loving, heavenly spirit—for the highest offices and the greatest good in the church of God—but, cut off by the slaves of a most degraded superstition, murdered with a cruelty that would have disgraced a party of savages. But the blood of the martyrs is the seed of the Church. These frightful effects of false and unscriptural doctrines, have also roused the most careless to thought and reflection, upon the deadly errors, and the wicked practices of the Church of Rome. May God in His mercy, grant that the time may never come, when the people of the free and happy England, the possessors of a pure faith, shall again submit themselves to the thralldom of that heretical Church, which committed the godly and gentle Hooper to the flames. But if such should be the case, may God raise up witnesses as wise and good, as meek and as resolute, to testify to the power of the truth, as it is in Jesus. The Queen's pardon was placed in a box upon a stool before him, when he was at the stake, but he would not bear the sight of it, and said, If you love my soul, away with it. He was kept firm and faithful to the last, and exemplified in his death, the beautiful device which he chose on being made Bishop of Gloucester ; a lamb in a burning bush, with the sunbeams from heaven darting down upon it.

Not many years ago, the stump of the stake at which Hooper was burned, was found on the spot where he suffered : charred and blackened by the fire, and driven deep into the earth. Who can look upon it and forget what popery was and still is ?

CHARLES B. TAYLER.

*St. Peter's, Chester,
April, 1844.*

A BRIEF RECORD OF THE LAST DAYS OF ELIZABETH D.

(To the Editor of the Christian Guardian.)

I WAS called, in the providence of God, last summer, to visit a poor woman in an advanced stage of pulmonary consumption. Having witnessed much of the ravages of that fatal disease, I saw immediately that her days were not only numbered, but that they were speeding to their termination with an unperceived, and therefore a fearful velocity. On my inquiring how she felt, she replied, 'Better in health and perfectly happy and easy in mind.' I asked her from what source she derived support and consolation in her present distressing circumstances. She told me, 'that she had always endeavoured to do her duty, had attended her church, and abstained from going to fairs and improper places when she had it in her power; and, that if she said she felt otherwise than quite easy, she should tell me a great story.' This was the opening to my first visit, and these were her views in the prospect of eternity. I said, 'Think me not unkind, but with no better ground of hope than that which you have just mentioned, where God is, your soul can never be. You are resting your hopes of salvation on your own works, and thus "treading under-foot the blood of the Son of God, and counting it an unholy thing." If your own righteousness could save you, why did the Saviour leave the bosom of his Father to dwell in this our wretched world? Why did he agonize in the garden till his sweat was as it were great drops of blood falling down to the ground? And why did he expire on the cross, if your soul could be saved without this expense of suffering on the part of the Son of God? Besides, could you enter heaven through any other door than that opened by Christ himself, it would be no heaven to you. Heaven is a prepared place for a prepared people; and the happiness of the redeemed in glory is the same in kind as the happiness of the redeemed on earth.' I read a portion of God's word, and then, with an aching heart, took my leave.

She was a remarkably sweet and interesting young woman, and expressed herself with great propriety, while there was a truthfulness and simplicity in her manner peculiarly engaging. She was the mother of five children: the youngest of which was an infant, from whose birth the health of the mother had gradually sunk. On my next visit, I found her weaker in body, but clinging to life; and in precisely the same state of mind as that in which I had left her. She said, in the most artless manner, 'It would be of no use to say to you that I feel different from what I did, for I do not; and I can only tell the truth.' I read the third chapter of St. John's Gospel, and asked her what she understood by being born again? She was totally ignorant on the subject. I endeavoured to show the nature of the new birth, by a reference to the natural birth. I said, 'you know that when a child is born it gives evidence of life by crying. Now when a soul is born into the kingdom of Christ, the Holy Spirit puts a cry into the heart,

which affords a proof that life is within : and *that* life, once begun, can never be destroyed ; but shall continue till the end of time, and through the never-ending ages of eternity. Let us see how this cry for salvation is set forth in God's word. The Philippian jailor was a cruel man ; but when God's Spirit touched his heart, his sins rose in fearful array before him, and with a cry of terror he exclaimed, "What must I do to be saved?" In his case, you perceive, terror was the instrument God used to bring him to repentance. The conversion of the Apostle Paul was more remarkable than that of the Philippian jailor. In the character of both there was an exhibition of cruelty, but proceeding from very different motives : in the former, it was the result of a brutal nature, in the latter, of a blinded zeal for the supposed glory of God. There was, however, in the Apostle Paul, a principle more powerful than even that of cruelty : that principle was pride, which had full possession of his haughty mind ; but no sooner did the voice of the Saviour, in accents of expostulation, reach his ear, as with feelings of bitterness and revenge he was proceeding on his errand of destruction, than falling prostrate he exclaimed, with the simplicity of a little child, "Lord, what wilt thou have me to do?" His cry, you see, was a cry of humility. We read of Manasseh, that he made the streets of Jerusalem to run down with the blood of God's people ; but, when the Holy Spirit began to work on the heart of this hardened sinner, he became a humble penitent at the footstool of mercy, and obtained the pardon of those sins, which else had separated him eternally from God. You will say that the individuals I have brought before you were notorious sinners. Let us now reverse the picture. We read of no blemish in the character of Lydia : yet her heart, pure as it might appear, required a new creation to mould it to the image of the Saviour, equally with those of whom we have been speaking ; and therefore it is recorded, that "God opened her heart to attend to the preaching of Paul." It is said of Cornelius, that he was a devout man, who feared God with all his house, gave alms, and prayed to God alway : yet the Holy Spirit speaks in vision both to him and Peter, in order that Jehovah's purposes of mercy respecting Cornelius might be accomplished. We will notice one individual more, and that is Nicodemus. It is recorded, as we have just been reading, that he was a master and teacher in Israel. To him our Saviour laid open the nature of the new birth, and closed his discourse by repeating these emphatic words, "Marvel not that I said unto you, ye must be born again." Now surely these persons had stronger claims on God's mercy than those which you have brought forward ; and yet, their souls would have been lost for ever, had not the Holy Spirit, by his almighty power, changed the natural enmity of their hearts, and won them to the cross of the Redeemer by an exhibition of his dying love.' To all I said she listened attentively, and seemed pleased whenever I visited her ; but not the slightest impression appeared to be made on her mind, which was always easy and unconcerned on the great subject of her soul's salvation. I continued to visit her every week for the space of four months ; during which time her strength decayed, but no hopeful change was manifested in the state of her mind. I mourn when I reflect, that as I used to approach her dwelling, I felt, like Jonah, a sinful reluctance in delivering my oft-slighted message, and

wished it had been appointed for other lips than mine to communicate it. Those who have sat by the sufferer through nights of darkness and sorrow, know what it is, as David beautifully expresses it, "to watch for the morning." There is something in the calm and stillness of the dawn in harmony with the subdued state of our feelings: we catch the first faint rays, as they now disperse the darkness which had shrouded from our view the face of nature, till she bursts upon us in all her beauty, fresh as in the first moment when she came forth from the hand of her Creator. After the season of mental darkness which I have mentioned, it was beautiful to mark the first dawn of Gospel light, dimly breaking through the mists of ignorance and sin which had so long rested around this poor woman's mind. The Sun of righteousness had arisen on her soul "with healing in his beams." Her views indeed were indistinct and dim; she saw "men as trees walking." But, amidst much of obscurity and darkness, there were gleamings of light, which gradually shone "brighter and brighter unto the perfect day." Instead of the indifference and unconcern which she had been wont to manifest, there was now an earnestness, an energy in her manner, which could not fail to strike my mind whilst she uttered the following expressions: 'Oh! that I were assured my soul was safe for an eternal world. Oh! that I knew whether I was interested in Christ as my Saviour. I could be content to leave this world immediately, were I but assured that my sins were washed away in the atoning blood of the Redeemer.' I said, 'If your desires are sincere, the Holy Spirit must have awakened those desires; and he will not leave his work unfinished, but, in his own good time and way, reveal to your soul the Saviour as not only mighty to save, but willing to receive *all* who come to him with penitence and in faith.' She was however unable, at that time, to apply to her own case and circumstances the consolations of the Gospel.

One morning I called on her after she had passed a night of intense mental and bodily anguish. She said, that in the midst of the sufferings of her body, the temptations of Satan had been so powerful, that it appeared as if he were standing at her right hand endeavouring to snatch her soul from God; but that Christ had prevailed, and that she now felt a hope that her soul would be safe in the keeping of the Saviour. I assured her, from the word of God, that Satan was utterly unable to take from the fold of Christ one of the purchased lambs which the tender Shepherd had placed there; that his temptations were permitted in order to try the faith and patience of God's people, but that in the end, they should be more than conquerors through him that had loved them. I said, 'I feel I can now speak to you in the language of encouragement. You know I was always afraid of doing so in former days.' She replied, with all her characteristic simplicity, 'Yes, Ma'am, you were always very plain with me.' On another occasion, on my inquiring how she felt, she said that she was very sorrowful. Knowing that she loved her children with all a mother's tenderness, and wishing to probe the cause of her sorrow, I said, 'Is it the prospect of leaving your children that now distresses you?' She replied with promptness, 'Oh! no, I have given *them* up long ago: it is sorrow for sin.' It was really edifying to witness the calmness and contentment which usually overspread the counte-

nance of this poor woman : not a murmur escaped her lips, but the language of gratitude and praise was continually upon them. The medical man who attended her, said, he had never seen a worse case, or greater patience manifested in the endurance of suffering. Indeed I felt, when I visited her sick bed, that it was good to be there ; and I used to go to receive, rather than to impart instruction. I have gone depressed in spirit, and, on witnessing her cheerfulness and resignation amidst trials that would have sunk many a heart, I have been ashamed of indulging a desponding thought whilst surrounded as I was by so many mercies. There was one trait of character which was peculiarly pleasing in this poor woman ; and that was, the strong desire which she manifested to be made an instrument of good to the souls of others. Like the woman of Samaria, she spoke of the Saviour to all who came within her reach, and warned her ungodly relatives not to trifle with eternity and their immortal souls : she likewise begged me to visit a sick neighbour, who, she feared, was ignorant on the subject of religion, adding, that this might be an opportunity for doing her good.

There was another trait no less pleasing. When I have seen her in extreme exhaustion, I have said, 'I will not stay now, you are too weak to attend to me.' She would immediately rouse herself, and say, 'It will not tire me ; I can attend, pray do not go, it does me so much good to hear the Scriptures read and converse with you about my soul.'

About three weeks before her death, a remarkable change having taken place, the doctor supposed her end to be near. On my entering her room, she exclaimed, 'Oh, Ma'am, I have been longing to see you ; I wished to converse with you once more before I depart.' After a long conversation, which left not a remaining doubt on my mind of the perfect safety of her state, I rose to leave her. I said, 'If we surround the throne of grace no more on earth, I feel assured that we shall meet in glory.' She replied, 'Oh! yes: we shall meet again before the throne of God and the Lamb, and there shout the praises of Him who has washed us in his blood.' She then took my hand, and with much emotion said, 'I have had many kind friends who have cared for my body, but you only have cared for my soul.' And then, with a voice and manner which sounded almost prophetic, she added, 'the Lord *will* bless you.' I was much moved by this earnest farewell, and my heart overflowed with gratitude at the goodness of God, in having owned my humble efforts to benefit an immortal soul.

It was most remarkable, that after this interview she rallied so surprisingly as to leave her bed, which she had kept for weeks, and to walk some little distance ; but this was but the flickering of the taper just as its last spark was going out. The last time I saw her, she was sitting up in bed, and presented the appearance of a statue. There could be no mistake now ; the eyes which had always welcomed my approach, were closed for ever on earthly objects ; the compressed lip and marble complexion, too surely indicated that death was doing his work. But to her he came as an angel of mercy ; no terror was marked on her countenance, the features still retained the placid expression they had worn in health, and all was peace.

Her sister informed me that she had been in this unconscious state all night ; but that previous to her becoming so, her mind had been in

a delightful frame. I went to her bedside and gently repeated, "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff, they comfort me." She knew my voice, and taking my hand in both of hers, grasped it with the tenacity of death. Never, never, shall I forget the perfect coldness of that icy pressure: it penetrated my very soul: her affectionate heart clung to me even in the arms of death. I said, whilst she still retained my hand in hers, 'if you can, let me know the state of your mind.' She made a great effort, and at last said, 'Christ—per—fect peace.' In this happy state, without a struggle or a groan, she breathed her soul into the hands of her Redeemer.

E. B.

THE DOUBLE.

"It is written in your law, that the testimony of two men is true."—JOHN VIII. 17.

WHETHER it is in the nature of things, or only in the nature of man, a doubting, distrustful, timid, self-deceiving creature, it is a fact of every-day experience, that we seldom feel confidence in any single testimony. The possibility of deception, the probability of mistake, the imperfection even of our senses, and still more questionable nature of our sensations, are sufficient to account for such distrust among ourselves, till it has grown even to a proverb that men should "believe nothing of what they hear, and only the half of what they see." How naturally, even in unreflecting infancy, the doubting eye puts forth the feeling hand, or the startled ear fixes the penetrating eye, for confirmation of its first impressions; to make sure if it sees what it sees, and hears what it hears: and only when several of our senses witness the same thing, do we become entirely satisfied with their testimony. Human legislation has almost universally, I believe, recognized the principle of the inadequacy of a single testimony, by requiring two or more witnesses in all covenants, deeds, prosecutions and other processes of law. By the divine legislator the same principle is benignly recognized in the law of Moses—"One witness shall not rise up against a man for any iniquity, or for any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses shall the matter be established:" thus concurring with ourselves to fix the stamp of fallibility for ever upon the creature.

But the thing that may well engage our attention, is the abundant condescension and consideration of Almighty God, in the adaptation of his own dealings, especially in the Gospel, to this infirmity or necessity, as it may be, of our nature. God, the infallible, the sure, the true—who is himself alone and essentially "The truth," should have no need of witnesses: if He speaks, it is sure; if He intimates, it is done; if He manifests, it is even so. But instead of adapting His communications to His own nature, to His own dignity as it might be supposed,

He has most graciously condescended to our weakness; our foolishness, our uncertainty and instability, seeming to give the tone to all His converse with us. It might be well thought strange, it is strange, that the moment God speaks, man does not believe; the moment God promises, man does not trust; the moment God decrees, man does not submit: nevertheless, He has both condescended to and provided for, our unreasonable hesitation; doubling and re-doubling the evidences of his truth, to enlist even our senses and our reason on his side, as if we might not be expected to believe him on His mere word: as if He were a man that He should lie, or the Son of Man that he should repent and change his mind. Let us consider some of the most remarkable of these redoublings of evidence in the gospel.

I think one of the most remarkable and beneficent, is the duplication, as it were, of the plan of redemption, in the temporal history of the Jewish people, wherein is exhibited, not the broad fact merely, but every step, and every feature to the minutest particular of the method of salvation of the Church in Christ: as if the Redeemer had said at first, as he did say at last, ye will not believe my words, believe my deeds—believe me for the very work's sake, that have been done before your eyes from the beginning. Not only is the condition of the Jews a standing evidence, that the Bible is indeed the word of God; but every portion of their story is an abiding witness, or we may rather say, a host of witnesses, that he will keep his word, and do all that he has said for good or evil; lest peradventure when we have recognized his word, we should still have misgivings about his power and faithfulness to fulfil it. Unnecessary witnesses again they might be thought,—God and not true! God and not able! Alas! every believer in the Holy Book knows and feels himself a Gideon every day: “Let the fleece be dry;—let the fleece be wet,”—or we might read once for all and be at rest.

Another remarkable duplication of God's witnesses to himself, is the testimony of the Old Testament to the actions and character of our blessed Saviour. Our Lord's own words, such as no other man spake; his works, such as no other man could do; the ocular and oracular testimony borne to him of the Father in the waters of Jordan, and on the Mount, were abundantly sufficient to certify his pretensions to divine authority, and authenticate whatever he might teach. But this evidence is fortified by predictions, not of great events, and general purposes only; such as characterized the oracular predictions of the heathen world. They related mostly to things that might be aptly guessed at, events not unlikely to happen, and were given in such large outline, that whatever did happen might be skilfully moulded so as to fill it out. We may contrast with them the obscure transactions, the seemingly useless occurrences, in all their minute and unimportant details, which took place *only* that the scriptures might be fulfilled, and were foretold only that when they took place, it might be known that God had done it; and evidence upon evidence might be accumulated; first, of the divine inspiration of the books in which these details are found mingled with things of deep eternal moment; and secondly, of the divine pretensions of him by whom they were as exactly fulfilled as if the fate of nations had depended on them; as if the procession upon an ass, and a colt the foal of an ass, had been indeed, the triumphant

entry of Zion's everlasting King. "Wilt thou at this time restore the kingdom to Israel?" If they had studied thoughtfully Isaiah's prediction of this royal cavalcade, they need not have asked that question: but they would have seen in its very littleness, meanness, and contemptibility, as sure a testimony to the Messiah's character then, as will be seen hereafter in his glorious appearance, when he comes with angels and archangels and all the hosts of heaven. It is but one of many similar events, that seem to have transpired only that the scriptures might be fulfilled, and to have been written only that unbelief might be without excuse; every sense, and faculty, and perception of the rational creature being called to witness and confirm the truth of the most High God, and of Jesus Christ whom He hath sent. Well might it be said, "if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead:" they would not have had so much reason to believe: for that would have been the testimony but of one,—whereas in the fulfilment of those scriptures they had the double witness:—"I am one that beareth witness of myself, and the Father that sent me, He beareth witness of me."

In the last book of the Holy Volume, the mysterious and scarcely yet unsealed Book of Revelations, a double witness is mentioned, of which I cannot say much, because I understand but little: I mean the two witnesses clothed with sackcloth: two olive trees: two candlesticks: two prophets; as they are variously called in the same chapter: so potent, that they should smite, torment, and kill throughout the earth, "as often as they will:" so impotent that men should overcome and slay them, and leave their dead bodies unburied on the earth. These metaphors are very difficult of application to any thing yet appearing to be the meaning of the passage. Most interpreters of prophecy understand it, I believe, to signify by the two witnesses, the Old and New Testament. I confess myself not satisfied with this interpretation; but I can propose no better, and therefore admit that it may be so. The Old Testament bears abundant testimony to the authenticity of the New—while the latter recognizes, establishes and explains the writings of Moses and the Prophets in every part. And worthy of remark it is, that though we, who have both these witnesses, find as much of Christ, as much of the Gospel, and as sure a hope of salvation in the Old Testament as in the New: so that it may be doubted to which the enlightened believer turns with most delight: they who accept the testimony of but one, the Old Testament only, never come to any knowledge of the truth at all, in respect of the redemption of mankind.

However this be, God has now two known witnesses set upon the earth, to whom is committed the whole care of man's salvation in the knowledge of the Gospel of Jesus Christ: by whose testimony we must stand or fall, and be individually justified or condemned.

Many years ago, I accompanied a friend on a visit of charity to the sick room of a very poor and suffering Christian: an object she seemed indeed of pity for this world, but enjoying a remarkable degree of spiritual elevation, and confidence of her own state and prospects in the world to come. To all our inquiries about the ground of her strong confidence and full assurance of salvation, she gave one simple answer—"I know that it is true—for God gives it me all double." I cannot tell why her artless words have remained on my mind so long, and

recur to me so often when reading the Word of God, except it be their fitness to express the real condition of the assured believer in Christ Jesus : who knows that he has passed from death unto life, and cannot die, because he believeth in Him. But so it was, that the confiding sufferer's simple speech came to my mind in hearing the above text this morning : and determined my reflections to the present subject.

Yes—this is *the double* that we all must have, before we can have peace—before we can be sure that we are safe : the witness of God's Holy Word without—the witness of God's Holy Spirit within : always sufficient together—always insufficient when they seem to separate, even for a moment, in their testimony to our own personal condition and interest in the Gospel. True, the written word remains always the same : God is the same—Christ is the same—the plan of salvation is the same—the promises, the assurances remain, whether we believe or whether we believe not—whether we consent or refuse, confide or doubt : but they are not the same to us. The immutable text seems to change as we read it even from day to day : now fraught with terror—now with timid hope—and now with joy : not because it is more or less true, more or less sure, at one time than another : nor necessarily, because it is more or less applicable to ourselves. Blessed be God, our actual condition does not change, neither do his purposes of mercy towards us, every time our perception of it changes. But in order that the truth be established to our heart's content and consolation, we require a second witness, the testimony of the indwelling Spirit to confirm the word. Neither on our clear perception of this double evidence does our actual state depend : it is not the nature of evidence to create, a fact, but only to disclose it. Salvation is independent of our assurance of it : and our safety does not vary as this may rise and fall, for if it did we should be unsafe indeed. But before we can be assured of our own salvation, and in order to preserve the sense of safety, we require, not once only, but continually from day to day, an evidence of the Spirit in our hearts, correspondent to the testimony of God's Holy Word. We are like him who seeing his face in the glass, goeth his way, and straightway forgetteth what manner of man he is, unless for our comfort or conviction, as the case may be, the Spirit presents us to ourselves anew. Without the Bible, there is no glass in which to see the image of ourselves : without the Spirit, we see no image of ourselves reflected from it ; take either away, and whatever we be in the sight of God, the knowledge of ourselves is gone.

Two walked together to the house of God, communing more with themselves than each other by the way. The one was very sad at heart that morning, and every step seemed of a leaden weight. By the Spirit's testimony, that heart's dark secrecy lay all disclosed before itself, and whichever way the mortal vision turned, nothing was visible but forms of sin. Deep shadows of regret came crowding over the past, as if memory kept no record but of evil. He thought as he walked of all the years gone by,—all they had taken with them,—all they had left behind them : and still it was the same,—a form of sin, as if every thing he ever did, or thought or said, was wrong. He looked into his heart, and nothing there seemed better : every evidence of grace was overclouded by the dark shadows of besetting sin, unconquered passions, unsanctified desires, vacillation, earthliness and insub-

mission :—" a cage of unclean birds,"—a loathsome sepulchre of dead men's bones,—“ a leper white as snow.” These were the only scriptures present to his mind ;—and when he tried to pray, it was only Peter's prayer, “ Lord, save me, or I perish.” The whole head was sick, the whole heart was faint. Without a thought of extenuation, an effort, scarce a wish to justify himself in anything, he wrote “ unclean” on every thought and word and deed ; the Holy Spirit signed the testimony, and thus set his witnessing seal ; “ a humble, broken, and contrite heart.”

The other—no matter what he thought of as he went : they heard together and they heard the same,—“ the Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit.” It was enough for one. All that is comprehended in his Maker's favour, his nearness, his choice, his preferential love, all that is comprehended in the promise of salvation, pardon, and peace, and victory over sin, were pledged to the humble and the broken-hearted, by the immutable word of God. The poor woman's “ Double” was given him : he had brought one witness with him and found the other there, and went on his way rejoicing.

His companion, he too thought as they retraced their steps, of all the meaning of those most gracious words, and all the blessed promises they contain, and wished that he could take them to himself. But he was well and prosperous, and happy,—light-minded and light-hearted, and contented with himself. He tried to think if it was ever otherwise ; perhaps it had been, he scarcely could remember the sensation, he was not sure, at least it was gone now. God's word was true, the promises were sure ; but the witnessing Spirit would not sign his claim. He had no “ Double,” and he had no joy.

Now if two had listened to some other texts, in such different states of mind ; if it had been a promise to faith, to love, to confidence, to submission, conformity or prayer, or any other gift or requirement of the gospel ; the result would have been the same. The evidence of God's purpose is in his word, an abundantly sufficient witness on his part, that so it is, and shall be, and inevitably must be, according as it is written. But to prove our own interest in it, we need a second witness, “ the Spirit witnessing with our spirit,” that we are the persons described, and may lay claim to the things promised.

Nay, it is not things promised only, in times of desire and expectation only, that we need this double witness. There are times of possession—when the broken heart is bound up, and the contrite spirit healed : those blessed Sabbaths of a laborious world, wherein every joy of heaven is foretasted : times of realized enjoyment, fulfilled desire, satisfied delight in God, so amazing to the earth-born soul, as to beget a doubt of their own verity. It is the Spirit's witness then, that needs the confirmation of the word. ‘ Ought I to be so happy, so confident as I am ? Am I indeed so blessed as I believe ? ’ Every Christian, I suppose, knows more or less of these sensations, in moments of peace, if not of exultation : on rising from prayer perhaps, with a strong feeling of acceptance ; or returning from the Lord's table, with a full consciousness of having fed and been replenished. It may be when, approaching the dreaded gates of death, the soul looks through and sees no terror in it : it may be any time when the soul

holds real and close communion with the Lord. The very magnitude of the blessing engenders unbelief, of which Satan takes prompt advantage to remind us of what we have been, and persuade us that we deceive ourselves: it cannot be that a guilty creature should be so loved and blest. Then we begin to doubt the testimony of the indwelling Spirit; until we take the precious volume in our hands, and find it written exactly as it has befallen us: our joy promised, our happiness foretold, our confidence commanded, our safety pledged—far beyond anything we have experienced. And oh! how precious then becomes the double testimony.

I propose but one more application of my subject. It is God's application, and they are awful words. "He that despised Moses' law, died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant an unholy thing, and hath done despite to the spirit of grace." Every impenitent sinner to whom the Bible is sent, has the double testimony against himself: the Holy Spirit does strive within us: if he did not, conscience and consciousness would be witnesses, that what is written is against us: but the sinner has more: he has the testimony of the Spirit against him in his own heart. Every one has had convictions, has had fears at some time; has read his own condemnation in the word of God, and been forced to see the image of himself in all his wants, and miseries, and sins, reflected from it by the Spirit's light.

RECOLLECTIONS IN HEAVEN.

'As a traveller, who has been in danger, anxiety, and distress, looks back upon the ocean he has escaped, and the rocks on which he expected to be wrecked, with feelings of inconceivable satisfaction; so there can be no doubt, that the traveller of Zion, when he enters heaven with his recollections following him, will be ready to exclaim, in a tone of rapture and ecstasy,—What, is sin no more? Is sorrow at an end? Has temptation passed away for ever? Are dangers and death no more? Does the inhabitant of this place no more say, "*I am sick?*" I am no more in pain? Have Abraham and Lazarus passed through their trials? So have I. Is Jacob no more a man of sorrows? No more am I. Have the martyrs passed their fiery trials, and sat down with Abraham, Isaac, and Jacob, in the kingdom of God? So have I. Yes, the flame of persecution is for ever extinguished. The water-floods of temptation have passed away, never, never to return. The "thorn in the flesh" is entirely extracted, and shall torment me no more! Who can describe such a transition as this? Who can conceive the bliss of such a deliverance as this?—the delight of a thousand recollections—exciting no emotions but those of wonder and joy, gratitude and praise!' *Cecil's Posthumous Sermons.*

WAS CRANMER A PERSECUTOR ?

(To the Editor of the Christian Guardian.)

THIS question has always been answered by Romanists in the affirmative, and sometimes by Protestants also. One of the principal facts, however, on which such a charge is founded, and which has been handed down by a party no less friendly to the memory of the illustrious Martyr than John Foxe, is at length receiving tardy yet satisfactory explanation, from the most indisputable records of history. The case alluded to, is that of Joan Boucher, or 'Joan of Kent;' who in the reign of Edward the Sixth was committed to the flames for heresy. The heresy of this poor creature consisted in the belief that Christ was not really born of a Virgin. Where she had learned this crude doctrine, which from the accounts transmitted to us, savours of the Gnostic or Manichean heresy, we are not informed. Certain it is, that the Reformers were very anxious to stop its progress, and to persuade the maintainer of it to change her views. After her conviction in 1549, a whole year was suffered to elapse, and various conversations were held with her, on the part of leading men among the Reformers, in the hope of inducing her to retract her errors. She was visited by Bishops Cranmer, Ridley, Goodrich, Latimer, and also by Lever, Whitehead and Hutchinson, but without effect. King Edward VI., in his Journal of 1550, says that she 'was burnt for holding that Christ was not incarnate of the Virgin Mary; and being condemned the year before, but kept in hope of conversion; and the 30th of April, the Bishop of London (Ridley) and the Bishop of Ely, were to persuade her, but she withstood them, and reviled the preacher that preached at her death.'

Foxe adds to this; 'when Joan Boucher should be burned, all the Council could not move him'—that is the king—'to put to his hand, but were fain to get Dr. Cranmer to persuade him, yet neither could he with much labour induce the king so to do, saying, "What, my Lord, will you have me send her quick to the devil in her error?"' So that Dr. Cranmer himself confessed, that he had never so much to do in all his life, as to cause the king to put to his hand, saying that he would lay all the charge thereof upon Cranmer before God.'

Soames in his valuable History of the Reformation, shrewdly questions the truth of this story; but Bruce, in his Life of Hutchinson, prefixed to the volume of that Reformer's works, published by the Parker Society, actually confutes it and scatters it to the winds. The facts of the case are these:—The Council under the will of Henry VIII. were the Governors of the kingdom during Edward's minority, and the matter of Joan Boucher was transacted by *them* and not by the king. It was not required that the king's signature should be appended to the instrument which consigned her to death, nor did he ever put his hand to such a document. The minutes of the Council on the 27th of April, 1550, contain the following entry,—

'A warrant to the Lord Chauncellor to make out a writt to the Shireff of London for the execuçon of Johan of Kent, condemned to be burned for certein detestable opinions of heresie.'

The names of the Councillors present are mentioned, and that of Cranmer is not among them. So that all the story respecting the king's remonstrance with Cranmer, and Cranmer's earnestness to overcome the king's reluctance, which Foxe had gathered from hear-say evidence, is entirely falsified by evidence which is beyond suspicion and incapable of contradiction.

At a time when attempts are made by some who are in the Church, but not *of* her, to malign one of her 'noble army of Martyrs'; it may not be deemed an unnecessary labour to wipe away one stain from the memory of that great man—great with all his failings—and to show that the more rigid the inquiry into the character of such champions of our faith becomes, the more brightly they shine in the eyes of all the sincere servants of the Lord Jesus Christ.

It is to be hoped that many collateral benefits to the cause of the Reformation, like that now adverted to, will result from the praiseworthy exertions of the Parker Society.

CUTVIS.

[Our readers will perceive, from this very mistake, as to *facts*, pointed out by our Correspondent, how thoroughly the Martyrologist is to be depended upon as to his *honesty*. The friends and advocates of Popery may here see a striking exemplification of candour in the man whose testimony they would fain impugn, because it bears so fearfully upon the unhallowed deeds of the apostate Church of Rome. Foxe had no desire to conceal the faults of those whom they would term his favourites. The great excellence of his work is, that it supplies information, which can no where else be found, respecting the most important period of our ecclesiastical history. Much of this information he had to gather from *hearsay* evidence, which of course is always liable to suspicion. But though he was far too much of a Protestant to lay claim to infallibility, his diligence, and care, and general correctness are beyond all praise, and will effectually secure him, among attentive and impartial readers, from the venom of those shafts which prejudice and calumny would hurl against him.—ED.]

LETTER OF THE REV. P. ROE.

[THE following interesting and instructive letter is taken from the Life of the Rev. Peter Roe, late Vicar of St. Mary's, Kilkenny, written by the Rev. Samuel Madden, A.M. It is addressed to the Rev. Robert Shaw. A notice of Dr. Stopford, by the excellent Mr. Roe, adds a pleasing interest to the letter, which is increased by the remarks of his biographer, interwoven with the document.—ED.]

Kilworth.

MY DEAR SHAW,—

“As I shall not be so well fitted after getting into the bustle of Cork, to perform my promise of writing to you, as here, after the tranquillity of a solitary drive, I sit down while breakfast is getting ready.

“On the road I read over the Sermon on the Mount, having in view the determination of the question,—‘How far should a Christian man mix in the usual intercourses of this world?’ Nothing appears more clear than that our primary views should be as if we were moving in another world; and that the Christian character requires the most decided heavenly-mindedness. If this be the nature of his soul, he may blend with human life, with the good and with the wicked; and, as I conceive, not depart from the Christian station. If the character of a disciple of Christ be described as consisting of heavenly *forms*, then the person who is by them led into Christianity, must be contracted and cannot live out of those forms; but if it be proposed as denoting a certain heavenly *temper*, then the convert may go through the varieties of life, and be always uniform.

“It may be said that if the Christian thus mix with the world, he will lead the worldly-minded man to believe that he also is a Christian, because he sees no decided separation of the one character from the other. I believe the objection would not be made, were a *real* Christian thus to mix with society. The genuine Christian, can never, by the worldly man, be confounded with himself; for whilst he shows in his countenance that meekness and lowliness which would impel him to go under the feet of those around him, in order to serve them, he also displays the serenity of a man who has conquered the world, and has fixed his thoughts on a better; he exhibits a childlike simplicity which renders him happy and pleased with every thing, but at the same time, shows that he has something in him of gratitude to a kind Father, which makes him cast bright rays of cheerfulness on every creature of God, and every gift he bestows; so that his playful delight in every object, is manifestly discerned to be consistent with the dignity of character which he never loses. And as dignity is not lost in little scenes, so gentle ease is not lost in the most trying—the greatness of his soul so rises above this world, that toils and difficulties are to him as toys to children, and with childlike simplicity he handles them all.

“If we look to our Lord, we shall have an example of serene hea-

venly-mindedness, with a meekness that could descend to washing the feet of his disciples. St. Paul sometimes meets our view as dying before us—as labouring with his hands; at other times with commanding dignity. Before Agrippa, what an union of greatness of soul with meek charity.

* * * * *

“Let us, my friends, go up with the Methodists to their highest scenes of heavenly mindedness; but then let us not be chained with them to the clouds, but return unto men. If the Methodists would let loose into the world their mature and veteran converts, their discipline would perhaps be most useful—introductory to genuine Christianity—a schoolmaster leading to it, rather than Christianity itself.

“I state all this in the way of investigation, and from observations made upon others; for I don’t from experience understand how to represent genuine Christianity. I am in the valley of the world, and look at the lovely eminence of Christianity extended at a distance. How sweetly serene the varied walks, the trees, the fruits; and how soft the light which lies upon it, sent from the distant sun of immortal bliss to which its ways appear to lead.”

It was never the privilege of the writer to meet the learned and pious clergyman who wrote the above; but if report speaks truly, and we have heard it from those who knew him, few men exhibited more of that heavenly-mindedness and childlike simplicity which he endeavoured to pourtray, but with characteristic modesty dared not to attribute to himself.

Dr. Stopford died in April, 1833, and the following affectionate remembrance of him occurs in Mr. Roe’s journal at the time:—“My old and valued friend Dr. Stopford of Letterkenny, is dead. He long adorned the Gospel; and, under God, I owe him much. He was the first who spoke to me upon the responsibilities and duties of the ministerial office; and when I was a very young man and very thoughtless, he often, and in the kindest manner, gave me counsel which I never forgot, and which, through the mercy of God, I was enabled to profit by. His removal is another call to me to quicken my pace, and to give all diligence to make my calling and election sure. I do feel most sensibly that time is short. May eternity be glorious to me a sinner.”

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## Review of Books.

### COMMEMORATION OF THE FIFTH OF NOVEMBER.

I. A SERMON, preached in Gainsborough parish Church, On Sunday, Nov. 5, 1843. With Notes and Appendix. By the Rev. C. S. Bird, M.A., F.L.S., &c. Vicar of Gainsborough, and Prebendary of Lincoln, Late Fellow of Trinity College, Cambridge. 8vo. pp. iv. and 66. *London*, Hatchard, 1843.

II. ROME'S TRUE CHARACTER. A SERMON preached in Cottingham Church, Nov. 5, 1843. By C. Overton, Vicar. 12mo. pp. 46. *London*, Seeleys, 1843.

WE are aware, that it is scarcely possible to preach a Sermon on the fifth of November, which shall refer to the great deliverances commemorated on that day ; or to give a favourable review of a sermon so preached, without being exposed to the charge of bigotry and intolerance. Yet these are not times when such considerations should restrain the lips or the pen of the true friend of his country and of the Reformation. The fact that the fifth of November, in the past year, fell on the Sunday, gave occasion to many clergymen to bring the subjects referred to in the services of the day, more distinctly before their people. The recently appointed Vicar of Gainsborough, availed himself of this occasion, and has preached and printed a most valuable and useful discourse directly bearing upon the events which the day is designed to celebrate.

The text is Esther ix. 27, 28, containing an account of the institution of the feast of Purim, for the commemoration of the signal deliverance wrought for the Jews, from the machinations of their wicked enemy, Haman. No topic could have been more happily chosen ; for though this festival was instituted by man, yet it is obviously sanctioned by God, and recorded as a perpetual institute in the Records of Divine Truth :—a plain proof that God does not disallow, but rather approves of the judicious interposition of civil authorities in promoting and enjoining religious observances. The preacher reasons with much force, that if the Jews attended to the directions of Esther and Mordecai, who possessed no ecclesiastical authority among them ; we ought to yield obedience to the injunctions of the church in celebrating similar mercies, by somewhat similar means.

The first deliverance which, on this occasion, is brought to our remembrance, is that effected by the discovery of the Gunpowder Plot in the year 1605 ; the second, (occurring on the same day of the year 1688), that accomplished by the arrival of William III. on our shores, and the consequent abdication of the Popish tyrant James II. A clear, succinct, and affecting narrative of these events is contained in the sermon, and in the valuable notes appended to it.

The most extraordinary efforts have been made to prove that the Powder Plot was no Popish conspiracy ; and the history of the times has been sifted, almost to the dregs, to find out some particles of evidence to shake the credibility of the narrative. But, as in all such cases, investigation has confirmed what it attempted to confute. And

no fact stands, at this moment, on a broader basis of incontrovertible evidence than this which has been so warmly debated. It is worthy of remark, that the evidence has been sifted by persons in no way disposed to favour protestantism at the expense of Romanism. One fact of a curious kind is referred to by our Author, which is, that Mr. Jardine, himself a liberal in politics, published a Narrative of the Gunpowder Plot 'under the sanction of the liberal Society for Useful Knowledge,' in which the evidence of the case is most fairly and fully adduced from the mass of documents in the State Paper Office; but this publication was not permitted to appear till after the year 1829, lest it should influence the public mind to oppose the Roman Catholic Relief Bill, which, contrary to the general feeling of the people was carried in that year. It seems that, at least on some points, the Useful Knowledge Society thought ignorance quite as useful as knowledge, for a season!

It may be asked perhaps, How do you know that any special Providence attended the discovery of this Plot? The Author of the sermon anticipates the objection. He supposes the objector to allege:—

'Under the Old Dispensation, indeed, God interfered visibly and instantaneously, in behalf of his people; but do you contend that he does so under the New?'

In answer to this, he observes—

'We by no means contend that He does so in the same visible manner—we know that there is in this respect a difference between the two dispensations—the Old was addressed more to the senses—there was less of faith in it, and more of sight—it was a lower and more elementary teaching, and therefore had more of the evidence which commands the assent of the senses. But though this is true in general, and was manifested in the passage of the Red Sea and other magnificent ancient displays of the Divine Power, such as neither have been seen nor needed under the New Dispensation; yet it happens that in the particular case which I have brought before you from the book of Esther, and which for that very reason I selected as my text, God made use of no *visible* supernatural means to accomplish His purpose of goodness. What was really miraculous—what displayed to the eye of faith his special intervention—was, his bringing those means combinedly into play at the exact moment. A little later, and one of the most awful and irrevocable blows would have fallen on the Jews. Here it was that the hand of the Lord was visible—in that he changed the king's heart precisely in time. Imagine that any Jew, looking back on their escape, had said, "How do we know that it was God's doing?" The answer from his indignant countrymen with one voice would have been, "*We feel it!*" And shall not we *feel* the same, with regard to the interference of God in our behalf in the deliverances we this day commemorate? Was not the discovering of the GUNPOWDER TREASON of a similar character? If a man *will* doubt that there was a special Providence in it, we cannot prove it to him, we must leave him to doubt and grieve that he does so. But for our parts, we shall continue, and find happiness in continuing, to regard it as an extraordinary mercy to be acknowledged in an extraordinary manner. Ordinary means, indeed, were used by God; but in what a critical moment, and how contrary to all human expectation!—' (page 10.)

This is a specimen of the lucid and forcible style in which the preacher addresses his audience. We have not space for lengthened extracts, or we would have given our readers his graphic description of the various coincidences which serve to show a Providential care over the nation at this peculiar crisis. What could have been more improbable than that one of the conspirators, having braced his mind to the bloody project of sacrificing, at a single stroke, hundreds of lives, should

have ruined his whole scheme by an apparently more generous desire or impulse to serve the life of one single nobleman out of the whole number. But to use the words of our Author—

‘Again, how strange, that this important letter (written to this nobleman) should have been in the hands of the king’s wisest councillors, for several days before it was shown to the king; and that all their conjectures should have failed to penetrate the mystery—whereas the moment it was brought to him, he, by no means the wisest of men at all times, should as it were by intuition, have seen its meaning and directed their attention at once, not only to an explosion of gunpowder as being indicated by the writer’s expressions, but also to the vaults beneath the House of Lords, as the spot where the explosion would probably take place, in order to destroy himself and his chief ministers, nobility, clergy and commons, at the opening of parliament, a matter which had never struck them, and which seemed so unlikely to them, even after the King had suggested it, that at the last meeting of the Privy Council on the 4th of November, it was a question long debated, and only carried in the affirmative through the king’s earnestness, whether they should make a deeper and stricter search than they had previously unsuccessfully made. So tremblingly did the fate of England quiver in the scale! The search, finally resolved upon, was made early on the morning of the 5th of November, the very day on which Parliament was to meet. A few hours more without that search, and the whole kingdom would have been wrapped in consternation and mourning from one end to the other; . . . the king—on whom the hopes of Protestantism throughout Europe at that time rested,—would in a few hours have been inevitably destroyed; and the same convulsion which left the nation without its chief governor, and protestantism without its best protector, would also have hurried into eternity all the great Lords and Ministers of state, who might have supplied his place in the interregnum that would have followed. This was the object of the plot; for this great end, the traitors, who were all men that never would have dreamt of such a crime from any motives of common villainy,—men of birth, education, and outward morality,—steeled their hearts against all human pity and mercy . . . Was ever design more dreadful? was ever discovery more timely? In half a revolution of the sun, all would have been over.’—(p. 13.)

In language equally forcible the preacher asserts a special Providence in the other great event celebrated on this day, namely, the Revolution of 1688. The following passage, from the close of his description of that event, will be responded to by every true hearted Protestant.

‘Cold must be the heart of him, who reads that glittering page in England’s history which speaks of the glorious revolution of 1688, and does not bless and praise God for his special intervention on that occasion, to save the happiness and liberty of this country, civil and religious, from the impending danger of Popish tyranny! Yes, brethren, of *Popish tyranny*, I say. I quote the language of our Church and adopt it as my own. For the time is come when we must speak out. It is no time now to be mincing matters and culling words, when the same danger in kind, if not in degree, is impending over us. Far am I from fearing—I speak not in the spirit of apprehension—but I speak in the spirit of warning. The danger will be nothing if we see it and guard against it, we have the power, God be praised—of keeping it off—but we must be willing to use that power, we must be aware of the necessity. The people of this country have been happy too long—they have almost forgotten the source of their blessings, in the long enjoyment of them. That source, I hesitate not to say, is Protestantism. Of course, I exclude not God as the prime cause—but it is through Protestantism as the instrument and channel, that all England’s blessings have flowed to her from God. The Reformation was an epoch never to be forgotten—they who will forget it, shall be brought to remember it by the sufferings they will endure. It was the republication of christianity—it was opening afresh the fountains, and pouring abroad over the world the waters of life.’—(page 17.)

The Author then runs rapidly through the great errors of popery—not omitting that fundamental one on the doctrine of Justification—and shows how each was removed by the Reformers. But we must leave the sermon itself to the attention of our readers ; praying that the healthy and vigorous tone of Protestantism which breathes in every page, may be more extensively diffused throughout our own country and the wide world itself.

II. The second Sermon at the head of this article, preached on the same day, and on the same subject, deserves to be read in connexion with the former. It is a plain, practical, useful discourse, delivered in a warm tone of Christian affection, with much earnest zeal for God's glory and commiseration for the souls of the deluded votaries of the Papacy. The text is, Rev. xvii. 6. "*And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus : and when I saw her, I wondered with great admiration.*" The Author proposes to show,—

'I. That the Church of Rome is signified by the mystical Babylon, and this woman drunken with the blood of martyrs and saints ; and,—

'II. That this is the view taken by the Church of England, expressed in her standard formularies, and held by all her brightest and noblest ornaments.'

To establish his first proposition, he alleges and substantiates the following charges against Papal Rome. 1st. That she is an *idolatrous* church, because she has "sanctioned and set up the veneration of images, the invocation of saints and the worship of the host." 2nd. That she is a *persecuting* Church. For proof of this he refers especially to the slaughter of the Huguenots, or French Protestants, in Paris, on St. Bartholomew's day 1572. A scene of butchery in cool blood unparalleled in the annals of crime, and yet celebrated in Rome as an act of piety, by the striking a medal with the image and superscription of Gregory XIII. on one side, and on the other, with a representation of the destroying angel with a sword in one hand and a cross in the other, surmounted by the inscription VGNOTTORUM STRAGES, 1572, (the slaughter of the Huguenots.)

His third charge is that Rome has the *sumptuous adorning* of an Apostate Church. His fourth, that the *seven heads*, interpreted by the inspired writer, to mean seven hills, fixes without doubt her locality. His fifth allegation is that *the vast extent of her dominion* answers to the prediction in the fifteenth verse of this chapter.

The Author then proceeds to other passages of scripture, confirmatory of the general view here given, for which we must refer the reader to the sermon itself.

In his second division he brings clearly and concisely forward a mass of testimony, which it might be thought impossible for any churchman to resist. The prayer book, homilies, articles, are all more or less explicit on this point. Cranmer, Latimer, Ridley, Bradford, Philpot, Usher, Sandys, Hooker, Hall, Sir Isaac Newton, all bear witness in exact conformity with the standards of the Church. Luther is selected from Foreign Divines, and Flavel from the Nonconformists of better days, to confirm this testimony. The list of witnesses might be extended almost without limit ; but enough is adduced by the

Author to shew, that "a cloud of witnesses" are arrayed against that Church which glories in her Apostolical descent, her sanctity, her universality, and her unity.

The Author writes with the earnestness and vigour of one who has been an eye-witness of what he describes, who has seen the delusions which he exposes to the reader's view, and whose heart overflows with love to the men whose religion he severely condemns. From the close of his sermon we give the following extracts :—

'Is popery indeed the dreadful and accursed system, which the word of God declares it to be? Then, with what tender compassion and earnest desires for their deliverance from this snare of the devil, should we regard those who are held captive in it? While we hate popery with a perfect hatred, . . . we must never cease to love and pity, and pray for those whom it deludes and deceives. If we have any experience in our hearts of the love of the Father, and the grace of the Son, and the fellowship of the Holy Ghost, how can we see our fellow-sinners in strong delusion, believing a lie, and not deeply feel for them. We see the plagues that are ready to be emptied on the Apostate Church. However great may be her imagined security, and however bright the glittering prospect of her full and universal sway, she cannot escape her approaching doom; the scriptures, which have declared her utter destruction cannot be broken. . . . As surely as if it were already past, we are confident that "*her plagues shall come in one day, and she shall be utterly burned with fire; for strong is the Lord God who judgeth her.*" . . . Fully confident, that all this will shortly come to pass, how must we feel, and what must we say to our fellow-sinners who linger yet in the devoted city? Oh, what can we feel but the tenderest compassion, and the most earnest longing for their salvation? What can we say, but words of the most solemn warning which we can possibly utter? Fly, oh fly with speed out of Babylon. Come out at once from her guilty walls, before the burning vengeance be emptied upon her, and you yourselves are consumed in the overthrow.'—(page 43.)

His *second* concluding observation is levelled against the Tractarian delusion, which has spread its baleful influence so widely in the Church, and his *last* refers to the probability of a future temporary triumph of Popery over the true Church of Christ—

'Is there—he asks—much reason for believing that great Babylon, before she sinks to rise no more, will again become drunken with the blood of saints and martyrs of Jesus? Then let us consider what we ought to do. Let us arm ourselves with the same mind that was found in those who waxed valiant in fight, and completely triumphed over all the craft and all the rage of this subtle and cruel adversary. Our Marian Martyrs, and all the saints and martyrs of Jesus, whose blood will be required at the hand of Babylon, "overcame by the blood of the Lamb, and the testimony of their mouth, and they loved not their lives unto death." They had the *Father's* name in their forehead, and they followed the *Lamb* whithersoever he went. Only let this be our character, and these the weapons with which we war, and we, like them, shall get the victory too. Only let us experience the power of vital godliness in our hearts, and manifest it in our lives. Let us know, and believe, and feel, and show that God in Christ has indeed become our Father; let us follow in all things the steps of Christ; let us feel the preciousness of his atoning blood; boldly testify his faithful word, and be more fearful to displease him than careful to preserve our lives. So shall we prevail over our adversary, however terrible may be the form in which he comes against us.'—(page 46.)

The Authors of the two Sermons before us, are both patronized by Bishops,—the one by the Bishop of Lincoln, the other by the Bishop of Chester; we take this as a favourable indication that right principles

have, and still will have, the countenance of our Episcopal Guides. May many more such men as Bird and Overton be invested with offices of trust in our venerated Establishment: and may the sound Protestantism inculcated in these Sermons, acquire only the greater ascendancy in the country for the momentary and partial obscurity to which it has been subjected by the recent prevalence of Tractarianism in certain quarters.

TRUE STORIES from the History of the Church. Second Series. Square 16mo. pp. iv. and 203. London. Charles Haselden. 1844.

IN our number for March of last year, we noticed with approbation the first series of this valuable little work. We are happy to be able to express an increased approval of the small volume now before us. We feel almost inclined to regret that it is published with an external form and appearance, which seem to stamp it, at once, as a book exclusively intended for the use of children. We feel assured that—at all events—young persons generally, might peruse it with great benefit, and we are much mistaken if it would not convey to many adults both information and instruction. For ourselves, we readily acknowledge both pleasure and profit to have accompanied its perusal. We are always happy to be reminded of facts and circumstances, most of which we have probably known before, but which the lapse of time and numerous pressing engagements are too apt to obliterate from the mind. Besides, the particular manner or tact of each individual author, whose publications are worth attention, has always an advantage in placing even well-known facts before the mind in somewhat of a different manner than that in which it had previously regarded them, or in throwing new light on subjects which might heretofore have been obscured in partial darkness. We have seldom attempted the instruction even of the youngest children, without seeming to derive profit as well as pleasure to ourselves; and scarcely ever read a volume intended for their special benefit, without gleaning something from its pages. This is more especially the case, when the object of the author is to give an unvarnished statement of facts, and to comment upon them in the manner in which christian principle would dictate.

Both of these remarks may, we believe, with truth be applied to the comprehensive little volume, which it is our object, on this occasion, to recommend to the attention of our readers, and more especially of the younger classes. On the whole we think it well deserving a somewhat longer notice than that which we gave to the first series, which was incidentally conveyed to us by a friend, and passed too cursorily through our hands to allow us to afford it the time and space which probably it well deserved.

The first chapter is entitled, '*The Corruptions of the early Church.*' The author thus commences:—

'In a former volume of this little work, I have alluded to the corruptions

which at an early period of its history defaced the purity of the Christian Church. It is now my intention to enter more at large upon this subject, in order to prepare the minds of my readers for that universal darkness which in the middle ages overspread the whole of Christendom.'

After some very appropriate and judicious remarks on this subject, our author proceeds at p. 3.

'When I speak of the corruptions of the early Church, I do not mean to imply that all the Christians of those times had equally imbibed opinions contrary to the word of God. What I would say is this; that in the writings of some of the fathers, and in the customs which prevailed among the Christians generally in the fourth and fifth centuries, but especially in the latter, we may trace more or less distinctly the seeds of those errors, which subsequently, under the name of Popery, have produced such deadly evil in the Christian world.'

We must again repeat our former opinion, that the view which our author takes of the state of the early Church is, we fear, much more favourable than truth will warrant. This is more especially the case with the centuries here alluded to. The shocking prevalence of gross error, both in principle and practice, in the fourth and fifth centuries, must surely demand stronger language than is here applied to it. Mr. Taylor's extraordinary volumes, entitled 'Ancient Christianity,' have we fear too clearly demonstrated the fearful corruptions of that period, and convinced us, that though in after ages these corruptions were—so to speak—moulded into form, and had assumed a more definite shape, under the name of the Romish Church, yet that in very deed 'the mystery of iniquity' was not only secretly 'working,' at that time, but had already well nigh eaten out 'the simplicity which is in Christ,' both as respected doctrine and practice, and *that* among many of the most conspicuous members of the visible Church of Christ. This is not the place to enter into further discussion on the subject, and we are fully prepared to allow the truth and force of the succeeding observations of our author, but we could not do less than enter our caveat against the faint terms in which flagrant error is here, no doubt unintentionally, denounced. The mistake, for such we will term it, is the less important, as it is unnecessary to turn the attention of young persons, more especially, to the contemplation of sins and follies of which we are almost disposed ourselves to say,

'Where ignorance is bliss, 'tis folly to be wise.'

But important lessons are nevertheless to be learned, and more particularly under the present circumstances of our Church, from an impartial contemplation of the actual facts involved in the Church history of the fourth and fifth centuries—to go no higher up in the annals of the already grievously blinded and corrupted Church of Christ.

The tone of unpretending modesty which pervades this little volume, renders it painful even to seem to find fault with any one of its statements. But we are not of those who cannot see 'a particle of objectionable matter' in a book which, in the main, we highly approve; nor do we think it the way to secure public confidence and approbation, for ourselves, or the authors we admire, to praise or blame without discrimination or reserve.

We feel real pleasure in calling attention to the following truly wise



and scriptural sentiments, on the absurd subject of monasticism, or, —to use our author's words—'retirement from the world into the wilderness, or any other solitude, there, by fasting, penance and contemplation, to render the soul more abstracted from earthly things, more holy, more free from sin, and thus to induce a greater conformity to the divine image.'

The remarks we refer to are as follows, and have, as our readers will readily perceive, an equal bearing upon nunneries as upon monasteries, both of which are alike opposed to the testimony of common sense, experience and scripture.

'Now, while we are commanded not to run into temptation, we are nowhere enjoined to flee from it by leaving our lawful callings, or in any way neglecting the duties of our several stations. The Christian is to be a light in the world, in all things glorifying his divine master, living in the world, yet not of the world; and that soldier is surely worthy of more honour who bravely defends his post, than can be accorded to him whose fear of its difficulties has caused him to desert it in the hour of danger. Besides, our greatest enemies,—viz., Satan and our own corrupt hearts,—will accompany us into the most solitary places; we cannot escape from them, and they are never so busy as when we are leading an indolent, inactive life. Next to prayer and watchfulness, surely activity and exertion are the best safeguards against temptation; and though the cares of this world have their share, yet, while the heart of man is open to the interests and concerns of life, it will be fruitless for him to hope so to shut them out, as to be uninfluenced by the sympathies and anxieties of his fellow-men. The truly wise Christian will desire to put each in its proper place, "seeking first the kingdom of God and his righteousness," he will "not be slothful in business, but fervent in spirit, serving the Lord;" whilst in his most trifling avocations, he will remember that he is "not his own, but bought with a price to glorify God," and so far as in him lies, to benefit his fellow-creatures.'

The practical wisdom inherent in these remarks will be obvious to every attentive observer of human life and character. They forcibly point out how diametrically opposed to the whole tenour of the word of God, is that system, which, by running away from the conflict to which it is so manifestly called, by the united voice of duty and conscience, openly confesses itself 'overcome of evil,' instead of resolving, by the grace of the Holy Spirit of God, to "overcome evil with good."

The second chapter is headed 'THE FATHERS,' and treats on those of the fourth century. It gives some interesting particulars with respect to Athanasius, Chrysostom, Eusebius, Jerom, Basil and Ambrose. Chapter III., is entitled, 'AUGUSTINE Bishop of Hippo.' His striking history is pretty well known to most. It is related in a manner which can scarcely fail to engage the attention of young children, and may benefit advanced Christians. A passage occurs at p. 47, bearing on the subject we have already alluded to. It is as follows:—

'It is much to be regretted that Augustine, like all the good men of his time, lent a too credulous ear to the miraculous fables which were everywhere circulated, thus giving his sanction to fraud and superstition, and preparing the way for some of the worst errors of the Romish Church. As we cannot believe him capable of deception, we must suppose him deceived, and far too easily persuaded to believe reports, originating, it is probable, either in the misguided enthusiasm of the ignorant multitude, or, as it may be feared in some cases, disseminated by those who were not ashamed to use the most dishonourable means in order to attain their desired ends.'

Chapter IV., treats of *the decline of the Roman empire, and papal supremacy*, and Chapters V. and VI., of the *introduction of Christianity into Britain*, and of the *Anglo-Saxon Church*. The concluding observations of the former of these touch on a fact which deserves perhaps more attention than it generally obtains among us :—

‘It will be remarked, however, that a very large portion of Britain received Christianity from its native clergy, rather than from the instructions of the Roman Missionaries; and thus may we lay claim to the possession of a national Church, with its duly appointed bishops and pastors, neither acknowledging the supremacy nor receiving the ritual of Rome, but in many cases struggling to maintain its independence against the encroachments of the Papal see.’

We cannot refrain from quoting, for the benefit of our readers, some excellent remarks on the glorious Reformation generally, and more especially in its bearing on the case of our Protestant Reformed Church :—

‘The Reformation was a glorious light shining in the midst of this mournful gloom, first shedding its beams on some favoured spot, then casting a ray over the distant landscape, and now brightening, with its radiant lustre, this long benighted land.

‘The Church, casting away the dross and rubbish which had so long concealed her loveliness, stood forth in all the beauty of her original purity,—founded upon the rock of ages, supported by prophets, apostles, and a noble band of confessors. No longer keeping out of sight the word of God—the treasure committed to her care, but which she had for many years hid uselessly in the earth—she now holds forth its open pages to the people, inviting each for himself to come and “draw from the fountain of living water.”

‘And shall we not, as members of the reformed Church of England, be duly mindful of our high privileges, shall we esteem *that* as trifling, which is indeed a most precious gift from God,—viz., the possession of a scriptural faith and scriptural ordinances? As we have the history of our Church from its first foundation to the present day, shall we not acknowledge with grateful praise the fostering care of our divine Shepherd; and when we look back with interest to the records of our ruder forefathers, and acknowledge with thankfulness that we have been permitted to enter into their labours, while by divine grace we have been enabled to cast away those corruptions which belonged to their age and generation, must we not raise the heartfelt prayer that the Church of God in this nation may fulfil the Apostle’s injunction, “growing up into him in all things which is the head,” “may come unto a perfect man, unto the measure of the stature of the fulness of Christ.”’

Chapter VII. is on ‘*the introduction of Christianity into modern Europe*.’ At its conclusion, the testimony of a few of the Fathers against image-worship is quoted. We set very light, however, by such testimony, as alas! their practice too often gave countenance to this, and almost all the other errors of the Church in their days.

Chapter VIII., is on ‘*the early Irish Church*.’ Perhaps this will be the most generally interesting, as it treats on a subject which is not so commonly known, as most of those already alluded to. We cordially agree with the sympathetic feelings expressed for this benighted country, and thankfully unite in the ‘joyful anticipation’ of brighter days for our unhappy sister land. We cannot avoid presenting our readers with the following brief extract, which while it looks back to the past with pleasing melancholy, glances at the future with cheering hope.

'There was, indeed, a time when, with the word of God in their hands, and its unadulterated truth in their hearts, the sons of Ireland not only opposed the innovations, and withstood the corruptions of Popery, but "strong in the Lord and in the power of his might," went forth in numbers to carry the eternal Gospel to distant shores, preaching among the nations "the unsearchable riches of Christ," and planting fruitful vineyards to the glory of the Heavenly Husbandman.

'And though, in this our day, the darkness of superstition and error throws its gloom on some of the fairest portions of our sister isle, yet while many among the best and noblest of her children, are permitted by a gracious providence to pray and labour in her behalf, we cannot but look forward with joyful anticipation to a day when the bright beams of the Sun of Righteousness, now only partially seen and felt, shall shed their genial influence over the whole land, dispelling every mist, illuminating every dark spot, and gladdening alike the rich man's lordly dwelling, and the peasant's humble home.'

The Popish influence exercised by our own country over Ireland, must ever be regarded as a subject of melancholy contemplation. The bitter fruits alas! we have long been reaping, and who shall say, that even yet the harvest is gathered in? May He who alone can "order the unruly wills and affections of sinful men," pour forth his abundant blessing on the various *scriptural* societies which are seeking to undo, in a measure, the evil thus inflicted, and cause them to become the means of opening the eyes so long sealed in the dark night of Popery.

Chapter IX., treats on '*The Crusades*,' a subject too hackneyed to require further notice, though it cannot fail to be interesting to those for whose use the book is mainly intended.

Chapter X., is on '*The Waldenses*,' a people for whom we ought never to cease entertaining a profound respect, and in whose welfare it is impossible to help feeling the most lively interest; as none more vigorously stood up for the truths of the glorious Gospel, and with 'the blood' of no class of 'saints,' was the 'Apostate Church of Rome' more 'drunk,' than with that of these persecuted adherents of 'the truth as it is in Jesus.' One accusation brought against them by a Romish Inquisitor calls forth an observation well worthy our regard. We quote the language of our Author:—

'He goes on to accuse them of hypocrisy in attending the ordinances of the Romish Church: but this, on the contrary, only shews, that they were not desirous of hastily becoming separatists; and is a lesson to those who on the ground of minor and really unimportant differences, are induced to withdraw from communion with a church based on divine truth, as revealed to us in the Holy Scriptures, and which, unlike the Church of Rome, invites each of her members to search those holy records, and examine for himself "whether these things be so."'

Chapter XI., is on '*The Monastic orders*,' and concludes with a very interesting notice of GROSSETESTE, Bishop of Lincoln, in the early part of the thirteenth century—a prelate worthy of a better age than that in which it was his misfortune to live. His emphatic sentence respecting the Pope, deserves to be set in letters of gold,—"*Christ came into the world to save souls; must not he then, who takes pains to ruin souls, be called Anti-Christ?*"

We have already mentioned our reason for giving a longer notice of this book, than we usually assign to works of the same magnitude. We

hope that the reading of such brief epitomes, may lead to the perusal of more substantial chronicles of important and interesting events. We think that the public is under obligations to the Authors, or Authoresses, of such volumes as the present. We suspect it is the latter, and as we are happy to see that another volume of the Series is promised, we would venture to suggest, that the trouble be spared of inserting notes to inform the readers in what part of the globe Thessaly, and Argis, and Corinth, and Sparta are situated. All school-boys are expected to be well-acquainted with such places, and young people who are capable of entering into the contents of 'True Stories,' ought to know at least the elements of Ancient Geography. We might add that the woodcuts, though amusing to children, are of rather too rough a cast to be worthy of the work. If, however, the whole be ultimately republished, as we hope it will, in a somewhat improved form—say a neat duodecimo volume—we shall have much pleasure in recommending it to our readers, notwithstanding the trifling exceptions we make with respect to it.

This pleasure would be increased by an indication, at the side of the running titles, of the *chapter* in which we are reading, and of the *date* of the event recorded; and if, as we have intimated, a republication of the work, in another form, is contemplated, it would be a great advantage if a copious Index of subjects were appended to the volume. This would render the book really valuable to young persons, for permanent reference. We are firmly convinced, that the want of attention to these minor points, prevents the publications of many authors from being adopted to anything like the extent which they deserve, and which they would otherwise secure.

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## Intelligence.

### NEWFOUNDLAND AND BRITISH NORTH AMERICA SCHOOL SOCIETY.

THE following communications, connected with this interesting and important Society, have recently been received by the Secretary and President, to whom they are respectively addressed by the late Bishop of Newfoundland, who has recently been translated to the Episcopal See of Jamaica. They afford a valuable testimony to the labours of the Society, and evince so excellent a spirit on the part of the Bishop, that they can hardly fail to be generally interesting to our readers.

*Bishop's Lodge, Jamaica,  
Jan. 20, 1844.*

'Rev. and dear Sir,

'I have to thank you very warmly for your very kind letter, accompanying the address of the Newfoundland School Society, as conveyed in the communication which I had the honor to receive from your noble and venerable President.

'In my reply to Lord Bexley I have endeavoured to express my deep and lasting sense of the great aid, which I have received from an Institution so justly dear to the Church of the Colony which I have lately quitted, and my gratitude for the confidence which they have uniformly reposed in my humble exertions to increase the efficiency of their Schools.

'It will give me inexpressible satisfaction to be instrumental to the extension of the agency of the Society beyond the Colonies to which it has hitherto been confined, and I shall joyfully welcome any of their teachers in this diocese.

'I hope that the period may soon arrive, when the Society may assume a more general name and character, and be so supported by the British and Colonial public as to become the principal Colonial School Society in connexion with the Established Church.

'I remain, My dear Sir,

'Yours most sincerely,  
AUBREY, G. JAMAICA.

'The REV. J. HASLEGRAVE.'

*Feb. 4, 1844.*

'My Lord,

'I had the honor to receive by the last English mail, a valedictory

letter subscribed by your Lordship, in behalf of the Newfoundland and North America School Society, together with a Copy of the Resolution of the Committee on which the communication was based.

'My Lord, it is in a real, and not a mere figurative sense, that I declare my ignorance of any words that would adequately express to your Lordship, and the excellent Association over which you preside, my deep gratitude for the manner in which you have been pleased to acknowledge my humble efforts to encourage the work of your agents in Newfoundland, and to accelerate the march of Christian education—education which has the Bible for its basis, and the Holy Spirit for its sanction through the darkened diocese which I lately occupied.

'During the four years of my Episcopate in that barren and difficult land—for such is its character, though it is endeared to me by many inextinguishable recollections—my hands were indeed strengthened by the support of your Board—their judicious selection of teachers, whose hearts and minds were, in general, evidently consecrated to this good cause; their ready and prompt attention to every measure which it was my duty to suggest; their prudent and conciliatory regulations devised in that truly Christian spirit, of which moderation is always a characteristic; these were among the means by which a gracious God has permitted me to produce in some small degree, the prosperous results to which you advert, and which will be gratefully remembered by me, till

the time cometh in which I can no longer work.

'I accept, with much thankfulness, the honor of continuing in my office as a Vice President of your Society, and I entreat your Lordship and the constituent members of the Committee to believe that you will have my daily prayers to our heavenly

Master for a blessing on your labors with which it will ever be my honor and happiness to remain associated.

'I have the honor to be, My Lord,  
'Your Lordship's much obliged,  
'And faithful Servant,  
AUBREY, G. JAMAICA.

'The Right Hon. LORD BEXLEY.'

# IRREGULAR MARRIAGES.

'THE following letter has been addressed by the Lord Bishop of Chester to the Clergy of his diocese:—

'REVEREND Sir,—I have received so many complaints of the irregular solemnization of marriages in my Diocese, that I desire to call your particular attention to the subject, which the recent changes in the law of marriage, and the frequent subdivision of parishes, may have tended to confuse.

'The prevalent evil is the irregular publication of banns, and its consequence, clandestine marriages.

'The law requires (4 Geo. IV. 76, ii., and 3 Geo. IV. 72, xvii.) that no marriage be solemnized except in the Church of the parish or district of a parish where one of the parties shall dwell: and that if both the parties do not reside in the same parish or district, banns shall be published in the Churches of the place in which each reside; a certificate of which must be required by the officiating minister.

'The evasion of this law is notorious. So likewise are the evils arising out of such evasion: evils which must seriously oppress the conscience of any Clergyman who has become, however unwittingly, the cause of them. Cases have been represented to me of bigamy; cases of incestuous alliance; cases of illegal unions formed under the name of marriage; cases where girls of a very tender age have been beguiled into the most unhappy connexions; all of which have arisen through a violation of the law, in consequence of false statements made by parties desiring to be married in places where they have not resided, and are consequently unknown.

'I may assume without hesitation, that every Clergyman will be most anxious to take whatever means the law, and the circumstances in which

he is placed, admit, in order to escape the danger of being accessory to such proceedings, or so made "partakers of other men's sins."

'It is declared in the Marriage Act (4 Geo. IV. 76, vii.)

"No parson, vicar, minister, or curate, shall be obliged to publish the banns of matrimony between any person whatsoever, unless the persons to be married shall, seven days at least before the time required for the first publication of such banns respectively deliver, or cause to be delivered to such parson, vicar, minister, or curate, a notice in writing, dated on the day on which the same shall be so delivered, of their true Christian names and surnames, and of the house or houses of their respective abodes, within such parish or chapelry as aforesaid, and of the time during which they have dwelt, inhabited, or lodged in such house or houses respectively."

'I recommend that in every church where marriages are solemnized, this practice be observed; that the intention of observing it be made as generally known as possible; and that every notice of banns to be published, shall be given in the following form, to be preserved together with the register.

"NOTICE TO BE GIVEN SEVEN DAYS BEFORE PUBLICATION OF BANNS.

'I request that Banns of Marriage be published in the ——— between

| NAMES. | AGE. | RESIDENCE.      |                |
|--------|------|-----------------|----------------|
| A. B.  |      | now residing at | in the Parish. |
| and    |      |                 |                |
| C. D.  |      | now residing at | in the Parish. |

"Dated 18 Signed

'The officiating minister will be

able, by himself or by agents on whom he can depend, during the seven days' previous notice which the law authorizes him to demand, to ascertain the fact of the alleged residence of the persons described as being in the parish or district connected with the Church.

'By reference to volume v. of *The Ecclesiastical Gazette*, pp. 221 and 271, it will be seen that two prosecutions leading to conviction and penalty, have recently taken place against clergymen for celebrating illegal marriages, under circumstances like those to which I have alluded. And in the event of such prosecution, I conceive that a clergyman's best defence would be to show

that he had taken all reasonable precaution to prevent or discover imposition as to the facts which the law requires; and that such precaution as that I now recommend, and, as the Act itself suggests, would not be considered as more than reasonable.

'I feel assured that you will earnestly co-operate with me in attempting to restrain a practice which, in its least aggravated form, converts a holy contract into an occasion of deceit and falsehood, and in its worst and too frequent consequences, leads to heinous sin in individuals, and entails irreparable injury upon families.—I remain, Rev. Sir, your faithful servant and brother,

'J. B. CHESTER.'

### ASSOCIATION FOR PROVIDING SCRIPTURE READERS IN CONNECTION WITH THE CHURCH OF ENGLAND.

Under the sanction of the Lord Bishop of London and the Lord Bishop of Winchester.

#### COMMITTEE.

The Earl of Denbigh.  
Viscount Sandon, M.P.  
Lord Ashley, M.P.  
Lord Howard, M.P.  
Lord Henry Cholmondeley.  
Lord Robert Grosvenor, M.P.  
Lord Teignmouth.  
Hon. Wm. F. Cowper, M.P.  
Rt. Hon. Sir G. Grey, Bart, M.P.  
Sir Robert H. Inglis, Bart, M.P.

Sir Walter R. Farquhar, Bart.  
Charles J. Bevan, Esq.  
J. C. Colquhoun, Esq., M.P.  
J. J. Cummins, Esq.  
Geo. Carr Glyn, Esq.  
Robert Hanbury, Esq.  
Henry Kingscote, Esq.  
John Labouchere, Esq.  
William Malton, Esq.  
Oswald Mosley, Esq.

*Treasurer*.—Sir Walter R. Farquhar, Bart.

*Honorary Secretary*.—Henry Kingscote, Esq.

At a meeting held on the 18th of March, 1844, (by adjournment from and after several preliminary meetings,) the following resolutions were agreed to:—

1. That it is highly desirable to give the fullest effect to the Parochial System, and to supply to the people those private ministrations which, in populous parishes, the clergy of themselves are unable adequately to afford.

2. That, in order to advance this great object, an Association be formed for the purpose of providing for the Metropolitan parishes in the Dioceses of London and Winchester, Lay Scripture Readers, whose duty it shall be to read the Scriptures from house to house.

3. That such Lay Scripture Readers, shall be Communicants in the Church of England—that they shall

be selected by the clergy of the respective districts, or by the committee—that their appointment shall be solely vested in the committee, but that the Readers shall be under the control of the clergy, who may suspend them from performing their functions, on giving notice to the committee; that in no case shall any Reader be appointed to or continued in any parish or district against the will of its Incumbent or officiating minister, and that the sanction of the bishop shall be required to each appointment.

4. That the Scripture Readers assigned by the committee shall, previous to their appointment, undergo such examinations as the committee may direct; that their time be either wholly or partially engaged in the work of Scripture reading, according

to circumstances: that the committee shall make their payments through the clergy of the several parishes or districts to which the readers may be assigned (the clergy being responsible for the due performance of the Readers' duties,) and that the engagements of such readers shall be terminable by the committee at the expiration of three months.

The persons offering themselves as Scripture Readers will be examined by the clergymen approved of by the bishop.

Readers will be immediately appointed to each of the parochial districts in Bethnal Green, and others will be engaged, with as little delay as possible, for the most destitute parishes on the Surrey side of the river Thames. The number of readers and their sphere of operations will be extended in proportion to the

funds placed at the disposal of the committee, and it is hoped that by the means proposed, and under the Divine blessing, religious truth will be disseminated, sound piety inculcated, the observance and love of the public ministrations of the Church induced and fostered, and an active impulse given to Church extension in its most enlarged and comprehensive sense.

Donations and subscriptions will be received by the members of the committee; by the Treasurer, at the bank of Messrs. Herries, Farquhar, and Co., 16, St. James'-street; by Messrs. Glyn, Halifax, Mills, and Co., 69, Lombard-street; by Messrs. Williams, Deacon, Labouchere, and Co., Birchin-lane; and by the Secretary Mr. Haly, at the office of the Association, No. 4, St. Martin's-place, Trafalgar-square.

### DISSENTERS' CHAPELS BILL.

'Sir,—Intending, God willing, shortly to visit London, for the purpose of opposing the so-called *Dissenters' Chapels Bill*, I feel it my duty to state the grounds upon which my opposition is founded.

1. I am, on general principles, opposed to this Bill, because, call it by what name you may, it is prepared by, and intended for, *Arians and Socinians* alone, and (not only) not for the benefit of any class of Evangelical Dissenters, but for the certain injury of some, and the prospective injury of others.

2. I am, on general principles, opposed to this Bill, because I hold it contrary to justice to take the property left by *Trinitarians* for the support of Trinitarian congregations, and transfer it, without compensation to *Arians or Socinians*.

3. I am, on general principles, opposed to this Bill, because, if the violation of *religious trusts* be once practised in *fact*, it is thereby admitted in *principle*, and no Government can foresee the evils of a *bad legislative principle*. By the adoption of this bad principle, the Presbyterians of Ireland and the Evangelical Dissenters of England will now, indeed, be the only sufferers; but the point of the wedge once admitted, stronger trees will follow.

4. I am personally and officially

opposed to this Bill, as it affects the claims of the General Synod of Ulster, either for the *restoration* of, or *compensation* for, various congregational properties of which they have been deprived, and because its object is to *supersede every means and offer of equitable adjustment* made upon their behalf. And, as no little ignorance, misapprehension, and, I must add, misrepresentation, prevail upon the subject, I shall proceed to lay before the public this following proposal, which I first had the honour of submitting to a member of Her Majesty's Government, and since, to one of the most intelligent merchants of Belfast, to whom, as a Trinitarian, an appeal was made on behalf of the Arians. My proposal, in both cases, was founded on the three following facts:—

1. To avoid all cavil about the principle, and all complaint about the verdict of arbitration, it is admitted that in the year 1829, *seventeen* ministers, having congregations, and *seventeen* houses of worship, each with more or less of congregational property, were severed from the General Synod of Ulster.

2. Two of these congregations appearing to have been unanimously Unitarian, therefore upon them the Synod of Ulster shall make no



claim for either restoration or compensation.

'3. *Fifteen* of these congregations were divided in religious opinions—some members escaping to the Synod of Ulster at once, others soon after, as they began to discover the real character of the system of Unitarianism; and in these *fifteen* congregations the Trinitarians were compelled to obtain new sites for houses of worship, in some cases at a very high rate of purchase or rent, while in other cases sites were afforded by the generosity of the landlords; but in all, with one exception, the portions of these congregations adhering to the Synod of Ulster were compelled, at their own expense, to build new houses of worship.

'1. Now, my proposal for adjustment is this:—That, in *fourteen* of these congregations, the Unitarians shall pay to the retiring or expelled Trinitarians *one-half* of the expense incurred in purchase of sites, or building new houses of worship, and one half the value of congregational property in manse or lands.

'2. In one congregation, where there are peculiar circumstances connected with the memory of the donor as *one of the most distinguished Trinitarians*, the Unitarians to surrender the house, and receive from the Trinitarians *one-half* its estimated value.

'3. All accreting property of evidently Unitarian foundations, whether in lands or funds, to remain undisturbed in the hands of the present Unitarian possessors.

'4. All funds of evidently Trinita-

rian origin to be restored to Trinitarians.

'5. All access to, and use of burial-grounds to remain in the families of present or former possessors.

'Now, the above statement contains the full import of my proposal. I have repeated it to several gentlemen—yesterday to one of the acutest attorneys in the province—in reply to his telling me 'what a drubbing we had got in the *Whig*.' Yet neither from him, nor from any other, except the Unitarian party concerned, have I ever received any answer but one: 'Your proposal is both reasonable and just.' As such, I now venture to lay it before the public; and I shall stand upon it before Her Majesty's Ministers, if honoured with an interview, and before Parliament, if need be, by counsel at the bar of the Lords.—And now I say to the public, as I formerly did to one of Her Majesty's most influential Ministers, and to one of the most intelligent and respected merchants in Belfast—'There is my proposal—show me anything *unjust*, and I instantly *withdraw* it; show me anything *unreasonable*, and, at your suggestions, I shall endeavour to remodel it.' I have long kept silence, under various forms of abuse; my time for speaking and acting is now come; and my case thus before the public, I appeal without fear to their common sense and their justice.

'Yours respectfully,

H. COOKE,

'Moderator of the General Synod of Ulster.'

## Register of Events.

THE ARCHBISHOP of CANTERBURY has returned an answer to the PETITIONERS of EAST FARLEIGH, about as indefinite and unsatisfactory as it is well possible to imagine. Whether his Grace has adopted any private method of remonstrating with the Vicar of that place, does not appear; but we can scarcely suppose that he can entertain any very lively hope, that the Petitioners will be induced to follow the pacific and compromising course which he recommends to them. The Archbishop's mild and conciliatory disposition may exert a very happy influence at those periods when the members of our Church are involved only in disputes on the externals of religion, or, on comparatively non-essential shades of difference in doctrine or practice. But when innovations of the most daring character are carrying forward with unabated zeal and unwearied perseverance, in the *very vitals of religion*, and the *most fundamental doctrines* of our beloved Church, it would be as wrong to desire, as it is vain to hope, that such smooth and conciliatory counsels can be productive of any

good effect, as respects either party. To assert that the topics of complaint are of little moment in themselves, is worse than trifling with the subject. The Tractarian writers are in this, as in so many other points, '*wiser in their generation*' than those of a sounder creed. One of them has aptly observed,—'*Ecclesiastical titles, as well as ceremonies and vestments are not the insignificant things that shallow men suppose; but are as naturally and really connected with deep truths, as is the play of the muscles of the human face with the inward workings of the soul.*' Truly thankful should we be if this view of the case could be impressed upon the minds of our respected prelates, and other authorities in the Church. But whether or no this be the case, it will not easily be effaced from those of the great body of the Laity of our communion, as WARE, and ILFORD, and FALMOUTH, and EAST FARLEIGH may amply testify. What will be the ultimate consequences of the discussions and dissensions thus originated, we pretend not to say. It is stated, that the inhabitants of Ware have procured another place for the performance of the services according to the ritual of the Church of England! If this be true, what a miserable spectacle is thus presented of a Church '*divided against herself.*'

We perceive, that the political Dissenters are afresh arousing themselves to fight against that, which has hitherto been the bulwark of protestantism in England—the Established Church. They have sent round Circulars to all their ministers urging them to raise contributions, and send delegates to a species of convention which is to assemble in London under the name of '*THE ANTI-STATE-CHURCH CONFERENCE!*' We charitably hope that the efforts thus alluded to are confined to a turbulent minority, whose restless ambition for religious domination cannot readily be kept under by their more serious and humble-minded brethren. In such a point of view, we should think it utterly unworthy of notice. We have no fear whatever for our beloved Church from the efforts of any enemies from without, if she be not betrayed by traitors from within. If grace be but bestowed upon her effectually to clear away the mass of '*wood, hay, and stubble,*' which some are seeking to mingle with her '*gold, silver, and precious stones,*' and to act up to the truly scriptural doctrines of her Articles, Liturgy and Homilies, the efforts of her enemies on this occasion—like their unhallowed crusade some twelve years ago—will but redound in shame and confusion on their own heads, and more firmly establish that Church which they seek to subvert. '*It shall ever be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold he is faint.*'

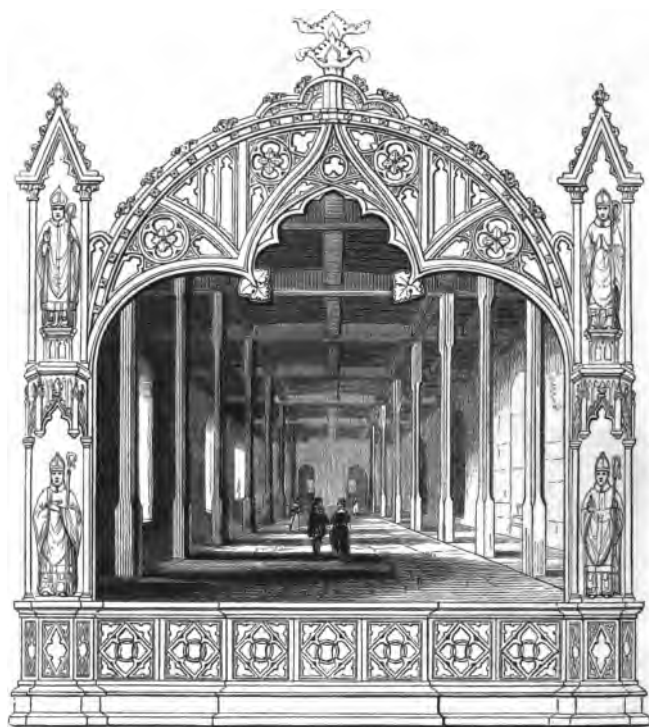
The DEAN of HEREFORD, who is also PECULIAR of that place, has acted a somewhat extraordinary part with reference to the DISCUSSION on POPEERY, which has recently taken place in that city, between the Rev. John Venn, Vicar of St. Peter's, and Prebendary of the Cathedral Church, and the Rev. James Waterworth, the Popish priest of Newark. The Dean has addressed a letter of remonstrance to Mr. Venn, reminding him that '*the Church and the Cathedral body included in it, cannot be responsible for any consequences which may arise from the controversy in which he has engaged, without asking the mind of those under whom he should act in matters ecclesiastical, and specially of such solemn importance as the present; if indeed he had not proceeded in opposition to their known opinions in the adoption of a course which is not that which the exigency demanded, whilst there can be no doubt that it is contrary to the spirit and feeling of our Church, as appears in various ways, to the same effect as in the Royal declaration prefixed to our Articles.*' He further speaks of it as a very doubtful policy which '*for the sake of bringing a railing accusation against an adversary, unsettles the public mind, &c., and alludes to 'the characteristics of the approaching display,' while he casts the most gratuitous reflections on Mr. Venn's want of qualification for the approach-*

ing discussion; adding the following somewhat equivocal expression of good wishes for his success on the occasion! 'I fervently pray, that it may please the Great Head of his Church, to turn this business to the best possible results, at least, that the truth may not suffer, nor the Church be a loser; I pray that you may be supported and guided, though we have no right to look for aid, when we act rather upon our own judgment rashly, than in conformity with those rules which he has given us, and we have sworn to observe.' Mr. Venn has twice replied to this marvellous production: and both his letters are distinguished by '*the meekness of wisdom*' on the one hand, and the firmness of christian principles, on the other. Much very important matter is contained in his second letter, from which we could willingly extract largely, did our limits permit. We cannot but express surprise at the somewhat novel and authoritative strain which the Dean seems to adopt, when put in contrast with the mild and conciliatory manner of most of the prelates of our Church. If it be indeed the case that the Cathedral establishments are at length awakening from their long and profound slumber, we trust they will not too hastily fulminate their bolts, before their eyes are sufficiently clear to enable them to see in what direction they may be profitably hurled! The *christian expediency* of these discussions may be a subject for calm consideration among all orders in our Church; but we should have imagined that the Ordinary of a Peculiar, if not the Dean of a Cathedral, would have been better acquainted with the Ordination service, than to suppose them 'contrary to the spirit and feeling of our Church,' and would have more accurately measured the extent of his '*official*' authority, than to think that he could put a stop to what we venture to assert, there is not a Bishop on the Bench would have thought of interfering with! The unaccountable discrepancies which are pointed out by Mr. Venn, between the Dean's present tone with regard to Popery, and that which characterized his Charge only last year, as well as on previous occasions, seem pretty well in keeping with the general tenour of his letter, and all lead us to mark the wonderful changes which the progress of more than semipopish doctrines, under the guise of Tractarianism have introduced into the Church, they serve also to confirm us in the opinion we have long entertained, that where *true spirituality of mind is absent, there is no security whatever against the insidious advances of the 'mystery of iniquity,'* whether it approaches in the undisguised form of Popery, or clothed in the garb of dissimulating Puseyism.

The Regius Professor of Divinity at Oxford—DR. HAMPDEN—has just rejected the Divinity exercise of the Rev. Mr. Macmullen, in consequence of that gentleman re-asserting, in strong terms, the doctrine of Dr. Pusey on the Eucharist. This is a bold step, and we rejoice in the moral courage of the Professor which has enabled him to take it. It is the want of such a mode of proceeding, in other quarters, which has contributed so largely to place the Church in the lamentable position in which it now stands. It is stated that a great sensation was produced by the announcement of the Professor's determination, and that it is expected to lead to further agitation on the part of the Tractarians.

The Lord Chief Baron of the Exchequer—LORD ABINGER—expired on Sunday the 7th of April, at Bury St. Edmund's, in the 76th year of his age. He was seized with paralysis on the Monday previous, while at dinner, and scarcely rallied after that period. His death causes various changes in the Political world. Sir Frederick Pollock is raised to the vacant post which was occupied by Lord Abinger. Sir W. Follett is removed from the office of *Solicitor* to that of *Attorney General*, and Mr. Theisger is appointed to the situation thus vacated by him. Various elections also must take place in consequence of these promotions—and the whole excitement thus occasioned strikingly reminds us of the admirable Hooker's words, that '*this world is full of perturbations,*' and of those of the inspired Apostle, '*The fashion of this world passeth away.*'





S WILLIAMS

INTERIOR OF COUNCIL CHAMBER, TOWER OF LONDON.

# THE CHRISTIAN GUARDIAN,

AND

## CHURCH OF ENGLAND MAGAZINE.

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JUNE, 1844.

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### A FEW DAYS IN THE SOUTH OF FRANCE.\*

I ENTERED Grenoble, and crossed the delicious valley of Grésivandan, one of the richest in the kingdom. In order to obtain a better view of the mountains which extend in a most picturesque manner on either side of the valley, with the river Isère flowing beneath in graceful windings, and the glaciers in the back-ground, as if they were bending their solemn and gigantic forms to convey to me a last farewell from my beloved Switzerland—in order to contemplate all this at my ease, and in solitude, I mounted upon the roof of the coach. I do not know, my dear friend, if you are like me; but in the contemplation of the works of God, as in prayer, I must be alone, or else with a brother between whom and myself there exists an intimate union. The presence of another individual disturbs me. It seems to me as if there were a screen between God and myself. Man takes something of God from me. I feel as if some earthly weight had oppressed my spirit, and constrained it to descend from that lofty eminence where it was soaring in its freedom. Oh, solitude! solitude! Communion with God in the desert! . . . . I do not think that man is formed to be always a hermit; the Master has declared it, (John xvii. 18.) but happy is he who, while he remains in the midst of those social and domestic relations where God has placed him, can become, as it were, an anchorite every day, by holy and secret communion with God.

Thus was I as a hermit on the roof of my noisy and yet quiet hermitage. In vain did the wheels turn rapidly, the horses gallop, pant and sweat, the post-boys hallo, spur their horses, and crack their whips, the passengers talk, laugh and shout. I heard nothing of all that was passing in the miniature world beneath me, and which was rapidly whirling away with me. I was contemplating the works of God: I was reading a Psalm of David, and I worshipped as freely as if I had

\* From '*Rome and the Reformation.*' By the Rev. J. H. Merle D'Aubigné.  
1844.

been in some desert of Egypt. But my solitude ceased. A cry had from time to time been raised from the inside of the coach, demanding a share in the privilege I was enjoying. It had been refused, for what reason I know not. But when we were about to leave Savoy and enter France, the request was granted; and I beheld a young mechanic of a Flemish cast of countenance, shaded by thick locks of hair, mount to the place where I was seated. He was a scene-painter. His object in coming there was to get fresh air. 'I am almost stifled,' he exclaimed, 'Give me air! give me air!' In the main, his wants and his tastes were not very dissimilar to my own, and we soon became good friends. He related his history to me. He was the eldest, and as he called it, *the traveller*, of a numerous family. His brothers and sisters were all settled at Brussels, and had never been even so far as Antwerp. As for himself, he had travelled over the whole of Europe, and was now on his way to Marseilles, whence he expected to sail for the Brazils. 'You are going to a great distance, my friend,' I said to him, 'You will perhaps be much alone; have you taken a good companion with you?' He seemed not to understand me. 'Have you a New Testament?' I continued. He answered that he had been obliged to leave all his things at Mentz. 'Have you ever read the New Testament?' I still enquired. 'Yes, Sir,' he replied, and then raising his head, he added, 'for I belong to the reformed religion!'

I cannot express to you what I felt at the answer of this young painter. To say that he belonged to the *reformed religion* was to say, according to him, that he had read the New Testament. There are some sayings among the common people which are full of meaning, and this was one of them. I will not trouble you with the conversation which took place between myself and this young mechanic, who, as it turned out, had belonged to the congregation at Brussels over which I had been pastor during eight years, and where I remained until about eight or ten months after the revolution of 1830, which drove the family of Orange from Belgium. We conversed together about the contents of the New Testament. He then went on to speak of the violent and terrible events of 1830, wherein he bore his part, he told me, as a *gamin*.

As for me, I never think of those four days, during which I found myself in the midst of the firing of bullets, of the dead and of the dying, but as the most solemn season of my life, and above all as a time when the Lord manifested himself to me as my great Deliverer. I love to recal this, especially now when I was setting out on a journey.

I passed through Grenoble, and under its citadel, which is built on the summit of a mountain. I crossed a rich valley, which the Gospel had still more enriched by its fruits; and where in the very centre of Roman Catholicism, both labourers and mechanics had been arrested by the word of God, and by it had been delivered from the bondage wherein they were held, and brought to lead a new life, worshipping in spirit and in truth. That I might visit these Christians, I stopped a few leagues from Grenoble, and spent the night at a poor village, where after having in vain sought to procure a room in two inns, I contented myself with a miserable apartment in a public-house. I will not relate all the conversations I had in this place, but I will mention

a fact which struck me much, and which no doubt will strike you also. These evangelical Christians have no pastor: they have not even a schoolmaster now; they are left with the word of God only; and yet are they immovable in their faith, and abounding in good works and in holiness of life. I acknowledge that it would be most desirable for them to have a pastor: nevertheless the fact itself seems to me quite characteristic of our two several religions. To imagine a Roman Catholic flock without a priest, and what is attached to the priest, would be impossible. The essential thing would be wanting. With us, my dear friend, the essential thing is not tied to any man. The essential thing is God, is the Lord Jesus, is His Spirit, and His word. "*Where two or three are gathered together in my name, there am I in the midst of them.*" Matt. xviii. 20. I rapidly descended the Rhone, and arriving at Valence, I proceeded to those places where I had chiefly purposed to stop. I have dwelt only upon one or two points of my stay there.

While in the Department of the Drome, I felt the intense heat of the southern sky, the sun was scorching; and we, that is, the pastor of the place, the evangelical minister who had till then assisted him in tending the surrounding flock, and myself, were on horseback. We were on our way to visit a brother who labours much in the Lord, shrinking neither from the heat of summer, nor the rains of winter. He was absent when we arrived, engaged in his Master's work, and labouring on foot through paths of difficulty. As we returned in the evening, we stopped at a pretty hamlet called Roniva. We found there a worthy family of labours. Reuben, the eldest son, was a man of great energy and decision. Such characters may sometimes grasp with ardour an idea which may not be altogether a true one, but they have always in themselves a resource to fall back upon. Roniva is situated at some distance from any place of worship. Reuben wished to have a sanctuary under his father's roof, and he accordingly set apart a spacious but humble place of worship, where all the neighbourhood meet together. It was about eight o'clock in the evening of a sultry day in the month of August, when we visited this little hamlet. Reuben was still in the fields. We went to meet him there. Like Gideon of old, he was on his threshing-floor, surrounded by his workmen, meting out the grain which God had given him. In these warm countries, the threshing-floor is generally set up in the open fields, under the vault of heaven. They prepare a spacious portion of ground, and by means of cement, it is made as hard as stone. After the harvest, it is broken up, ploughed, and sown anew. The husbandmen work in it by day, and frequently sleep in it at night. There was to be a meeting of Christians at Roniva that very evening. They asked me to preside at it. The service could not begin till nine o'clock. These labourers who had been at work since three o'clock in the morning, and who had borne the burden and heat of the day, counted themselves happy to be permitted to come in the evening and refresh themselves by hearing the word of God.

After I had finished expounding the Holy Scriptures, I perceived among the attentive congregation, a pious young minister of the name of Eugene B——, who lived on the other side of the mountain, and who having heard of my arrival in the morning, had instantly set out, and had accomplished a five hours' journey with great difficulty, in order to



be present in the evening. Eugene had for several years been a student in the hall, where I formerly delivered my lectures on Theology, and I at once found in him a disciple and a brother. I called upon him to end our religious exercises by prayer; and how shall I describe to you, my dear friend, with what overflowing of heart and deep unction of spirit, this servant of God addressed his Master. I have sometimes heard Roman Catholics say, that we Protestants know how to *talk* of the things of salvation, but that we were not *worshippers*. Ah! my friend, could they but have heard that extemporaneous prayer, which, though continued for nearly half-an-hour, produced not the least degree of weariness in any one present! I acknowledge that preaching does not include the whole of Christianity. I will even agree that *adoration* is the essential part of it. But I add, that the adoration must be *in spirit and in truth*. And this I think is to be found in our Church, and is not to be found in the Church of Rome. To speak only of our public worship; the custom we have in most of our churches on the continent, of setting apart a portion of our service for the exercise of extemporaneous prayer, keeps up the spirit of adoration among us, as a running stream of living water. It is a singular fact, that Eugene, so overflowing and so eloquent when addressing the Lord, becomes shy and confused when addressing men. He is powerful in prayer, but weak in speech. In truth, if ever there was a christian who was a worshipper and not a speaker, he is the man.

The next day a conference was held, of which I will not here speak to you. I had set my heart upon going to see Eugene's flock, his wife, his children, and his modest abode. He set out, accompanied by another brother, at four o'clock, on foot, to return across the mountains. I had not strength to accompany him. I do not fear climbing the fresh Alps of our own Switzerland, but beneath this southern sky I can exert myself but little; and my silvery locks already betoken that my strength is not what it was. We therefore started at five o'clock with another brother, in a little carriage. It was nearly eight o'clock when we left the highway to enter a bad mountain-road. After having followed it for some time, we lost our way, and at last reached the bed of a torrent surrounded by rocks. The night was dark, and it seemed impossible to find an outlet for the carriage. A man who was returning from a fair, and who had stopped to speak to some labourers, who had taken up their abode for the night in a threshing-floor in the midst of a field, seeing our situation, came indeed to our assistance, but even he could not discover the road. At length two brothers, whom Eugene, in his anxiety at not seeing us arrive, had sent forth to meet us, hearing sounds proceeding from the bottom of the ravine, turned from the road to where we were, and so discovered us; and by means of all these helps which God sent to us, we at last arrived in safety at the lowly village where our friend resided.

We had heard the sound of singing as we drew nigh his humble dwelling. It was the song of Mary; "*My soul doth magnify the Lord.*" Our steps followed the direction of those sounds, which did not even cease when we had entered the house. The young minister alone rose to welcome and embrace us. His gentle partner, whom I had formerly known in a more luxurious habitation, soon also came forward to shake hands with me. Two other young ladies among the

singers also drew near: one of whom, with the most touching self-denial, has devoted herself to the instruction of the young mountain-girls: and the other is about to enter the Institution of the Protestant Sisters of Charity at Paris. Yes, my dear friend, we have long had Sisters of Charity among us.

I have sometimes heard it maintained that there is greater devotedness of spirit in the Roman Catholic priest, than in the Protestant minister. What I here beheld, proved how erroneous is such an assertion. Eugène is a good Hebrew and Greek scholar; after having studied in our school of theology at Geneva, he went to the University of Basle, where he passed through his examinations, and afterwards was ordained to the sacred ministry. And yet there is not a peasant in Switzerland, who is not infinitely better off than he is. His dwelling, which consists of a kitchen, and a small chamber, besides the room which is used as the place of meeting, is one of the meanest huts that I have seen in France. I could not but smile upon discovering in a small bookcase there, *French, German, Latin, Greek, and Hebrew* volumes. Had they been able, they would have expressed astonishment at finding themselves in that poor cottage in the mountains of Dauphiné.

I was conducted to the small chamber, where I was to sleep. Three young children were already asleep there in their little beds, and I soon fell asleep in mine. About midnight I was awakened by the gentle voice of a little girl about three years old, calling out, 'Mamma, I am thirsty.' I thus discovered that these kind friends had given up their own room, the only room to be had in the village, to me. I did not at first answer the child, not well knowing how to supply her want, and thinking that probably she would fall asleep again. But she continued to call out, 'Mamma, I am thirsty.' I therefore rose, and groped about till I found some water which I gave her, and which she thought she was receiving from the hand of her mother. About an hour after, just as I was falling asleep again, the little voice once more called out, 'Mamma, I am thirsty.' Again I rose, happy to perform the part of nurse to the sweet child; only this time I exhorted her gently to go to sleep, and not to call out any more till the morning: and though it was a strange voice which thus spoke to her in the dark, the little creature went to sleep quietly, and did not stir again till the morning.

Eugene, some friends of his, and myself, had some sweet and useful conversation together the next day. As I was to take my departure in the afternoon, a meeting had been called at half-past twelve o'clock, an hour when these simple people have come in from their work, have eaten their soup, and are about to return again to their labour. I expounded to these humble Christians these words from St. Paul; Phil. i. 6, "*Being confident of this very thing, that He which hath begun a good work in you, will perform it until the day of Jesus Christ,*" and seldom have I seen more attention exhibited, or hearts apparently more deeply touched by the word of God.

I will now, my dear friend, proceed by transcribing a few notes from my journal. 'I have just parted from our dear evangelists. One of them was waiting at the place of embarkation, that he might once more press my hand before I left. We descend the Rhone, and overtake the first steam-boat, and the two steam-boats pass under the arch of the bridge at the same time, but without accident. On our left the

landscape is flat, but bounded in the distance by the Alps. On our right is a low and rather barren ridge of hills, which rises not far from the river's bank. At the foot of the hills are some small towns, which appear almost burnt up by the heat of the sun. On the hill are here and there the ruins of old castles.'

'We are now at Avignon, which looks outwardly like nothing but an immense ruin. Her vast papal or apostolic palace has the appearance of a dilapidated fortress on a rock. On the height nearest the river a telegraph is at work. The ruins cover the Rhone, as well as surround the town. An old stone bridge, some of whose arches are wanting; and an old wooden bridge, of which only a few stakes remain, are soon to make way for another bridge of iron-work, which is not yet completed. . . . It is there that the Popes, upon leaving Rome, came to reside, making it the seat of the papacy for nearly seventy years; and the present state of the apostolic palace, is but too faithful a picture of what it formerly was. One hardly dare enter it for fear of being devoured by the vermin which infest it. It is now used as a barrack. Under Benedict the 12th, and John the 22nd, its aspect was really still more disgusting, on account of the more frightful corruption which reigned there.

We found another small steam-boat at the entrance of the quay at Avignon. On its deck was stationed a curious group, which attracted the observation of all the passengers, and my own more particularly. It was composed of monks, about eight or ten capuchins, and three or four trappists. They had all of them, (especially the former) a coarse look, and a dirty appearance, and countenances quite devoid of intelligence. I put the question to myself, which used formerly to be put at Rome, and I asked myself whether these French monks could look at themselves without smiling? If any thing has an exotic appearance in France, it is that of the monks. And yet they are being multiplied in the expectation that these are the most efficacious means of causing the Roman Catholic religion to flourish. In other countries where I have travelled, the number of monks is immense. In a certain country (and I am not here speaking of France) two out of three persons I met were monks or priests. They are to be seen everywhere, on foot, on asses, in public carriages. I have even seen hackney-coaches full of them. They are brown, white, black, of all colours, dragging themselves along with a stupid look, and exhibiting a living personification of idleness and dirt! I am told that in a town of any considerable importance, there are eight thousand priests or monks, while the garrison does not contain above three thousand soldiers, and they think that in this way piety will revive, while the effect produced is exactly the reverse.

The irritated people feel that they are eaten up by these useless beings. One evening I was rowing in a boat, in a magnificent harbour, and as we went along, the boatman told me the names of the churches and the convents which we passed. 'And what do all these monks do?' I asked. The boatman puffed out his cheeks, and by placing his hands under them, increased their size as much as he could, and answered: 'They grow fat.' The people think that this is the only occupation of these *brothers*, and that consequently *they* must grow thin. And this is precisely the opinion expressed three centuries ago by the Florentine Carnesecchi, and for which he was to suffer upon

the scaffold at Rome. 'Detestava i frati e le monache, chiamandogli peso inutile della terra, nati solo per mangiare et divorare le sostanze dei poveri.' \*

I could not help, while at Avignon, that ancient city of the Popes, making a comparison between the ministers of our two churches. The evangelical and the Roman Catholic churches have each their ordained clergy. But they have also, in common, felt the necessity of having other labourers not ordained, nor yet so highly cultivated perhaps, but more on a level with the people. Such are called among us, evangelists, or scripture readers, devoted men, ruling their own houses well; (1 Tim. iii. 4.) but who at the same time spend all their strength and all their life in the service of God. In the Church of Rome these are the *monks*, '*peso inutile della terra*.' Ah, my dear friend, to understand well the nature and the difference of the two churches, I should like to place an impartial Roman Catholic for some time among the monks, and then among our evangelists, and I would then say to him, 'Judge for yourself.'

I should like to place before you one or two facts, in order to show you what is the work of our evangelists, and what they themselves are. It may then be seen whether they are of equal worth with the monks of Rome.

'On the 6th or 7th of this month,' (November,) says an evangelist, (the same who was out when I went to see him, but whom I met with afterwards) 'much snow fell here. On the 8th, notwithstanding the weather, I considered that I ought to set out on my evangelizing tour. The weather was dreadful. When I had walked about half an hour, I thought it useless to attempt proceeding any further, for the snow was up to my knees as I walked, and I accordingly turned back again towards home. But I had scarcely advanced two hundred steps, before I perceived two men who were ascending the mountain. I stopped and said to myself, "Here are two hunters, who have courage enough to brave the weather in pursuit of game, and I, who am in the service of the Lord, have not courage enough to go after some poor lost sheep." I then asked my blessed Saviour to strengthen me, and I retraced my steps again, and proceeded on my way, though certainly with very great difficulty and labour, falling every now and then into crevices filled with snow, reaching to my waist. But with the help of my Divine Master, I arrived safely at our good sister Jeanne's house. Her neighbour, formerly our great opposer, came to me, and would take off my shoes, and replace them by their own sabots. They kindled a good fire, and when I had a little recovered, I proceeded to the school-room, and there I spoke to an assembly of mountaineers, of *the good shepherd that giveth His life for the sheep*.'

Another time our evangelists arrived in a town, where formerly there existed four Protestant churches and large congregations, where psalms were sung, and the holy communion administered. But the breath of persecution had been keenly felt there in the time of Louis the XIVth, and in rooting out the Gospel, the town itself has been well-nigh ruined. At the period I am now speaking of, which was in the evening of a day of the past year, (1843) two Christians, evangelists,

\* He detested the Friars and the Monks, calling them useless burdens of the earth, born only to eat and devour the substance of the poor.

were wandering through the streets at night-fall, not knowing where to find some humble spot to declare those same blessed truths which formerly were so fully and richly preached there. But the Lord directed their way, and caused them to find a place in the city. (Matt. xxvi. 18.) I will let my friend speak for himself.

'We visited several persons in the town, in order to induce the Protestants to assemble in the evening and hear that Gospel of peace, which we so ardently desired to declare to them. But as there are no households but those composed of both Protestants and Roman Catholics, no one was enabled to offer us a room to meet in. It was already nine o'clock in the evening, and as yet we knew not where to go. At length the Lord of his goodness fulfilled our desire: and as we were standing several of us together in a street in the centre of the town, a locksmith with whom I had already had some conversation, came up to me and said, "Come, Sir, I have prepared a room for you at the house of a friend." We followed him, blessing God in our hearts, and at the distance of about fifty paces, we entered the house of a Protestant, whose wife, though a Roman Catholic, is well disposed towards the Gospel. She came to meet us with a light in her hand, and ushered us into a pleasant room, where were seated about five-and-twenty or thirty persons.'

And thus did this assembly meet by the light of *one candle*; in a city where formerly the bells of the churches had so often called the multitude of the faithful to worship God by the light of the sun.

'The preaching of the cross was listened to with deep reverence,' continues our friend, 'and several (among whom were some Roman Catholics,) appeared touched to the heart. Our host and his wife could not sufficiently bless God.'

'A coffee-dealer, who was a Protestant, invited Brother V—— and myself to breakfast the next morning. We were hospitably entertained by our friend. He informed us, that formerly there were four churches at R——, three of them were destroyed by the Roman Catholics, one is still standing. We were taken to see it. It is an ancient building, but is now used as a coachhouse. Notwithstanding the fruitful unbelief and the bigotry which reigns in that town, I think that there is a work to be done there. The women only care for the Virgin Mary and for their saints; and our blessed Saviour the Lord Jesus Christ is quite set aside by them. Poor people! Poor people! May the Lord look down with an eye of pity upon you! Some of the Protestants of R—— said they would accompany me to the Mayor, to make our declaration\* before him. If it please God, I will return there on Saturday or Sunday. But who am I, Lord, that I should be permitted to declare thy great name in this great city of idolatry! *Send, Lord, whom thou wilt send*, and give him strength, wisdom, prudence, courage, and humility.'

In this manner do our pious evangelists speak and act. Do the monks speak and act thus?

\* A necessary formality, before worship is permitted.

## THE SEVEN CHURCHES OF ASIA.

## No. I.

THE CHURCH OF EPHEBUS.—REV. II 1—7.

[THE following notices are taken from the conclusion of the REV. JOSEPH MILNER's Sermons, on the Seven Churches of Asia. They can scarcely fail to be interesting to our readers, as affording striking illustrations of the truth of scripture, as seen in the present state of those Churches, rendered so deeply interesting by the place which they occupy in the sacred records. That of Ephesus is much longer than the others, which will be inserted in succeeding numbers of this periodical.—ED.]

VARIOUS travellers have from time to time visited the Seven Churches, to the angels of which the epistles in the apocalypse are addressed. Their observations tend to throw light, not only on the actual state of those Churches, but also on the message and prophetic warnings and promises given to them.

The Rev. H. Lindsay, Chaplain to the British Embassy at Constantinople, visited them in 1815. The Rev. F. V. Arundell, the British Chaplain at Smyrna, visited them in 1826; and was accompanied by the Rev. John Hartley, a Missionary of the Church Missionary Society, to six of the seven. Mr. Arundell's work contains much valuable information; and extracts from his account of Pergamos, which Mr. Hartley did not visit, will be given when we come to the distinct notice of that Church. Mr. Lindsay's account was published in the *Missionary Register* for 1816, pp. 104, 105. Mr. Hartley's in the *Missionary Register* for 1827, pp. 266—300; and pp. 321—328. Mr. Arundell's book, entitled 'A Visit to the Seven Churches of Asia,' was published in 1828.

Mr. Hartley's observations on the Churches which he visited will, it is hoped, be especially acceptable to the pious reader, and will be given in several consecutive numbers of the *Christian Guardian*.

Mr. Lindsay's account of Ephesus is as follows:—

'After Smyrna, the first place which I visited was Ephesus, or rather (as the site is not quite the same) Aiaslick, which consists of about fifteen poor cottages. I found there but three Christians; two brothers who keep a small shop, and a gardener. They are all three Greeks, and their ignorance is lamentable indeed. In that place, which was blessed so long with an apostle's labours, and those of his zealous assistants, are Christians who have not so much as heard of that apostle, or seem only to recognize the name of Paul as one in the calendar of their saints. One of them I found able to read a little, and left with him the New Testament in ancient and modern Greek, which he expressed a strong desire to read; and promised me he would not only study it himself, but lend it to his friends in the neighbouring villages.'

1844.

Mr. Hartley's account of his visit to Ephesus is as follows:—

'We reached Aiasaluck about half after one o'clock. It was with feelings of no common interest, that my eye caught, from a distance, the aqueduct of the castle; and, with still greater delight, that I afterward proceeded to examine the ruins. There can be little doubt that the suburbs of Ephesus extended to Aiasaluck; but the principal ruins of that celebrated city are at present a mile distant. At this place we see chiefly the ruins of the Mohammedan town, which flourished for a time after the destruction of the other; and had been erected, in a great measure, by the spoils which it furnished. Innumerable are the inscriptions which are either lying about in disorder or neglect; or which are built into the aqueduct and the Turkish structures.

'No ruin here struck me so much as the large Mosque, which some travellers have ventured to suppose the Church of St. John. The front of the building is reckoned one of the finest specimens of Saracenic architecture; and, in the interior, are some stupendous columns, which there is no reason to doubt once graced the celebrated temple of Diana.

'I cannot describe the feelings which came over my mind on viewing the mosque, the castle, and the multitude of ruins which are strewn on every side. What a scene of desolation! With the utmost truth and feeling has it been observed by a celebrated traveller—'It is a solemn and most forlorn spot!' And, at night, when the mournful cry of the jackall is heard on the mountain, and the night hawk, and the shrill owl, named from its note 'cucuvaia' are flitting around the ruins, the scene awakens the deepest sensations of melancholy. I was also much struck to observe, how the stork appears, at present, to claim possession of these ancient edifices: you see this bird, perching in all directions, upon the summit of the buildings, or hovering round them in the air, or fixing its immense nest, like the capital of a column, on the large masses of ruins. 'As for the stork' the ruins of Ephesus are 'her house.' There is a great peculiarity in the note of this bird: it reminds the hearers of the sound of a watchman's rattle.

'A large archway leading to the castle is generally called the gate of Persecution; from the supposition that the sculpture attached to it represents the sufferings of the primitive Christians; it is however believed, with more reason, that nothing else is signified, than Achilles dragging the dead body of Hector behind his chariot. The chief part of these figures was removed some time ago, and is said to have been sold for an immense price.

'We spent the night in one of the miserable cottages which are scattered amidst the ruins. These are all tenanted by Turks: we found only a single Greek, who inhabits the village of Aiasaluck. In a Missionary point of view, therefore, Ephesus now offers no attractions: her ancient Church has vanished—the candlestick has been removed—and even the Turks who dwell at hand are few in number. We heard of a Greek village at no great distance, containing four hundred houses: but that the number is overstated there is reason to believe, from the universal prevalence of exaggerating the population observable in this country.

'Before retiring to rest, Mr. Arundell and myself with Nicolas

united in prayer in Romaic, in presence of the Turks. We adopted this resolution, not without reflection. Few Christians, perhaps, have made a journey, without experiencing the obstacles to prayer which arise from want of retirement; these difficulties are, of course, multiplied in a country like Asia Minor, where you are almost constantly surrounded by strangers. While, then, every Christian would gladly yield a literal obedience, whenever it is practicable, to the precept of our Lord, "Thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret;" we found it most proper, whenever this duty was impossible, to imitate the Turks themselves. Mohammedans are not ashamed to pray publicly—in the open fields, on the high roads, and by the banks of rivers; and I have heard of an instance in which they came to the conclusion—"The English have no prayer," because they never witnessed, on a journey, the outward posture of supplication. Our practice, therefore, we hope had two good effects: it was placing an obstacle to the neglect of devotion; and it was a silent lesson to the Turks, that the English are not without prayer, and that they pray, like themselves, without the use of pictures or crucifixes.

' March 31, 1826.—This morning we crossed the plain, to the Ruins of Ephesus. One of the first objects which attract notice, are the numerous places of burial, which are observed on the declivity of Mount Prion: they consist of excavations in the side of the hill, arched with stone work. It is here that tradition informs us, Timothy was buried; and it is to this place, that superstition assigns the story of the Seven Sleepers. We surveyed, with pleasure, the Stadium; but nothing at Ephesus was so interesting, as the remains of the Theatre: it was here that the multitude collected by Demetrius, and his craftsmen, excited the uproar which threw the whole city into confusion. The situation of the building, affords illustration of that remarkable occurrence. The Theatre, like other ancient structures of the same name, is seated on a steep declivity; the seats having been formed in successive tiers, on the slope of a lofty hill, and the whole building being open to the sky; I have no doubt, that upward of twenty thousand persons could have conveniently seated themselves in the theatre of Ephesus. Before them, they had a view of the most striking description: across the Market Place, and at no great distance, they beheld that splendid Temple, which was one of the Seven wonders of the world, and which was dedicated to 'the great Goddess Diana, whom all Asia and the world worshipped:' there can be little doubt, that Demetrius would avail himself of the sight of this splendid object, to inflame to the highest pitch, the passions of the multitude: we may imagine their eyes fixed on this famous Temple, and their hands directed towards it, while they 'all, with one voice, about the space of two hours cried out, "great is Diana of the Ephesians!"' The very situation of the Theatre, would add to the tumult: on the left hand, and at no great distance, are the steep and rocky sides of Mount Corissus; forming a natural and lofty rampart, which completely shuts out all prospect in that quarter: the shouts of twenty thousand persons striking against this mountain, would be echoed with loud reverberations, and not a little augment the uproar. The high situation of the theatre on Mount Prion, accounts also for the ease with which such an immense multitude



was assembled : from every part of Ephesus, on that side, the inhabitants would have a view of the people rushing into the theatre, and taking their seats on that lofty elevation ; and would, of course, themselves run with impetuosity, to see and hear the cause of the assembly. Under these circumstances, it is by no means matter of wonder, that the attention of the Town Clerk was excited, and that he felt himself called on to interpose his authority.

‘ Contrasting the state of Ephesus, as we found it, with the circumstances just alluded to, there was sufficient room for astonishment at the mighty change. The plough has passed over the site of the city ; and we saw the green corn growing, in all directions, amidst the forsaken ruins. While we were in the theatre, two large eagles perched at a small distance above, and seemed to gaze on us with wonder, as if astonished at the face of man : Cowper’s lines naturally occurred,

‘ They are so unacquainted with man,  
Their tameness is shocking to me.’

‘ From the theatre we passed into the Agora,’ or Market Place. This public place was just below the theatre ; and it was here that the law proceedings were going forward, to which the Town Clerk referred Demetrius and his companions. I shall not dwell on the buildings, which have been so often described by travellers—the supposed ruins of Diana’s Temple, the Corinthian Temple, the Odeum, and the Gymnasium—nor on the great beauty of the surrounding scenery. We may notice, however, the supposed ruins of a Christian Church, which may have been either the Church of St. John or that of the Virgin. We saw at the east end, the Cross of the Knights of Rhodes, engraved on one of the stones ; and ‘ here was perhaps held,’ we said, ‘ the General Council, so well known in Ecclesiastical History.’

‘ In leaving Ephesus, my mind was very naturally occupied with that important Epistle, which was once addressed to the “ Angel ” of this Church : Rev. ii. 1—7. For a Missionary, that Epistle contains most useful instruction. It tells him there are some who call themselves “ Apostles, but are liars : ” what then, would constitute me a false prophet ? Should I disseminate other doctrine than that which God has revealed ; should I add any inventions of men, or hold back any truths of God ; or should I propagate the truth itself, from improper motives, or in an improper manner—I should, unquestionably, be a “ deceitful worker,” even though I might assume the appearance of an “ angel of light.” May the awful language of inspiration ever fall with weight upon our ears, and be most deeply impressed upon our hearts—“ Though we, or an angel from heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed ! ” And may the Spirit of Truth so fully enlighten the mind, and so powerfully influence the heart of every Missionary, that we may be “ workmen that need not be ashamed, rightly dividing the word of truth ! ” The Epistle teaches also every individual Christian, that it is possible to exhibit some brilliant parts of the Christian character, and to be distinguished for labour, for patience, for perseverance, and for other very excellent qualities, and yet to have a fatal malady commencing its attacks, which threatens the very ruin of all our hopes—“ Nevertheless, I have somewhat against thee, because thou hast left thy first love ! ” How few there are, who do not feel the charge too applica-

ble to themselves! How few, of whom it could be remarked, as of St. Augustine, "He never left his first love!" But, unless we call to "remembrance" the station "from whence we are fallen, and repent, and do the first works," that intimation of the Divine displeasure which is here given, will not fail to be accomplished. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." The neglect of such an admonition, in the case of an individual, would involve consequences, analogous to those which are more peculiarly threatened against a whole community; but, when an entire body of Christians, when a Christian Church, becomes guilty of this sin, the indignation of God is exhibited in the face of the world itself. At Ephesus you find at present only one individual who bears the name of Christ! and where, in the whole region, do you find any semblance of Primitive Christianity? The country once favoured with the presence of St. Paul, of Timothy, and St. John, is now in the situation of those lands, of which it is said, "Darkness covers the earth, and gross darkness the people:"—"He," then "*that hath an ear, let him hear what the Spirit saith unto the Churches.*"

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## THE SECRET.

"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."—MARK XIII. 32.

EVERY one feels that a secret should be something of importance, interesting to those from whom it is withheld, as well as to those who keep it.

Tell the least and simplest child, you have a secret, its little eyes will glisten with expectation of something very pleasant to itself, or to somebody near in interest to its own feelings: and if it comes out that your secret is something very unimportant, distant or indifferent, manifestations of disappointment and infantine vexation are quite sure to follow on the disclosure. It is nature's feeling. Expectation grows upon concealment. Imagination enlarges upon uncertainty. Excitement kindles upon delay: and the man, like the child, thinks he has been mocked if the long-withheld secret proves not worth the knowing, or affects not himself in its more momentous interests.

When Almighty God therefore, proposes a secret to mankind, we should conclude before-hand, it would be the event of deepest interest to ourselves: enhancing its own value by concealment, and sure not to disappoint us in its importance when revealed. We should not be unreasonable in supposing it must comprise the greatest possible good, and veil the object of most intense desire. And thus it really is. God has a secret. I do not speak of mysteries; of such secrecies he has many; some that we may not, some that we cannot penetrate or comprehend at present; and others, that as finite beings we never shall be permitted to read, or competent to understand. But this is, if I may

so speak, a revealed secret—revealed as a secret, to be some time known, beheld even from one end of the heavens to the other : of which the subject is known, and the importance known : of which the interest is intense, the desire kept continually alive, the anticipation excited to the very utmost, but still the secret kept. Jehovah has declared it to be exclusively his own. Angels, who circle continually about his throne, waiting for messages to the sons of men ; those very hosts that camp about his people, guarding and keeping them to that very hour : while they whisper sweet thoughts of it in our weary ears, and paint bright visions of it to our longing eyes : the ever-nearing beacon of many a starless night and trackless sea, for which they bid us make, towards which they bid us look : angels never answer the question, “Where is it?” for they cannot. Prophets and seers of the things to come—Daniel, who was told to seal the book, and John, who was told to leave it open, were alike refused the reading of it ; and he who was taught “the number of the beast,” or counted the thousand, two hundred and ninety days, understood as little of the strange arithmetic, as they who have since been vainly seeking for the key. “Lord, where?”—“Lord, when?” was answered with assurances, encouragements and confirmations ; but no disclosures.

The emancipated spirits in heaven know not the secret : for they are described as continually crying, “How long, O Lord, how long?” The bible says, “Neither the Son”—a declaration so mysterious, that while we feel its impressiveness, we forbear to dwell upon it. Of course Jesus is here speaking of himself in his human nature ; during the period of his banishment from his Father’s councils : but it is strange enough, even so, and hard to apprehend. We can only view it in connection with that brief and temporary inferiority which, as touching his manhood, the coequal Son of God acknowledges : “My Father is greater than I,” “I know nothing of myself :” “Of myself, I can do nothing.” One part of the voluntary humiliation of the Son of God, might be to lay aside for a time a measure of the knowledge, as well as power and glory, which he had with the Father before the worlds began. We cannot otherwise explain it : but we know the fact : Jesus did not know, when he prophesied on earth, the Father’s secret : the day and hour of his own returning.

I have intimated the strong impression made on my own mind by this fact. Many pious, deep-thinking, and deep-searching Christians have come to a different conclusion : supposing the time is come, or is to come before our Lord’s appearing, when this long secret may be unlocked, and the year of his coming dated : not by any new announcement from the Father, but by enquiries and calculations of their own directed by events and signs that are predicted to precede it. To me the concurrent testimony of the whole word of God appears to be against this expectation. I think the entire Bible declares, that the secret shall be kept : even to the very latest moment of the end. We are commanded to watch, to expect, to desire, to prepare, to perceive the signs of the times, and know that it is nigh, even at the door ;—but the reason still given is, not that we may discover the appointed moment, but because *we know not* at what hour the Son of Man may come. It may be thought there is no harm in guessing ; some one will be right at last. Perhaps there is not : I am sure at least that

they who do it mean no harm ; but as the paternal Secret-keeper's voice will not be heard to answer 'yes' or 'no,' to his impatient childrens' guessings, it is to be feared they may believe, or lead others to believe as facts, their own conjectures ; and suffer all the consequences of delusion in a matter of such deep and vital moment.

Has God no reason for his secrecy ? It is written, as it was spoken : "If the good man of the house had known at what hour the thief would come, he would have watched ;" but the word does not thence proceed to tell the hour—at even, at midnight, at cock-crowing, the first watch, or the second. Assuredly because Jesus knows the heart of man too well : and knows that he would then have ceased to watch, until the specified moment was at hand. If the day and hour of Christ's coming had been revealed, the world would have gone on, as they go on now : because they would not have believed, as they do not believe now : and will not, whatever signs be seen, or warning given, until it be again, as in the days of Noe, when the flood came and took them all away. To the people of God, while the "end is not yet," the revelation of a fixed but distant date, would end together the brightening expectation, the encouraged hope, the earnest watching and the impressive warning : not a wish, not a prayer more could be breathed of "Come, Lord Jesus, Come quickly !" And whenever the dated year should be at hand, even so near as the common extent of human life, certainty would change the whole current of the believer's duties, feelings, sufferings, and enjoyments, wholly unfitting him for the common walk of life : and no such period between faith and sight having been provided for in the Gospel, the most devoted and conscientious would not know how to act in it. Does not God, for the same reason, conceal from every man the time of death : calling upon us in like manner to be prepared, *because* we know not the day or the hour of our departure hence ? What would be gained then by a discovery, that must change our position before our nature changes, release us from the duties of the present dispensation before the next begins : dismiss us from the government of the indwelling Spirit, before the Son of Man assumes the throne ? Would it not change the very attitude of faith—trusting, confiding, expecting, longing—to a position of simple preparation for the known designs, and manifest purpose of Almighty God : a position never assigned to the believer in the flesh ?

This is so obvious practically, it will be admitted, I suppose, by every sane mind, that no calculation of our blessed Lord's return ought to be *acted* upon in the affairs of this world : believers must go on as if they did not *know* it : the father to provide for his family : the child to prepare himself for life : because after all it is uncertain. But then it is not knowledge, nor even faith : a calculation harmless only because it is unsuccessful : a discovery not injurious only because it is not made. This is, I believe the fact : our indulgent Father bears with the curiosity of his impatient children, but keeps his secret close : and so absolute and unequivocal to my apprehension, are the scripture declarations that it shall be kept ; that so far from believing among the many wrong, some one guesser will at last be right, I feel persuaded whether He come at the first watch or the last, this year or two hundred years to come, it will be in a year that *nobody* has fixed upon : "In an hour that ye think not of."

Let us leave the secret to our Father's keeping, and make haste to do what he bids us in respect of it,—“Watch.” It is a very comprehensive word. It does not mean, forget—be indifferent—put away reflection—forebear observation—relinquish expectation—suppress desire—do not occupy yourselves at all about the matter—it will be, when it will be—you cannot know it beforehand, or hasten it, or prevent it, therefore, think no more about the matter: “What I say unto you, I say unto all, Watch.”

“Learn a parable of the fig-tree,” three times told in Scripture, that we may learn it the more surely. The husbandman who sees the tender shoot put forth, does not say, to-morrow the summer will be here: I will remove the shelter from my fold, dispose of my fodder, and lead my sheep to the mountains to be ready. If he looks again on the morrow, and again the next day—another week—another month perhaps, and the leaf is still tender—the foliage lingers still, there seems little or no progress in the season: he does not forthwith say, the summer delays its coming—it may not come at all—I will not plant, I will not sow—or make any further preparation for it: I will give up my watching for this year. Such are man's extremes: but such is not the teaching of the Scriptures. “Watch,” be ye also ready,” “Know,” as much as ye can know—“understand,” as far as ye can see: and act, as ye believe. That is not true faith on which we may not act.

It is told of a poor peasant on the Welsh mountains, that month after month, year after year, through a long period of declining life, he was used every morning as soon as he awoke, to open his casement-window towards the east, and look out to see if Jesus Christ was coming. He was no calculator—or he need not have looked so long: he was a student of prophecy, or he would not have looked at all: he was ready, or he would not have been in so much haste: he was willing, or he would rather have looked another way: he loved, or it would not have been the first thought of the morning. His master did not come—but a messenger did, to fetch the ready one home: the same preparation sufficed for both, the longing soul was satisfied with either.

Many such students of prophecy, I am sure there are, and will be more as the growing day advances; not willing to pry into their Father's secret; not eager to talk of what they do not know, or teach what they have not learned: but waiting with hearts intent and watchful eyes for the first budding of the fig-tree, to know if the summer is indeed at hand. “Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.”

“Often, when in the morning, the child of God awakes, wearily, and encumbered with the flesh; perhaps from troubled dreams: perhaps with troubled thoughts, his Father's secret comes presently across him: he looks up, if not out; to feel if not to see, the glories of that last morning when the trumpet shall sound, and the dead shall arise indestructible: no weary limbs to bear the spirit down; no feverish dreams to haunt the waking visions: no dark forecasting of the day's events, or returning memory of the griefs of yesterday.

Often too, when he walks the stirring paths of life, crowded with suffering, disease, and death; unredressed wrongs and follies unre-

proved ; looks through the prison bars ; looks down the area steps : and into the cellar windows : hears the mirthless laugh, the murderous broil, and the intemperate revel : myriads of beings born and bred to vice : myriads of victims to the guilt of others : myriads of sufferers innocent of crime : myriads of guilty ones unpunished yet : is there any one who in such contemplations has not often paused—and thought—and asked with irresistible impulse, “How long, O Lord, how long?”

And oftener still, perhaps, in sunbright days, midst forms of beauty and visions of delight : God’s wonderful creation all before us—every leaf a charm—every insect a surprise—the Father’s workmanship—the Father’s gift : while the child of God gazes on this beautiful world, so fair in sadness, so blessed under its curse, so exquisite in condemnation and in ruin ; does he not think, is it possible he can help thinking, of what it was—of what it might have been—of what it may be, when the canker-worm that nestles in the very bosom of its beauty, shall be drawn out, and taken away for ever ?

Yes : and there are times more intimate than these, of deeper secrecy and deeper feeling : when apart from nature, and apart from man, the spirit holds intercourse with the Unseen : the Loved unseen : “In whom, though now we see him not, believing, we rejoice with joy unspeakable and full of glory.” But oh ! what checks upon that joy : what clouds about that glory—thickening and closing in the vision at the very moment when the soul catches the purest and brightest glimpse :—the clog of earthliness, and the intrusion of earth : the sense of sinfulness, and dread of sin : first one thing, then another, always something. From Jonah’s dark dwelling in the lowest deep, to the unearthly light that awakened the three upon the mount ; from the almost hell of the contrite and broken-hearted penitent, to the almost heaven of assured faith and love ;—who that has ever eaten of the “meat indeed,” and drunk of the “drink indeed,” or hungered and thirsted for it when he could not,—can be a stranger to the strong emotion of desire, of almost prayer, that would ask, if it might,—“Lord, why not now?”

G. E. M.

## THE DEATH-BED OF GROTIUS.

*(To the Editor of the Christian Guardian.)*

GROTIUS, one of the most celebrated scholars of the age in which he lived, who had passed his life in literary studies, and had by his writings done service to the cause of truth, is yet said to have declared on his death-bed, that 'he had spent his life in arduous but useless labours.\*' His meaning was, that amidst all his learning, he was still defective in that best of all knowledge of which the Saviour speaks, when he says, "*This is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent.*"

In the great controversy which agitated the Protestant Church of his native country Holland, Grotius had taken the Arminian side, and had come over to England to engage King James the First in favour of this party, which bore the name of REMONSTRANTS. The differences long appeared incapable of adjustment, and the expedient for terminating them, was the convention of the famous synod of Dort.† A decree of the States General followed, which confirmed the judgment of the Synod in opposition to the Remonstrants. Severe measures were set on foot against them. The grand Pensionary Barneveldt was executed (not merely on religious, but also, and perhaps chiefly, on political grounds). Grotius, his friend, was doomed to perpetual imprisonment; from which, however, he was delivered by the heroism of a devoted wife. She obtained permission to share his imprisonment; and, after some time, under the pretext of sending away a large number of his books, lest he should injure himself by excessive study, she inclosed him in a large chest, intrusted a faithful servant with the secret, and got him safely conveyed beyond the reach of his enemies. She then divulged the secret, and awaited her own doom. Some members of the States were for avenging themselves on the wife; but better sentiments prevailed. It was deemed unmanly to punish so rare an act of conjugal fidelity, and she was suffered to rejoin the husband whose liberty she had purchased at the risk of her own life.

For many years he lived in exile from his own land; hated at home, but caressed and admired abroad. After an absence of many years, during the last of which he had passed through Holland in his way to Sweden, he formed the resolution of returning to his native country. He had a boisterous voyage, and was obliged to go on shore near Dantzic, from which place he travelled by land to Rostock, where he was taken ill and died on the 28th of August, 1645.

It has been said—and many parts of his otherwise valuable commentary on the Scriptures confirm the supposition—that he was strongly tainted with Socinianism. It will therefore be gratifying to the Christian reader to know, that when he came to die—if not before—he found the need of some firmer ground than Socinianism can supply for confidence towards God, and hope of heaven. A hymn expressive of his feelings was read to him at his own desire; and he

\* *Vitam exegi laboriosè nihil agendo.*

† For a full account of this Synod, see Scott's Works, Vol. VIII.

again, and again, declared his entire approval of the doctrine it contained. As this hymn is, from this circumstance, invested with peculiar interest, and is quite unknown to the English reader, we give the following translation of it from the German, hoping that its want of poetic excellence will be compensated by the piety of its spirit, and the soundness of its doctrine. The hymn is by Paul Eberus.

Lord Jesus Christ, Incarnate God,  
For me flowed forth thy precious blood,  
For me the cross thou didst endure  
Thy Father's mercy to secure.

By thy dread sufferings I implore  
Thy presence in that awful hour  
When, at my earthly journey's end,  
I with my mightiest foe contend.

When failing ears can catch no sound,  
When eyes no more can look around,  
When faltering tongue shall cease to speak,  
And heart in agony shall break,

When weaken'd intellect shall rove,  
And find no help in mortal love ;—  
Come quickly, Saviour, to my aid,  
And bear me through the darkling shade.

Take in thine arms of love away,  
My spirit,—parting from its clay,  
And let my body in the tomb  
Repose, till Thou to Judgment come.

Then joyful may I rise and wait  
On Thee, my Judge and Advocate ;  
And in thy look of Majesty  
Behold the love which pardons me.

What thou hast spoken I receive ;  
“ They all who in my name believe,  
“ From curse and condemnation free,  
“ Shall reign eternally with me.

“ And though they sink into the grave,  
“ My mighty arm, stretch'd out to save,  
“ Shall snatch them from their dark abode,  
“ And place them near the throne of God.”

So gracious Saviour, may it be  
With us, who look for help to Thee ;  
Pardon our sins and grace impart  
To guard and fortify our heart ;

And as our closing hour draws near,  
Strengthen our faith, our vision clear ;  
May we upon thy word rely  
And peaceful live and peaceful die.

CUIVIS.



## Review of Books.

A MEMOIR OF HILMAR ERNST RAUSCHENBUSCH, late Pastor of the Evangelical Lutheran Church at Elberfeld, Prussia. By the late WILHELM LEIPOLDT, M.A., Pastor of the Evangelical Church at Unterbarren, Prussia. Translated from the German by ROBERT FRANCIS WALKER, M.A., Curate of Purleigh, Essex. Small 12mo. pp. vii. and 400. *London*, Seeleys, 1843.

It can scarcely fail to be pleasing to the truly Christian mind, to turn, for a season, from the scene of jarring discord which the Church of Christ in this country at present affords, to contemplate the work of the Holy Spirit as manifested in another branch of that Church, and in a land not very far distant from our own. Whatever may be the point of view in which some persons may be induced from prejudice, misconception, or other causes, to regard all Churches not Episcopally constituted, he who is truly enlightened from above, will cordially rejoice to behold such a specimen of 'the work of God' clearly developing itself in the labours and successes of a Minister of a Church, differing in minor points from his own, as is presented to us in the indefatigable exertions, and spiritual triumphs of that Lutheran Clergyman, who is the subject of the Memoir before us.

Biography, if judiciously written, is always interesting and instructive: and none more so than that of those ministers of Christ, who have been enabled to adorn the doctrine which they preached, by a life and conduct according to the tenor of the bright example set before them by their divine Lord and Master. We cordially agree with the following remarks of the late excellent Pastor, by whom this volume was originally compiled, and which are contained in the preface to the English edition.

'Memoirs of truly pious persons are especially suited to stir up and strengthen Christian faith. They are among the most interesting particulars that the history of the church militant contains, and may be regarded as the continual growth of so much standing evidence, that the work of God in individual souls who are recovered to the image of his Son, is not less worthy to be praised and had in honour, than are his mighty doings in the care of his people at large. . . .

'The life of a truly Christian minister has also emphatically its inner side, which, notwithstanding the publicity of his character and office, is but little discerned or understood by the multitude. It is here, however, that we are to look for the secret of that consistency and vigour of conduct, which grace his benevolent career; and, while men of the world think they can measure and estimate him, merely by his learned acquirements, his tact for business, and his natural talents, it is his hidden life with Christ, in God, that is found, after all, to have constituted his real worth, and the true value and efficiency of his public labours. This glory within may in various ways be more or less obscured to even rightly-disposed members of his flock, or it may shine but dimly through one refracting medium of infirmity and another; but in the final breaking up, it is all disclosed with only the more overpowering illustration, whereby is perceived afresh the beauty of that apostolic precept, "whose faith follow, considering the end of their conversation."'

One of the ancestors of the subject of this Memoir, appears to have been the first to introduce the glorious Reformation, with its long ob-

scured doctrines of Scripture, into Merbeck in Westphalia. The name of this honoured individual was Schwantesius, and he was succeeded in the ministry by his Son-in-law, Dr. Esaias Rauschenbusch, or Rushwood, which extraordinary name was first imposed by a stranger, on an estate purchased by him in that country, and thence passed to the family who descended from him. Dr. Esaias Rauschenbusch was succeeded by his son Hilmar Ernst, who was again succeeded in the ministry by his youngest son, by a second marriage, named John Charles, who was born in 1697, and educated at the University of Jena.

‘ This John Charles was distinguished as a man of no ordinary knowledge, and had used more endeavors than were common, for the cultivation of his native language (the German). Hence his desire for activity in an extensive field of usefulness did not long remain unfulfilled, but he was rapidly advanced from one preferment to another.’

When advanced to his father’s church at Merbeck, we are told that ‘ he had evidence that he had laboured with much success among his people :’ and that ‘ he was one of that happy class of men who know how to accomplish much with little expenditure of powers,’ while ‘ he seemed always to have been one who kept his lamp well trimmed, and we find him in the latest years of his life, expressing in a fervent and affecting manner his lively faith in Jesus Christ.’ Some remarks made by our Author on the subject of his education of his children, are deserving of notice. They are brief but pithy ; and though opposed, in a measure, to the fashionable method now pursued in the so-called *Christian* world, approach, in our opinion, much nearer to the standard of Scripture, and the lessons which observation and experience would teach to the unprejudiced learner. We extract a brief portion for the edification of our readers,—

‘ John Charles Rauschenbusch was much revered as a father by his children. He educated them in great christian simplicity, and would not suffer them to be men before their time. Many a thing which our present instructors of youth deem absolutely requisite to be done, he allowed to stand over to adult age. He inculcated upon his children, the precept, “ Fear God, and keep his commandments.” He corrected any untowardness in them ; he very much protected them from many a thing sinful, by keeping them in ignorance of it ; and studied to keep human nature out of the way of temptation, till strength of mind and religious principle should have rendered his children fit to withstand it.’

Notwithstanding the christian excellences which adorned his character, and the practical wisdom which marked his conduct, he does not seem to have been thoroughly enlightened on all subjects connected with true evangelical religion. We gather, from the statements of his biographer, that he partook of the weakness peculiar to many undecided and wavering, or nervously timid characters in the present day, in ‘ his studious endeavours to belong to no party,’ which he allows ‘ was perhaps overstrained.’

But we pass from the ancestors of the subject of this Memoir, to the individual himself. HILMAR ERNST, was the fifth of the six sons of John Charles Rauschenbusch. He was born at Merbeck, in the county of Lippe Bückeburg, on the 27th of February, 1745. We are told that,

‘ Hilmar Ernst surpassed all his brothers in the substantial formation of

his character, in his knowledge of mankind, in his tact and variety of abilities, and in his spirituality of mind. Many a thing which they had become acquainted with from books, to him had been disclosed to a depth more profound, and to a purpose more fixed and available, by turning his eye seriously upon the workings of his own heart, and by his study of human nature.'

From 'a brief narrative of his younger days written by himself,' which he left behind him, some very interesting extracts are given in the Memoir. The following passage may serve to throw some light on his earlier days, and the nature of his disposition and habits as a child:—

'Twice in my childhood I was very near death. When I was between six and seven years of age, I fell out of a loft and lay totally insensible for ten hours; and about two years after this, I had a violent fever, and was recovered from what appeared to be its last paroxysms by the administration of a celebrated medicine sold for the benefit of the Orphan House at Halle. I cannot remember that these bodily sufferings at all conduced to bring my heart nearer to God; but from some of my faults at that period I am rather led to conclude, that I must have retrograded instead of advanced in my moral temperament. It is remarkable that, as a child, I was very inquisitive about pious departed spirits and angels. Sensible objects in the world around me did not excite in me that play of natural spirits which they commonly produce in children; on the contrary, I had almost an incessant desire to die soon. Hence I had no inclination for intercourse with other children, which caused me in turn to be disregarded and slighted by them, and this only put me more out of spirits. For the same reason my love of order (and neat arrangement) was to them a matter of merriment, and many a tear have I wept about it.'

When entering upon his teens, his attention was attracted to a military life, chiefly owing to the fact of two of his brothers having selected that profession, and the glittering aspect in which it presented itself to his boyish eyes—especially as he himself tells us, that 'in his native land an esteem of the military profession, was almost overrated by people of all ranks.' Circumstances, however, turned away his thoughts from the object on which they were for a time so anxiously fixed, and 'shortly after'—he proceeds, 'there was a return of general peace, so that many were discharged from all military service, and thus there was an end of my temptation for the time, and I never felt it again.'

He takes occasion from this affair, to address a caution to parents, which seems well deserving their attentive regard:—

'Seriously would I advise parents to watch over the inclinations of their children, respecting the choice of their future profession or employment in life, for the special purpose of guiding them in that choice, that they may guard them against ambition or the love of worldly glory; and if they find such a stimulus within them, that they may at once apply reasonable and christian arguments against it, and if necessary, their decisive parental authority also; and that they attend to this with patient and persevering care. For there were moments in my life when my desire to become a soldier seemed almost irresistible, and yet, after a few years, I came to see clearly, that there were good reasons to believe that I should have been miserable all my days had such a wish been gratified.

He pursued his studies under the guidance of two young clergymen, and his two elder brothers. The following brief remarks, might suggest many a useful lesson to those engaged in the instruction of the young. The impressions of childhood are far more accurate, as well as deep and lasting, than many are willing to believe;

'The impression is not worn off from my mind, that when I was quite a little boy, I observed a levity and coarseness in some of my teachers; and

these things made a deep impression upon me. . . . Many days together I had nothing like any real leisure for recreation, and as I had neither spirit nor disposition to complain, it is no wonder that I regarded myself at times as a forlorn child, and gave myself up to sadness. Would that all teachers made it a part of their business to cheer and encourage their pupils, and to let them feel now and then that their hours of recreation are a real pleasure to the teachers themselves.'

With regard to religion, he expresses the belief that 'his mind was early disposed to sincere piety;' but that his impressions on this subject were far from abiding: the approach of Confirmation, however, seems to have produced very salutary effects.

'In my seventeenth year I grew very lukewarm and unfaithful to my convictions, but as soon as I had heard that I was to be confirmed, some salutary reflection was awakened in me. On the day before my confirmation, one of our labouring men said to me, "To-morrow you are to be made a complete Christian, for you have been only half a one till now." These words so went to my heart, that I retired and fell on my face, and prayed earnestly to God, that he would make me a complete Christian indeed. At the Confirmation-service I felt affected to my inmost soul, and at my first coming to the Lord's table I seemed quite humbled and overcome. In the afternoon of that day I had such a sense of joy in God, and felt so full of gratitude and love towards him, that the next day I repaired to the Church, taking care that no one should notice me, and put some of my money into the poor's box, as a thank-offering. But with all these delightful seizures of devotion, I cannot say that I remember having had any clear views of gospel truth; hence such warm feelings soon insensibly evaporated.'

We have quoted this passage, which seems to us to contain the history of what passes in the minds of numbers of young persons brought up in a religious manner, and thus—with seriousness we speak it—placed in the way of the Holy Spirit's striving influences—in order that we may forcibly impress the very important practical lesson, grounded upon it by the auto-biographer. It is as follows :—

'How necessary is it, by the way, that children should be distinctly taught God's method of salvation,—the method, I mean, in which they are to seek to be saved; that they should be made acquainted with the means whereby they are to continue with watchfulness in prayer, and in the right use of the word of God; and should learn that a pious course of conduct is the fruit which must never be suffered to fail. At the same time it is equally necessary to instil into their minds such cheering and encouraging principles, that when they stumble and do wrong, they may not cast away their confidence, but may daily return to Jesus as they are.'

But we must pass over the many fluctuations of feeling which he experienced, while 'led and guided' by a hand that he knew not, in 'a way that he had not known,' that we may briefly trace his future course.

In April 1762, he left home for the High School at Bückeburg. While eagerly following after knowledge at that place, a peculiarity of mind and feeling seems to have distinguished him from other youthful aspirants for fame or distinction of any kind. He himself briefly but emphatically expresses to us this idea :—

'Young persons commonly dream that they descry before them many a golden mountain, but this was never my own case at any time, so far as I can remember.'

Notwithstanding many disadvantages, his progress was, on the

whole, very satisfactory, and in 1763, he proceeded with his brother to the University of Göttingen, which circumstance afforded him no small delight.

The auto-biography abruptly terminates just after his arrival and settlement in that University; and we are indebted to Mr. Leipoldt for his future history, which, though well drawn up, does not equal the naturalness and simplicity of the narrative of his early days, as sketched by his own pen, nor possess that expressive interest which auto-biography, when judiciously written, seems especially to claim and secure to itself.

The state of his mind at this time, seems to have been somewhat peculiar. This might probably be correctly termed, the turning period of his life. His biographer says,—

‘The will of God, on the one hand, and the world’s maxims and laws of honour on the other, were now striving in him for the mastery, and it is no wonder that he found it impossible to reconcile them. With his sword at his side, he did not wish to use it; yet he considered himself bound to fight a duel upon an occasion of *necessity*! He prayed God most urgently that he might be preserved from every danger of the kind, nor did he fall into it. For his own part he carefully kept out of all quarrels, as also out of all large parties of fellow-students, and applied himself diligently to his academical pursuits. In dangers he shewed himself firm and decided, and that this very firmness and decision helped him to avoid dangers, is attested by the friends and companions of his youth.’

This passage presents us with a strange mixture of light and darkness, as exhibited in the mind of the young student. The conflict, however, appears to have been going on, which was eventually to issue in the glorious triumph of ‘*the truth as it is in Jesus*,’ over the innate depravity of fallen human nature, and the false maxims, habits and customs, of a ‘world that lieth in wickedness.’

Much interesting information is given in this part of the Memoir, as to the state of religion and science in the University of Göttingen, as well as in all the surrounding country: but our limits forbid us from entering upon this subject at any length. Suffice it to say, that the conflict between light and darkness, was carrying on there as well as in other parts of the civilized world; and true spiritual religion seems to have been contemned under the name of *pietism* in Germany, as it was beginning to be under the title of *evangelical* in our own country. There, as here, it had its devoted adherents, and its fervent and persevering preachers; and being, without doubt, the *very truth of God*, it prevailed to a considerable extent, under the blessing of his Providence and the influence of his Holy Spirit—notwithstanding all the opposition which it encountered from Satan, and his willing agents, who were more or less involved in the darkness of carnality, or the will-worship of formalism.

Speaking of Rauschenbusch’s state of mind at this time, his biographer says,

‘He continued to feel the same secret conflict within him; and having no proper adviser to alleviate it, he was at a loss to know in what way to proceed. A pietist he thought he never could be; and yet it appeared to him that there was *consistency* in that system;—the very thing he aimed at, and which he had not met with either in his own home or at the university. Thus there was now stirring within him an indefinite anticipation and earnest desire;

and he afterwards related to his friends how he often at that time walked about in solitude, and lifted up his eyes in tears to heaven, as one that must at any cost attain to the knowledge of the truth.'

Having remained two years at Göttingen, he returned to the house of his parents at Merbeck, where he excited astonishment by the progress which he had made in knowledge. But alas! he had become, to a great extent, the dupe of those sceptical principles which, under the name of *neologianism*, have for years been the bane of the German Universities. His family were greatly alarmed at this; but his father adopted a course which seems to have been attended with very happy results. 'He remained quiet, and spoke to him just in his usual way.' He judiciously abstained from expressing anything like surprise, at what many plumed themselves in considering the *new discoveries* of that erratic school, and carefully avoided placing his son in the position of *defendant* of his recently adopted creed, well knowing that the tendency of this was, to cause a stronger adherence than before, to the errors which he had thus espoused. By gradually shewing him that he himself had long been well acquainted with these, and other infidel modes of dealing with scripture miracles, and had been satisfactorily convinced of their emptiness and folly; he effectually silenced his son in the midst of his acute arguments, in favour of what he imagined were newly invented theories.

But the Spirit of God was yet 'striving' with this youthful wanderer from his fold, as various little incidents narrated in the Memoir clearly prove, and it was not very long before the victory was achieved. "The strong man armed" had indeed possessed himself of the house, but "a stronger than he came upon him, and took from him all his armour wherein he trusted, and spoiled his goods."

Rauschenbusch had yet to go to the University of Halle; but in the mean time, it was thought desirable that an interval should elapse, and that he should be 'doing something for himself' during that period. Accordingly he entered upon the situation of private tutor to the two younger sons of a gentleman of rank and fortune, at Schlichthorst, in the province of Osnabrück. It was while actively discharging the duties of his new situation, that that decided change took place in his character and principles which marked the whole of his future life and conduct. In a letter to one of his daughters, many years after, he thus adverted to it:—

'With joy do I see by your letter, that the love of Jesus so powerfully strives for the mastery of your heart; and that you are become sensible of this by its effects. Thus it was with me on the second day of Whitsuntide, in the year 1766, when I began to be somewhat sensible of the gracious work of God within me; namely, that I must give myself up to him in his Son Jesus Christ; and never have I been sorry that I became his own. O what blessings and consolations have I experienced in his mercy ever since; and how happily has he conducted me on to this day.'

From Schlichthorst he went to Halle, there to finish his studies. His conduct there appears to have been in all respects "worthy of the vocation wherewith he was called." 'He went' with the determination to 'prove all things,' and to follow his own conviction about that which was 'good;' and 'though he did not make himself of any particular

party at Halle, shewed upon every occasion both in word and deed, a decided attachment to real Christianity.' His biographer adds:—

'The late pastor Seyd, that faithful servant of God at Wichlinghausen, who was his fellow-student at Halle, used to relate how Rauschenbusch, even at that early time of his life, bore the stamp of one who decidedly knew his own mind, and what it was that he wanted; and how all who knew him respected him greatly on this very account; as also how he often appealed to them in a very significant and serious manner, saying, "We, who shall one day have to convert others, ought to be converted ourselves, and to seek and endeavour above all things to be truly turned to God!"'

From Halle, he was suddenly called home by his Father, and there his sorrows recommenced. His whole deportment was altered, and much anxiety thus created to his family. He talked but little on scientific subjects, though it was known that he had worked hard at his studies. The consequence was that,

'Pietism, that sad and offensive thing bore the blame of all this alteration in him, and his father, mother, brothers, and sister, sighed at it. He was reproached as having taken up with ignorant, narrow, and one-sided notions; but he bore it all in quietness and confidence.'

His case affords a remarkable proof of the delightful truth, that 'the grace of God' when it is once effectually sown in the heart, is not to be eradicated by the prudent admonitions of half-enlightened friends, any more than by the open opposition of avowed enemies. The calm seriousness which marked his present state of mind, is forcibly illustrated by the following brief extract.

'When I returned from Gottingen,' he said, 'many years after, I could talk much: because I knew much that was, after all, of no real value; but now I had gained a more solid acquaintance with the relative value of things, and this would not suffer me to talk away as heretofore.'

He did not remain long under his parental roof, but accepted another situation as private tutor in the family of General von Landsberg, at Wormshalt. There, though subject to many trials, he shewed much firmness even in little matters. This is evinced by the following incident, which, though apparently trifling, seems well worthy of the regard of that most self-indulgent of all classes of society—the rising generation of youthful students:—

'The General would have him take some wine every day at dinner; but he replied that he did not know whether he should hereafter be able to get it in another situation, and therefore refused this indulgence.'

Another incident, relative to the same period, conveys a striking proof of the power of conscience even in the case of an ungodly and worldly-minded man: while it exhibits the pleasing growth of religious feeling in the mind of the subject of the Memoir. It is as follows:—

'Neither was he out of the reach of ridicule against seriousness in religion. He always remembered that the General, whenever it thundered, made his whole family come in to prayers, and hymn-singing! What a festival (Rauschenbusch would say) was the tempest to me, when my (heavenly) Lord made him feel that he was *his* Lord also.'

This year was the last that he ever gave to merely scientific studies. There was no opening for him—in a ministerial capacity in the province where he at present resided, and he returned home. 'While his

mind laboured, his heart suffered.' Of this we may easily be convinced when we read the following passage :—

' His parents would gladly have retained him near them, but were at a loss how it was to be done, and even doubted how any one could employ him with such notions as he now held. Deeply did it pain him that in the house of his parents there was no end of hearing lamentations upon the change which his mind, manners, and habits had undergone. His good mother thought quite differently afterwards, but at the time was excessively grieved to think that this son, whose noble behaviour had always given her so much pleasure, should have been so sadly led away. Most of all was he grieved that his father perseveringly thwarted every endeavour of the Halle divines to draw him back to that university.'

Various situations were proposed to him by his friends at Halle, and amongst others, a plan was suggested, of sending him as a Missionary to India, which he would willingly have acceded to. But his father would not listen to anything of the kind. His family would fain have retained him at Merbeck, to which he was much opposed, saying that ' he should be nothing better than a mere cipher there.'

' When, however, the family at length perceived that nothing could be done with him, they accepted the proposal of the late eminent pastor Weihe, who invited him to take the office of family-tutor at a nobleman's country seat near Gohfeld in the principality of Minden, though the situation promised him but half the amount of his present salary.'

A new era now opens in the life of Rauschenbusch.

' I had now come into Immanuel's land, he used to say, whenever he spoke of this change of residence.'

There we must, for the present, bid adieu to him, purposing on another occasion to take further notice of this very interesting and valuable little volume ; which, in addition to its other merits, may claim that of being very neatly printed, and published at a cheaper rate than is usual in the present day. These advantages may secure for it a wider circulation than it would otherwise have obtained, and thus its usefulness be materially increased. While then we can safely and cordially recommend it to our readers, we hope, on another occasion, to enter into some particulars of the ministry, character, and labours of the subject of the Memoir ; and to close with a notice of his death, which took place in the 71st year of his age, on the 10th of June, 1815, at Elberfeld in Prussia, where he ministered for upwards of a quarter of a century.

*(To be continued.)*



## Intelligence.

### BRITISH AND FOREIGN BIBLE SOCIETY.

THE Fortieth Annual Meeting of this Society was held at Exeter-hall, on Wednesday, May 1. At eleven o'clock, Lord BEXLEY came upon the platform, accompanied by a crowd of the leading friends of the Society, and the business of the Meeting commenced. Lord BEXLEY having taken the chair, intimated his inability to speak in person the few words he wished to address to the Meeting, and the Rev. A. BRANDRAM, explained, that having been indisposed for some time, the Noble Lord felt himself unable to address the assembly as he was wont; his kindness would be all the more appreciated in coming to preside on the present occasion. His Lordship had requested him (Mr. Brandram) to read a few words that he would otherwise have spoken. Mr. Brandram added that he had it in charge to express the very sincere regret both of the Bishops of Winchester and of Chester, that they were prevented by important duties in their respective dioceses, from being present on this occasion. He would now proceed with much pleasure to read the Report, as the deputy of his friend, Mr. Browne, the writer of that document, whose voice did not happen to equal his (Mr. Brandram's).

The Fortieth Annual Report commenced by stating, that the Society had now distributed nearly 16,000,000 copies of the Scriptures, and aided in the circulation of above 10,000,000 more, in various languages, and in almost every part of the world. From the Society's depot at Paris the Society had issued during the year 145,267 volumes, 145,035 having been actually sold, of which 112,269 were disposed of through the medium of Bible colporteurs, and with the exception of 300 or 400 copies, among members of the Roman Catholic communion. The Society had more or less employed eighty-four colporteurs, seventy-five of whom were formerly Roman Catholics; and it had made a further grant of 500*l.* to the French and Foreign Bible Society. In Belgium the distribution

amounted to 13,919 volumes, of which only 140 had been gifts; making a total of 124,000 copies in that country in something more than eight years. In Holland, three colporteurs had already entered on that field of labour, and in twelve weeks above 12,000 copies had been disposed of; and large editions of the Dutch Scriptures were now in the press. The issue of copies from the depot in Hungary, had amounted to 663,400 copies in thirteen years. The Society had made a grant to its correspondent at Berlin of 15,086 copies; between 1831 and 1843, 199,622, New Testaments had been supplied to the Prussian troops. The issues of the Prussian Bible Society, for the year, had been 40,313. In Sweden, 16,000 copies had been printed during the year, and the issues were 23,806 in number, the Swedish Bible Society having also circulated 18,022 copies: the present King had succeeded his predecessor in sanctioning the cause, and having been accustomed to be present heretofore at the Society's annual Meetings. In Norway, the distribution had been 541 Bibles, and 5,053 Testaments. In Russia, the issues had been 19,186. Of Spain and Portugal little could be reported. In Madeira, 1,800 portions of Scripture. In Greece, the version had been revised, and 10,000 copies would soon leave the press at Athens; since 1810, nearly 210,000 copies of various books of Scripture had been issued, in modern Greek. In Turkey the circulation exceeded the previous years by 2,013, being 6,430. From Jerusalem the Rev. F. C. Ewald wrote, that thousands might be circulated, and a change was preparing in the East; 1,250 copies had been granted to him.

To the Calcutta Auxiliary, 1000*l.* had been granted towards the Urdee Old Testament, and that version was now completed; the issues for the year there were 55,630 volumes. At Madras the distribution of English Scriptures had been 1,365 copies during the year; and 27,910 in the native languages. The Bombay Aux-

iliary had sold or granted 5,556 copies during the year; the Jaffna, 3,054, chiefly in Tamil. In China an unexpected impediment had arisen, owing to the necessity for a thorough revision of the Chinese version. The Society, however, were about to send a few thousand copies to Hong Kong, as the version now stood.

The circulation in New Zealand was proceeding rapidly, and the natives had now remitted altogether 1521. To Sidney, 818 copies had been sent. In Tahiti, events had occurred to awaken solicitude and alarm; but with their political bearing the Committee had nothing to do, but as they might affect the cause of Christian truth, and the progress of the Gospel. There was no evidence, however, as yet, that the peculiar work of the Society had been interfered with, or impeded; the Scriptures being still read, valued, and in large request. The missionaries at Tahiti and Eimeo had sent their thanks for the large grant of Bibles and Testaments they had received, but which, they said, was not sufficient to meet the demands of the people. Another 3,000 copies of the Tahitian Bible had been put to press; 2451. had been received from Tahiti for the sale of the Scriptures. One of the missionaries wrote:—"There are only two missionaries in this group of islands; they were here before our arrival, two years since; but though they have a few adherents from Chili, Iceland, &c., they have not yet made a native convert; for the natives have the Bible, and the Bible and Popery, cannot co-exist." The Camden left Samoa in Dec. 1842, 10,000 copies of the Gospel of St. John and the like number of St. Mark had been nearly disposed of.

A remittance of 1001. had been received from the South African Auxiliary at Cape Town, and 600 Bibles and 600 Testaments had been forwarded. The Auxiliary Society at Salem had remitted 801. More than one consignment of the New Testament and of the Psalms in the Sichuana language had been sent to the care of the Rev. R. Moffatt; 50 Bibles and 300 Testaments had been granted to the Rev. Barnabas Shaw (Weasleyan Missionary), on his return to South Africa; 600 Bibles and Testaments to the Sierra Leone Auxiliary Society. The Rev. A. W.

Hanson, native African chaplain on the Gold Coast, had taken with him a supply of Gospels in the Accra language. A Baptist missionary station had been established at Fernando Po, an important central point, and to that place 500 Bibles and Testaments had been granted. 250 French Bibles, and 750 French and English Testaments had been granted for distribution in the Mauritius; and 860 of the same to the Mico Charity, for the schools there.

The British Guiana Auxiliary at Demerara, had remitted 1131., and received 1,035 copies. In the course of the last twenty-one months, no fewer than 32,726 copies had been issued from the depot at Jamaica, and chiefly sold to the black and coloured population; 6671. had been remitted thence for sales; and 16,294 copies sent to the depot there. 1191. had been received from Barbadoes, and 3,714 copies forwarded. D. B. Garling, Esq., of Antigua, had remitted 1001., principally on account of Scriptures supplied. Similar proceedings had taken place with respect to Tobago, the Bahamas, Bermuda, the Danish islands, &c. The receipts of the American Bible Society for the past year were 126,448 dollars; the issues 216,605 copies, making an aggregate issue since its formation of 3,269,678 copies. In British North America there are 246 tributary Societies, and they have remitted 1,5811., and received a supply of 19,643 copies. The Newfoundland School Society had made a return of 651., and received 1,600 Bibles and Testaments.

The total amount received during the year, applicable to the general objects of the Society, including subscriptions, donations, legacies, dividends on stock, and contributions of Auxiliary Societies is .. .. £46,563 12 11  
Amount received from sales of Bibles and Testaments .. .. 51,373 4 8  
For drawbacks .. .. 422 4 9

Total amount from all sources .. .. 98,359 2 4  
Being 5,2821. 19s. 8d. more than in the preceding year. The expenditure was 84,6691. 8s. 3d.

The issues of the Society have been—  
Bibles and Testaments.

From the depository  
at home .. .. 676,624

From the depots  
abroad .. .. 267,407

944,031

Total issues of Bibles and Testaments  
since the commencement of the  
Society in 1804, 15,965,025.

117 new Societies had been formed, and the total number in England in connexion with the Society, was 2,952. Considering the importance of the movements making in reference to education, the committee had granted £5,000 for the gratuitous supply of Bibles and Testaments in aid of education amongst the poor. To the London City Mission 5,000 Testaments and Psalms had been granted for the district of Spitalfields, where 6,075 families were found without the Scriptures. To various other Institutions in England, Scotland, and Ireland, liberal grants had been made. In conclusion, the Committee thought that the review of the circumstances of the past year afforded fresh materials for joyous remembrance, shewing that tokens of the Divine favour had not been withheld from the Society, and giving reason to hope for still further prosperity.

The Marquis of CHOLMONDELEY, V.P., in proposing the first Resolution, said,—he rose with some little sacrifice of personal feeling, in order to show his continued respect for the Society. I feel, said the noble Marquis, that the Report which we have heard read is calculated to cause thankfulness to the Giver of all good; and it is delightful to see that notwithstanding we had last year to lament a time of depression, and notwithstanding the demands on the funds of the Society, they have increased by nearly £6,000, and that the issues have been greater than in any former year, with one exception. When we look also to the reports from different parts of all the world, we find them of a satisfactory character. In France particularly, where a few years ago, Infidelity so largely prevailed, many now possess the unspeakable treasure of God. When we look to the further parts of the world, and especially to New Zealand, and see the cannibal and

savage no longer drinking the blood of their fellow-creatures, but thirsting for the waters of life, can we not say, what hath not God done? I view that part of the Report with pleasure, which refers to the Wesleyans, as showing the importance of the co-operation of Christians of all denominations in circulating that word which they all allow as the only infallible standard of faith and righteousness. The Noble Marquis concluded by moving the following Resolution:—"That the Report, an abstract of which has been read, be received and printed under the direction of the Committee."

The Right Rev. the Bishop of CASHEL seconded the Resolution, and after stating that he loved the British and Foreign Bible Society for the universality, the largeness, the extensiveness of its love for the whole fallen world, and that he attended its meetings from gratitude for what it had done in the world at large, and above all, in his own country, proceeded thus:—I love it for its influence on my own character and position in life. When I first began to think of serious things, this Society was in its infancy, about the year 1811 or 1812. In that year I first attended a Meeting of the British and Foreign Bible Society, in Freemason's Hall, and I shall never forget what I heard there expressed, and which entered into my heart, for it said that of the Society which I have myself experienced—"that it pilots us over the narrow seas, and leaves us sailing on the great Pacific Ocean." In 1813, I, then a country curate in Ireland, attended a Meeting of the Society, and I joined with some others in setting up a Branch Society in my own country; and I consider it one of the many instances of God's mercy to me, when he allowed me to begin that Society, that he permitted me for thirty consecutive years to attend its Meetings; and in 1843, when I was removing out of the country which I so loved and valued, to leave in a state of vigour, not only willing to circulate the Bible in the country round, but able—it is the only Society in Ireland that could—to send an humble contribution of £10, annually to the British and Foreign Bible Society. I am bound to express my gratitude for what the Society is doing in Ire-

land, for what it has given to the Sunday-schools, and what it has done for the London Hibernian Society, and I am only acting consistently with my duty, after having attended that Society for the purpose of strengthening the cause of Christianity in Ireland, before I go away, in coming here and thanking you for the Bibles you have sent us. Nor can I forget the obligations which the Irish Societies are under to this Society. I cannot forget the time when there was no Bible in the Irish language, and how I came here and pleaded that while the Society printed the Scriptures in 140 languages, they would not leave the Irish people without an opportunity of hearing in their own language the wonderful works of God. You gave us the Bible in that language, and it has brought forth fruits. I have seen in Ireland, in that great work, a practical proof, that the Bible and the Bible alone is a "light unto men's feet, and a lantern to their paths," and there are now hundreds in Ireland who have been born again by the word of God.

The Right Rev. Prelate then adverted to the Protestant character of the Bible Society, and concluded by seconding the Resolution.

The resolution was then carried unanimously.

The Right Rev. the Bishop of WORCESTER then rose to move the second Resolution:—"That this Meeting desires gratefully to recognise the goodness of Almighty God in having enabled the Society to take so large a share in the distribution of the holy Scriptures among the nations of the earth, and feels encouraged by the success which has attended its operations during the past year, by the enlarged resources now intrusted to it, and by the prospect of most important labours still opening before it, to redouble their zeal in carrying out its simple and beneficent design.

The Rev. Mr. TREFIL of the Episcopal Methodist Church in New York, seconded the Resolution, which was passed unanimously.

The Hon. and Rev. B. W. NOEL next proposed the third Resolution:—"That the thanks of this Meeting be given to the President and Vice-Presidents, for their continued patronage and support."

The reverend gentleman spoke at great length; the following extract from his speech are all that our limited space will admit of.

Often has it been said by those who looked with a strange indifference, or with a still stranger suspicion, on these proceedings, that the book itself cannot convert mankind nor teach wisdom to those who, after having received the gift, might disregard it. But whence do such objectors draw their information on this subject? If the Almighty has said, "My word shall not return unto me void, but shall accomplish that which I please,"—and has illustrated the meaning of that his gracious promise by the rain that descends from heaven, which is ever meant to fertilize the earth on which it falls; who can venture to declare, that that word, because it is not accompanied with oral instruction, shall therefore fall useless to the earth? Innumerable facts, indeed, have proved the contrary. The records of this very Society ought to be enough to refute such an imagination.

Those who would object to this Society, that it only distributes the Bible, must wholly overlook the facts of the case. The truth is, that throughout the world the book is distributed by the agents, who are exactly the most fitted to give it effect. Good men in every land are combined to effect this distribution. The ministers of religion, the missionaries of Evangelical Societies, every man who has most at heart the welfare of his neighbourhood,—these are the persons found to distribute this sacred volume; and if oral instruction, and the aid of example and of exhortation, be supposed effectual to give this boon its highest value, then do the facts show that this Society ought to be supported in its exertions. Yet, again, it has been said, that we idolize the Scriptures themselves: that we suppose they are capable, of themselves, of penetrating the alienated heart of man, and recovering it to piety and to God. If he has ordained the instrumentality, it would seem to be dishonouring him to question its utility. It is not idolizing *it*, but it is honouring *him*, when we believe it to be calculated to be of important service to mankind at large. In honouring his word we honour him. If he has spoken, the whole human

race ought to hear what he has said ; and surely never is this world in an attitude more likely to receive the Divine blessing than when it is humbly listening to those words of authority and power which he has himself dictated. But why should this book go alone ? It is not its solitary pages, it is not that book, even in the hands of missionaries or Christian philanthropists, on which this Society trusts for the success of its labours. He who indited it has told us that it is his sword—the sword he wields to give victory to the truth through the world. He can wield it, if he will, where there is no human agency to give it power ; he can give effect to the human agency when he brings that into operation too. And every minister of religion, and every missionary of the Gospel, knows well, that when he gives this sacred volume to those around him, he may give it with the hope that the blessed Spirit who indited it will carry it through every obstacle that prejudice or vice can raise, to the heart of the man who receives it, and make it a blessing to him for time and for eternity. Viewing it, then, in this light, as the sword of the Spirit in the hands of faithful men throughout the world, to whose trust this Society commits it, to benefit the neighbourhoods in which they dwell, what humane (I will not say religious) man can fail to contemplate with the liveliest interest such details as those which have been presented to us to-day ? Look where you will, this gift thus bestowed becomes, in the hands of God, an instrument of the greatest usefulness to the different nations of the earth.

‘The Rev. Mr. MACLEAN (Wesleyan minister), seconded the Motion.

He rejoiced to hear the fact stated in the report and by the speakers who preceded him—this was indeed a Protestant Institution. That it adopted the one great Protestant principle, that every man had given to him from God, the right to read for himself the words of eternal truth, in his own tongue, whenever he had an opportunity to do so. And when was there a period in which this was more necessary than at present ? I will not, however, said Mr. Maclean, touch further upon this point, than just to allude to a remarkable circumstance, in which some years

ago a good missionary satisfied a poor Roman Catholic that it was his duty, notwithstanding the menaces of his priest and his Church, to read for himself the word of eternal life. A poor Irishman had been reading the word of the blessed God, and had been tempted to give it up for fear of the consequences which such a proceeding was represented to be likely to entail upon him. The missionary sat down by his side one day and said—“Now, sure your priest must be all wrong in this matter. Here is an Epistle of Paul the apostle. If he were to come in and find you reading it, would you not say, ‘Indeed I am glad you are come just at this time when I am reading your letter ?’ And here is an Epistle of St. Peter. If he were to come to see you while you were reading it, would you not say the same thing ? But if Father Maguire called upon you, you would put up the book and hide it in your breast. Does not this prove that to read the word of God is according to the doctrines of the apostles, and that only apostates from the truth, like Father Maguire would prevent you from reading God’s word ?”

The Resolution was agreed to.

The Rev. Dr. MORISON (of Brompton).—I have much pleasure in moving, “That the thanks of this Meeting be given to the Treasurer and Committee for their attention in conducting the concerns of this Society ; that the Treasurer be requested to continue his services ; and that the following gentlemen be the Committee for the following year, with power to fill up vacancies.”

The Rev. — MARZIALS, B.D., Pastuer de l’Eglise Reforme de Lille, seconded the Motion.

The Rev. Dr. WILSON (one of the Secretaries of the Bombay Auxiliary, and for several years a member of the Translation Committee there) said—I have lived and toiled for fifteen years in the dark empires of Heathenism, Mahomedanism, and Popery ; and have witnessed the power of the Prince of darkness. I therefore rejoice to appear here this day upon Protestant and Catholic ground. My connexion with one of the most important Auxiliaries of this Society has been mentioned, and I would say a word respecting the translation and circulation of the

Scriptures in the West of India. We are devoting our attention to the work of translation. We are doing all that we can to perfect the versions already made; and we are seeking speedily to complete them. I believe the day is not far distant when the versions of the word of God in the numerous languages of India will be as perfect as the version in our own vernacular.

The Indians are perfectly astonished that our divine writings are accessible to all classes of society, that we offer them to the people "without money and without price;" that we press them on the attention of the people, and that we then call the reasoning powers and judgment of of man to bear upon them. And when they reflect on these circumstances, they not unfrequently come to the conclusion that there is some presumption or other that these writings may have come from God. When they take them into their hands and read in their own tongues the wonderful works of God, they are surprised to find that our Scriptures are intelligible. They are interested in the narratives and the devotional portions; and even in the epistolary writings addressed to Christians and Christian Churches. Frequently have I heard the natives of India discourse as to the excellence of these writings. Then, again, they are greatly surprised that we think of changing their religion through the influence of writing. They feel this as a most wonderful token of British liberality. They say, "When the Mussulmans and the Portuguese came into this country, they took the sledge hammer and the axe, and they went forth destroying and disfiguring our gods; but the British wish to operate by the book and the school only. There is something surely wonderful in this." I am able to say on my own personal experience that a great work is carried on in India by means of the circulation of the Scriptures. Many prejudices are passing away before the light of Divine truth. Much inquiry is excited; a deep impression is made on the minds of multitudes that the truth of God is with us. In the providence of God it has been my lot to baptize the Brahmin, the Shadra, the follower of Zoroaster, and the Jew, who has

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found in Jesus that Messiah who was the hope of his fathers. In all the cases of conversion which I have thought genuine, I have found a most deferential and reverential regard evinced by the converts to the Scriptures. We teach on Protestant principles. We find it peculiarly incumbent upon us in India to hold forth the Scriptures of truth as the only rule of faith and obedience. What an immense field for labour does India comprise! Like a vast continent, extending from the mountains of Himalayah in the north, to Point de Galle in the south, and from the coasts of Katiawar in the west to the confines of China in the east, it has been calculated that we have amongst the mountains of India, towering to the heights of heaven, and scattered over its vast plains, and hid amidst its exhaustless forests, a population of 200,000,000 souls; if we include those on the banks of the Indus, from which river India takes its name, that calculation cannot be far from the truth. And is it not a most melancholy consideration that in this day, that in the nineteenth century, "darkness should so cover the earth, and gross darkness the people?" But it is certain that this will not long continue. Light is spreading over the land, and will grow brighter and brighter unto the perfect day. I thank you on behalf of all the missionaries in India, and all the Societies and Auxiliaries, for the Bibles you have circulated in that country, and on their behalf I would invoke the Divine blessing upon you and your labours. The Rev. Gentleman concluded by moving the following Resolution:—"That this Meeting cannot but express their deep sense of the importance of those services which have again been rendered to the Society by the various officers, Committees, and Collectors of the Auxiliary Societies, Branches, and Associations, and that they earnestly entreat the continuance of their valuable co-operation."

The Rev. A. BRANDRAM briefly seconded the Resolution, which was passed unanimously.

The Archdeacon of WINCHESTER said,—I rejoice in being able to say at the close of the fortieth year of my attachment to the Society, and of my unworthy services in its behalf, that such has been the blessed effect in

the past, and I hope it will be so through many unnumbered years to come; I am most thankful to express the unshaken attachment of my own venerated Diocesan to the Society, though he is not here to-day. However rash it may appear, I will also venture to express a hope that the Society may survive every remaining indifference, and, I will not say hostility to its cause, but to its mode of carrying that cause into execution. I hope it will outlive all indifference from the very highest to the lowest member of our Established Church, and of every Christian orthodox community in the world. I hope it may live to see the time when every brother in the Lord will be associated with it. I pray that such a spirit may be kindled by the means adopted by this Institution, that if it cannot unite all opinions, it will produce a union of all hearts, such as we witness here this day. The Venerable Archdeacon concluded by moving the following Resolution:—"That

the warmest thanks of this Meeting be given to the Right Honourable Lord Bexley, president; and to the Earl of Chichester, for their Lordships' kind attention to the business of the day."

General Sir JAS. BATHURST said,—Without attempting to offer any observations to this assembly, but with a cordial and sincere attachment to this Society, I cheerfully second the Motion.

Lord TEIGNMOUTH put the Resolution, which was carried by acclamation.

The Earl of CHICHESTER then dismissed the assembly:—Hoping that their continued support of the Society, and their connection with one another in that capacity, would lead to an increased knowledge of that truth which alone could make them Christians indeed, and that it would lead to the extension and to the strengthening among them of that Christian love which can alone form any true bond of union.

### CHURCH MISSIONARY SOCIETY.

THE Forty-fourth Anniversary Meeting of the friends and subscribers of this Institution was held in the Great Room, Exeter Hall, on Tuesday, April 30, and was most numerous and respectfully attended.

The Right Hon. the Earl of CHICHESTER presided, and was supported by the Bishop of Chester; the Bishop of Ripon; and the Bishop of Cashel; the Dean of Salisbury; Archdeacon Hoare; Viscount Sandon, M.P.; Sir R. H. Inglis, Bart. M.P.; J. P. Plumptre, Esq., M.P.; — Round, M.P.; Sir George Rose, Bart., the Revds. Professor Scholefield, J. W. Cunningham, Hugh Stowell; John Thornton, Esq.; E. Hoare, Esq.; Rev. Dr. Marsh; Rev. Haldane Stewart; Henry Greame, Esq.; Major-General Latter; the Hon. Sydney Roper Curzon; Hon. Captain Waldegrave, R.N.; Hon. Captain Maude, R.N.; Captain H. Hope, R.N., &c.

The Rev. R. DAVIES read prayers.

The Noble CHAIRMAN having introduced the business of the Meeting by a few prefatory remarks, the Report was read, which was of a length which totally precludes its admission into our confined limits.

"The receipts of the year were:—

|                                                                                                  |         |       |      |
|--------------------------------------------------------------------------------------------------|---------|-------|------|
| General Fund, out of which the establishments of the Society at home and abroad are provided for | £97,791 | 2     | 3    |
| Special Funds:                                                                                   |         |       |      |
| China Fund                                                                                       | £1,556  | 16    | 1    |
| Capital Fund                                                                                     | 2,648   | 1     | 6    |
| Fourah Bay                                                                                       |         |       |      |
| Building Fund                                                                                    | 1,181   | 17    | 0    |
| Disabled Missionaries' Fund                                                                      | 1,145   | 19    | 0    |
|                                                                                                  |         | 6,532 | 13 7 |

Making a total from all sources of.....£104,323 15 10

"The expenditure of the year, including contributions to local funds in the Missions amounted to 93,472*l.* 7*s.* 3*d.*

"The Committee are thus enabled to report an excess of income over expenditure in the past year of 4,318*l.* 15*s.*, after the payment of a debt of 1,000*l.* outstanding at the last Anniversary."

The Bishop of CHESTER rose and said, My Lord and Christian friends, I rise to move, "that the Report, of

which an abstract has now been read, be received, and printed under the direction of the Committee; that the thanks of this Meeting be given to the Right Honourable and Right Rev. the Lord Bishop of London, for his Sermon before the Society last evening; to his Grace the Vice-Patron, to the Right Hon. the President, and the Vice-Presidents; and to all those friends who, during the past year, have exerted themselves in its behalf; and that the gentlemen named be appointed the Committee for the ensuing year, with power to fill up vacancies." I confess I cannot help congratulating myself that I should be appointed to this duty, and be the first who may arise as the organ of those feelings which I am sure must be now filling the hearts of all those who have heard the Report which has just been read, and to which my Resolution refers. I am sure that we must all be full, at this moment, of gratitude and thankfulness to Almighty God, who has given us so much to reward our humble exertions and to excite our future hopes. All prosperity is the more gratifying when it comes in the way of contrast. After what we have been hearing, we cannot but remember what we heard in this very room two years ago. The Right Rev. Prelate, then proceeded to vindicate the Society from certain charges which had been brought against it, and concluded by moving the Resolution which he had read.

The Rev. Professor SCHOLEFIELD, in seconding the Resolution, said he would not occupy the time of the Meeting by going through the Report, and enlarging on the triumphs of the Gospel in New Zealand, but would leave that and other histories to tell their own tale; but, if he might be permitted, he would carry them back to the Meeting of the earliest Mission—that to Western Africa. I am the more disposed to this, (said Mr. S.) because from my situation—and it may, perhaps, be the same with many who hear me—while at home, and occupied in my parochial and academical business, I have not time to read the most interesting records of the Society; but while journeying to the Meeting yesterday, I carried one of them with me, and I was deeply gratified with what I read relating to Africa. I was carried

back a quarter of a century, and remembered what I then witnessed when I was present at a Meeting in a country town, where Mr. Johnson was present, for the first time, to tell the tale of what had been done by him. I speak without the language of hyperbole or metaphor, when I say that in the Meeting which he then addressed, there was not a dry eye to be seen. How gratifying ought it to be—how ought it to stir up our love towards our Lord and Saviour, to find to-day that the candle which was then lighted in Africa has not yet gone out; and, I trust, will never be extinguished. The remarkable circumstances which have been detailed to-day of the present state of that Mission, furnish encouragement to believe that our Lord and Saviour has been dealing with the Society in all its several Missions. I think we are beginning to see the development of God's purpose in Sierra Leone; after half a century of darkness, light has dawned there, after having been called on many times to mourn the deaths of missionaries who have dropped into an early grave, ought we not to rejoice and praise God for the manifestations of his grace in Africa; and are we not beginning now to see the purpose for which the colony was given us, and the wisdom which directed us to send our earliest Mission to that quarter? For many long and weary years the Mission has been pent up, like our great General in his narrow lines, at Sierra Leone; but the time is now come when our armies have reached the length and breadth of the interior of Africa, amongst Yorubans and the Nufis; and into that wretched country into which we could never secure an entrance, we have now introduced the name of our Lord and Saviour. Let it be remembered that we used to be told many a long year ago, that among our converts and scholars at Sierra Leone, we had persons from different parts of the interior, speaking not less than thirty different languages; and we thought that in that great variety of language we had some elements prepared, by which, under God's blessing, we might work for the benefit of inward Africa, and up to this time how very little has been done? Oh! blessed be God, for the testimony which Samuel Crowther has been enabled to bear



on behalf of his native county. My heart responded to the expression of the Right Rev. Prelate who spoke last night with such approbation of that most interesting individual. I had the satisfaction, at the request of the Committee, to examine that individual when he was a member of the College at Islington, and I heartily repeat the satisfaction and delight I experienced on that occasion. We now see that numbers of the coloured tribes are hastening back from Sierra Leone to their own land.

The Rev. Gentleman then proceeded to urge strongly a more liberal support of Christian Missions.

The Bishop of RYON.—My Lord, Christian friends. In rising to move the Resolution which has been put into my hands, I cannot refrain from expressing the satisfaction I have experienced in finding that the sentiments it contains so entirely accord with my own feelings on the present occasion. Referring to the success which has been graciously vouchsafed to our Missions abroad, as well as to the prosperity that has attended the financial exertions of our Society at home, it would impress upon all its members the obligation of cultivating a spirit of humility and watchfulness, of faith and prayer, in prosecuting the great work in which it is engaged. And surely, my Lord, not without the greatest reason; for scarcely anything can be more dangerous, scarcely anything more calculated to estrange the heart from God, than the consciousness of success, unless it lead us at the same time to connect the idea of the gift with the Almighty Giver, unless we find the ready means of checking every rising feeling of pride and vain-glory in the comparison between our own unworthiness and the boundless mercy of him who has thus far furthered our undertaking. And herein, as it would seem to me, consists both the obligation and the blessing of humility. But while it teaches us to ascribe the sole honour to him to whom alone it is due, it at the same time disarms prosperity of its danger, and renders it harmless to its possessor. With these Christian graces as our constant companion, we shall find the work of Christian watchfulness, which is recommended to us, a comparatively easy task. For what place can there be for the feeling of pre-

sumptuous self-confidence, where that spirit pervades which leads us to exclaim, "Not unto us, O Lord, not unto us, but to thy name be the praise." May we never fail to implore the aid of the Divine blessing upon the work of our Society, and upon the labours of its missionaries. I will conclude by reading the Resolution:—"That, while this Meeting gratefully records its deep sense of the Divine favour manifested to the Society in the last year, not less in the work of grace in the Missions than in the prosperous state of the finances, it would earnestly impress on the members the obligation to cultivate a spirit of humility and watchfulness, faith and prayer, in the continued prosecution of the great work in which the Society is engaged."

The Rev. J. CUNNINGHAM, Vicar of Harrow, in seconding the Resolution, alluded to the fact, that some years ago, the Committee had committed to him the task of bringing before the Society the state of the New Zealand Mission. I was commanded to make an honest exposition of all the difficulties under which it laboured, and also of the faults with which some of its members were charged. I ventured to say then, that if you would only wait a little you would find that from those distant shores the vindications would come back, and that we should be told, that the men whom we had chosen and sent out, as men faithful to their crucified Lord, would be found not to have disgraced that commission. How thankful we ought to be to-day that we hear, not from them, or from the professed advocates, or the old friends of the Society in New Zealand, but from the Bishop who was recently appointed to that diocese, and was prepared closely to scrutinize the character and the circumstances of those missionaries. From that Bishop you have a Report to-day, telling you the delight which he felt in witnessing their labours, and putting the broad seal of his Episcopal sanction to the fidelity with which they have discharged their duty. What a blessed account we have received from New Zealand! What encouragement to any sinking heart; and how it may teach us to hope, that if, by the blessing of God, it is the object of the

Committee to send our true lovers of the Gospel, and under the true banner, you will not, through the mercy of God, be disappointed; but you shall hear reverberated from those distant shores the language of religion, and the strains of approbation from every honest man in those colonies of the British empire, for the blessing that the persons you employ are permitted to accomplish.

Sir R. H. INGLIS, Bart., M.P.—said that the Resolution which he had to propose, referred to Mr. Samuel Crowther. Many revere his name, and one of the delightful feelings connected with the proceedings of this Society in Africa, is, that many arise there, whose names are associated with Christian excellence here. It occurred to some who had the privilege of hearing the valedictory address to Mr. Crowther, that he was about to set forth carrying that, without which talent would be vain, the zeal which never faints. In a Report which he drew up after his arrival at Freetown, he used the expression, that he took advantage of his voyage to begin his work, as it was his principle to master his business, lest his business should master him: and he translated a portion of St. Luke and the Acts of the Apostles, and his first sermon was delivered to a native congregation. In that Report, Mr. Crowther announced his intention of proceeding to his own country to preach the Gospel, and stated, that even Mahomedan chiefs expressed their gratification that their countrymen, even of a different persuasion, were admitted to the office of teachers among their people. \* \*

I feel that I have encroached on the Meeting at greater length than I intended, and I will conclude by submitting the Resolution with which I have been intrusted:—That the Meeting regards with deep interest the fact that one who was formerly rescued from slavery by a British cruiser is now an ordained minister of the Church of England, and employed as a missionary of this Society in his native land; and they look forward with renovated hope to the entrance of the Gospel into the interior of West Africa, by the instrumentality of liberated Africans trained in the Society's Mission at Sierra Leone.

The Rev. Dr. MARSH seconded the Resolution.

J. P. PLUMPTRE, Esq., M. P., moved the next Resolution:—"That while the Meeting rejoices with humble thankfulness in the evidence of the power of the Gospel of the grace of God in the Missions in Tinnevelley and New Zealand, they desire to give glory to God for all that he has wrought, and to stir up their Christian friends to 'continue instant in prayer' for an increased outpouring of the Holy Spirit in all the operations of the Society at home and abroad."

The Rev. HUGH STOWELL.—My Lord and Christian friends, the Report to which we have been listening has more than realized my most sanguine anticipations. I could have almost wished that the Right Reverend Prelate, who so gracefully and properly, as the diocesan of this great metropolis, preached the Anniversary Sermon last night, had been amongst us, to hear the details of that Report this morning. I am disposed to think, that it would in some degree have mitigated the anxiety and distress which he evidently laboured under, at the comparative smallness of the success which has crowned our modern missionary efforts. I am quite aware, that there is a mystery in the apparent want of more ample progress in modern Christian efforts; but, instead of grappling with that mystery, as the master mind of Butler did, by endeavouring to adduce corresponding mysteries in the ordinary course of providence, in order to mitigate the strength of the difficulty, I would rather ask, is it not a mystery of unfaithfulness on the part of the Church, and not a mystery of the dispensation of the grace of God? For has not God made his will, so far as it is to control and guide us, clear as the day-light, when he has left it as the last crowning precept of his Gospel, "Go ye into all the world, and preach the Gospel to every creature?" and has the Gospel ever been clearly, faithfully, uncompromisingly preached, and God failed to realize the promise, "Lo I am with you alway, even unto the end of the world?"

The Rev. Gentleman then adverted to the miraculous powers, and to the gift of tongues which had been vouchsafed in apostolic times, and were now withheld,—with all these deductions, (said Mr. Stowell) I am

bold to say that the measure of success which has crowned our efforts in India, in the South Sea Islands, in New Zealand (the brightest gem in England's diadem,) in Western Africa, in the East India Islands, when compared with the instrumentality put in motion, and the degree of prayerfulness and fervour on the part of the Church, ought to astonish us because we are so great, rather than dispirit us because we are so small. I conceive, too, that we have only to come up to the measure of apostolic purity of faith, earnestness of love, importunity of prayer, and self-denial of zeal, and similar success shall follow, to that which attended primitive efforts. For however some good men may take views of millennial events, which may interfere with this expectation, I must confess I have no sympathy with them; the judgments that are to come, are to come upon the nominal Church for her unfaithfulness, but the visitations of the latter days are not to come upon the poor Heathen, who have never heard the sound of the Gospel. And I see not why, while the judgments of God are coming upon an apostate people, named

with his name, the Gospel should not be spreading, with more than its pristine glory, amid the untrodden and untilled wastes of Heathenism; much as it was, when the apostles began to enjoy their Christian fellowship at Jerusalem, forgetful of their commission, that persecution was sent among them, and "they that were scattered abroad went everywhere preaching the word." My own expectation and hope is, that if those judgments which prophecy seems to indicate, should come upon a slumbering Church, the effect would be to drive out the lingering Christians at home; and our Oxford and our Cambridge may be forced to send out their missionaries, because they may find no place to preach the simple Gospel in at home.

After some further remarks on the principles by which the Society and its missionaries should be animated and an allusion to certain attacks which had been made upon the Bishop of Chester for his attachment to the fundamental doctrines of the Gospel, including that of Justification by faith,—the motion was put and carried unanimously.

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## Register of Events.

THE RECALL OF THE GOVERNOR GENERAL OF INDIA—LORD ELLENBOROUGH—by the Board of Directors of the East India Company, which became publicly known about the end of April, has excited a considerable sensation in the country. It certainly wears the decided aspect of an *imperium in imperio*, that an assembly of merchants should be able to contravene the wishes of government, and to arrest one of the most potent officers of the crown in the midst of his victorious and prosperous career;—and that without even assigning a reason for their conduct! Such, however, is the power at present allowed them by the law of the land. How long it will continue to be so, remains to be seen. This is the first exertion of their extraordinary privilege made by the Board of Directors, and will, very probably, be the last. It may not matter much to the government at home, that Lord Ellenborough should be recalled, since they have so many able men ready to take in hand the reins of government thus wrested from him; but it can hardly be without an injurious influence on the inhabitants of a mighty empire, to see their highest officer of state, whom they are accustomed to regard with profound reverence and awe, thus demonstrated to be the mere functionary of a mercantile company, and removeable at their pleasure or caprice, without regard to the ability, or the contrary, with which he has discharged the duties of his station. SIR HENRY HARDINGE is appointed, with the mutual consent of the government, and the Board, to succeed to the vacant office, and his place—as Secretary at War—is filled by SIR THOMAS FREEMANTLE, late Secretary

to the Treasury. With regard to Lord Ellenborough, for whom, no doubt, the whole transaction will be of a very humiliating character, we cannot avoid looking back to the specimen of most absurd and antichristian conduct, exhibited by him, in the affair of the gates of Somnauth, and thus tracing in this, as we frequently may in other matters of this description, an eminent exemplification of the fulfilment of the Scripture declaration, "*Them that honour me I will honour, and they that despise me shall be lightly esteemed.*"

We regret to say, that the **DISSENTERS CHAPEL BILL**, or, as it would be more properly termed the Socinian Spoliation Bill—has passed the House of Lords, and will but too probably ere long, make its way through the Commons, and become the law of the land. The Bill proposes to make the doctrines which have been promulgated in any Dissenting Meeting House for the last *twenty-five* years, the criterion by which the principles and intentions of the founder of the trust shall be tested, and thus of the creed for the propagation of which the trust-money shall henceforth be dedicated, except in the case where the sentiments of the founder are expressly declared. It seems neither more nor less than this—that a theft successfully concealed *twenty-five* years, shall prove a title-deed to guarantee the thief in the possession of the property stolen! That such a measure should have found advocates in a conservative government, we sincerely lament: that it should be endured in a christian country, we earnestly deplore. But we cannot but view with grateful satisfaction, the noble stand made against the measure by two of the Prelates of our Church—the BISHOPS of LONDON and EXETER. We should have been glad if the whole bench had more resolutely, and perseveringly, marked their abhorrence of it. But while the conduct of the Lords, presents a fearful example of the destitution of principle so common in the present day, the protest of the Bishops affords a striking proof of the propriety and value of the place which is assigned them, in the legislative assemblies of the country. What can be more proper, becoming, and scriptural, than that the counsels of a christian nation should be watched over, and hallowed by the presence and advice of christian Bishops, as representatives of a christian church? How the eyes of Dissenters can be blinded to this, we are at a loss to imagine—as much as we are to conceive, how any means can be devised, by which property can ever be certainly secured, which is left for the propagation of christian truth, among those who refuse to acknowledge any definite test, by which orthodoxy may be judged of, or to adopt any means by which it may be at all permanently fixed in any place where it now prevails. We speak with all allowance for the infirmities of every plan which can be devised by human beings, and with all charity towards the persons and views of conscientious dissenters; but with a thorough conviction of the radical defects of a *system*, which, by rejecting the 'decency' and 'order' that Scripture enjoins, has involved itself in difficulties from which no human arm can extricate it.

We rejoice to find that a large, and highly respectable meeting has been held in London, for the purpose of instituting a "**SOCIETY FOR THE IMPROVEMENT OF THE CONDITION OF THE LABOURING CLASSES.**" As might naturally be expected, LORD ASHLEY took the chair on the occasion, and able and very interesting speeches were delivered by him, and by the Rev. Hugh M'Neile, Mr. Colquhoun, M.P., the Rev. R. Burgess and others, and a few concluding remarks by the Bishop of Salisbury, who declared his cordial approval of the objects of the Society, and closed the Meeting by pronouncing the Apostolical benediction? The Society directs its attention to three main objects—viz. 1. The improvement of the dwelling-houses of the poor, in town and country. 2 The extension of the allotment, or rather field-garden system. 3. The formation of friendly loan societies. How far the accomplishment of these objects, to any great extent, is prac-

ticable, we pretend not to say. No doubt immense difficulties must be encountered even in the attempt to carry them out. But we may well ask, '*Is there not a cause?*' and we think that he must be blind indeed to the true interests of his country—in the most comprehensive sense of the words—who does not perceive that all truly scriptural christianity unites with the dictates of genuine benevolence, and indeed of common humanity, in demanding at the hands of the better classes in this country an attention to the temporal and spiritual welfare of their poorer brethren *far different than has ever hitherto been attempted*. We must up and be doing with vastly increased sense of duty and ardour in fulfilment of it, if we would avert from ourselves the righteous indignation of the Almighty, whose voice we may well hear exclaiming to us in no doubtful accents, "*Shall I not visit for these things? saith the Lord; and shall not my soul be avenged on such a nation as this?*"

A SCRIPTURE READERS SOCIETY for the dioceses of London and Winchester has been recently set up, under the patronage of the Bishops of both those dioceses. As might be expected it is vigorously opposed by the Tractarians, and especially by their great organ with the world—the *Times* journal. We trust, however, these Bishops will not be moved from their truly laudable object by any opposition—however violent—that they may meet with from this quarter. This case affords another somewhat ludicrous specimen of the way in which that extraordinary school reverence, and stand by, Bishops, so long as they pursue the course which pleases them, and as vigorously denounce them the instant they diverge from that course! We hope such glaring examples of their gross inconsistency may be useful to those who are yet blinded to the true nature of their erratic and tortuous policy.

We observe with sincere pleasure that the Bishop of Exeter has introduced into the House of Lords a bill towards the SUPPRESSION of the atrocious devices for FEMALE PROSTITUTION, now so awfully rife in the country, and especially in the Metropolis. We earnestly wish him '*God speed*' in this most important and imperiously demanded measure.

## Notices and Acknowledgements.

WE shall feel obliged to our readers to correct an extraordinary mistake which crept into our pages, in the heading of a letter inserted in our last number, for May. We allude to a letter entitled 'LETTER OF THE REV. P. ROE.' It should have been, 'LETTER OF THE REV. DR. STOPFORD.' It was extracted from the life of the Rev. P. Roe, which, we suppose, occasioned the mistake.

The letter of 'An old Subscriber,' enclosing one from 'W. G.', is under consideration, as is also that of 'R. M. P.'

We are much obliged to 'A. S.' The communication will probably appear in our next number.

The lines of 'W. T. C.' and 'W. B.' are not, we fear, suited to our periodical.

Received two letters from 'A. S., Garthorpe,' for the good intention of which we are obliged.

We may possibly allude to the letter of 'A Dissenter' on another occasion. We rather doubt whether he is so fond of 'straight-forward truths' as he imagines. Perhaps—as extremes meet—he resembles the Tractarians, in only liking them when they coincide with his own views! We have no objection whatever to attend to his communications, though we do not agree with them.

# THE CHRISTIAN GUARDIAN

AND

## CHURCH OF ENGLAND MAGAZINE.

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JULY, 1844.

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### MEMORIALS OF THE ENGLISH MARTYRS.—No. VI.

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JOHN BRADFORD.

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"BLESSED are the poor in spirit, for theirs is the kingdom of heaven!" We sometimes see in the midst of this proud and contentious world, the lovely, lowly, saint-like characters described in these words, and we discern in the unwavering faith and in the undisturbed peace of their inward spirit—that spirit which shines through their fleshly tabernacle, like the pure flame burning and shining with intense brilliancy through a lamp of crystal—the bright assurance that the kingdom of heaven is within them, yes that its unextinguishable light is already kindled in their hearts, is already and always burning like the lamp of the wise virgins: to shine, not only with its steady lustre during every succeeding hour of their mortal life, while they wait and watch for the Bridegroom's coming, but to burn with its brightest, fullest radiance when the night-watches are all ended, and when at the deep dark mid-night, they obey their sudden summons and go out from this uncertain world to meet Him, and go in with Him to the marriage. The gentle, lowly Bradford, was one of these lovely saint-like characters. We weep over the story of other martyrs; but while we read the record of his course of suffering—and cruel indeed his sufferings were—our tears cease to flow, and as we consider his life and death, our sympathy is insensibly awakened rather to rejoice with one that rejoiced, than to weep with one that wept.

John Bradford was born in Manchester, soon after the year 1510, of respectable parents; in his early manhood he forsook the worldly calling upon which he had first entered, when he served Sir John Harrington, one of the treasurers of King Henry the eighth, and his son Edward the sixth, as secretary.

He had doubtless served an earthly master, not with eye service, but  
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as the servant of the Lord ; but he desired and sought a calling, where as the minister of the sanctuary, he might wholly serve God, and proclaim to others, that gospel of grace and peace, which had filled his own soul with gladness. It seems that he had received his first serious impressions, under one of Latimer's powerful exhortations, and his conscience being awakened by God's word and spirit, he saw at once in its true light some act of injustice in his past life, by which however, he had not advanced his own interests but those of his employer. He appealed to him to make restitution, but finding that his appeal was fruitless, he took it upon himself to do so, though he was obliged to give up his own patrimony in consequence.

Bradford left London on giving up his employment, for the university of Cambridge, where he soon became the friend and associate of the wise and holy men of the reformed faith who were then residing there. He was made a fellow of Pembroke Hall, and by the advice of Martin Bucer, was induced to take orders sooner than he had at first intended. In reply to Bucer's solicitations, Bradford had urged, that he was too unlearned to preach, but Bucer would take no denial ; ' If thou hast not fine manchet bread,' was his pithy reply, ' yet give the poor people barley bread, or whatsoever else the Lord hath committed unto thee.'

Bishop Ridley, who was Warden of Pembroke Hall, ordained Bradford Deacon, kindly dispensing with some superstitious observances to which he had objected in the ordination service, as it was then administered ; and giving him a licence to preach : he made him also a Prebend of St. Paul's Cathedral.

' In this preaching office' says Foxe, ' by the space of three years, how faithfully Bradford walked, how diligently he laboured, many parts of England can testify. Sharply he opened and reproved sin, sweetly he preached Christ crucified, pithily he impugned heresies and errors, earnestly he persuaded to godly life. After the death of blessed young king Edward the sixth, when Queen Mary had gotten the crown, still continued Bradford diligent in preaching, until he was unjustly deprived both of his office and liberty by the Queen and her council. To the doing whereof (because they had no just cause) they took occasion to do this injury, for such an act as among Turks and Infidels would have been with thankfulness rewarded, and with great favour accepted, as indeed it did no less deserve.'

I stand in silent meditation in the busiest thoroughfare of the busiest city of the world. The rolling carriages, the rattling carts, the hurrying throng of foot passengers, and the loud ceaseless hum that rises on every side are scarcely heeded by me. My mind is occupied with the thoughts of by-gone days. The grand and magnificent Cathedral which now stands before me has disappeared, and in the place of the gigantic dome, and the beautiful towers and stately porticoes of its Corinthian architecture, and all the stately proportions of the vast and wide spread edifice, the old cathedral of St. Paul's has arisen—a noble gothic pile with an unrivalled spire. I see the Lollard's tower surmounting the cathedral walls on the west, and here, on the eastern side stands Paul's cross. A preacher enters its stone pulpit, and the crowd stand in silence listening to his sermon—but soon a murmur rises and spreads among the throng. The preacher has not only given his undis-

guised commendation to popish errors, he has dared to cast aspersions on the name of the young and godly Edward the sixth, whose beloved memory is embalmed in the hearts of the hearers, and the murmurs of the people have burst forth into a tumult, and the shouts of angry voices are mingled with groans and hisses; vainly does the Lord Mayor exert his authority to restrain the rage of the people, vainly the fierce and bloated Bishop Bonner scowls and blusters. The burst of popular indignation yields to no such interposition, a dagger is hurled at the preacher. In another moment he has withdrawn himself, and the pulpit is occupied by one who has only to be seen to calm the tumult with his gentle presence. 'Bradford. Bradford! God save thy life, Bradford!' is the cry which now resounds, and gradually the storm of popular rage subsides, as every eye is fixed upon that calm sweet countenance, where the eloquent blood gives its pure glow to the cheek and lip of the speaker, as with mild energy he pleads with the people, and gravely commands them to disperse, and retire peaceably to their houses. It was at the entreaty of Bourne,\* the preacher who had given such offence that John Bradford had come forward. He had been standing behind him, and the dagger that was aimed at Bourne had rent his sleeve and well nigh wounded him. But Bradford did more than interpose from the pulpit to save the preacher's life. Yielding a second time to his urgent desire, he with Rogers guarded Bourne till he reached the school master's house, which was next to the pulpit, in safety, Bradford keeping close behind him, and shadowing him with his gown from the people, and so he brought him in safety away.

The greater part of the multitude had by this time quitted the spot, but many still lingered about, burning with anger at the attack which Bourne had made upon the king, who had been so deservedly loved by his people. 'Bradford, Bradford,' said one gentleman, as they passed by, 'thou savest him that will help to burn thee. I assure thee, that if it were not for thee, I would run him through with my sword.'

The same Sunday in the afternoon, Bradford, as Foxe relates, preached at the Bow Church in Cheapside, and notwithstanding a private warning which he received, not to run so great a risk with the people who were still deeply incensed, he did not scruple with godly faithfulness to rebuke them sharply for their seditious outbreak.

Is it to be credited, that from the conduct of the mild and saintly Bradford on this occasion, a serious charge was brought against him of sedition, and of taking upon himself to govern the people. Within three days of that same Sunday, he was taken in custody, and committed to the tower, where the Queen then was, to answer before the council. His enemies did indeed prove themselves to be put to a hard shift to find any cause of accusation against him, when they were forced to ground their charge upon a deed of christian love.

He had perilled his life, and exerted the influence, which God had given him over the people, to whom he had preached the gospel in all love and faithfulness for three years, in order to save a fellow-creature from a violent death: and for this he was called to account as a criminal. Well did he exemplify the words of the apostle: "If ye suffer for righteousness' sake, happy are ye,"—"for it is better, if the will of God be so, that ye suffer for well doing, than for evil doing." He

\* Afterward Bishop of Bath.



was removed from prison to prison during the next fifteen months ; but wherever he went, like the godly Daniel, God "brought him into favor and tender love" with those around him. And thus prison was scarcely a prison to this gentle follower of Christ, for he inspired his very gaolers with so perfect a confidence in his truth and uprightness, that he had license, upon his promise, oftentimes to go in and out ; and during his imprisonment, both in the King's Bench, and the Poultry Compter, he was permitted to preach twice a day continually, until sickness prevented him. In his chamber the sacrament was often administered, and many good persons were admitted to be present on such occasions ; so that his chamber was often crowded with christian worshippers and hearers. Preaching, reading, and praying was all his occupation, and his continual study was upon his knees. 'In the midst of dinner,' says Foxe, 'he often used to muse with himself, having his hat over his eyes, from whence came commonly plenty of tears, dropping on his trencher : very gentle he was to man and child, and in so good credit with his keeper, that at his desire in an evening, he had license, to return again that night, to go without any keeper to visit one that was sick. Neither did he fail his promise, but returned to his prison again, rather preventing his hour than breaking his fidelity : so constant was he in word and in deed.'

The description of his person has been given by the honest old historian, and our readers may like to look upon it even as they would upon a painter's portrait, for his outward frame seems to have been a fitting tenement for his inward spirit. 'Of personage, he was somewhat tall and slender, spare of body, of a faint sanguine color, with an auburn beard.' We see him, keeping this description in our minds, in his first interview with the wily Lord Chancellor, Gardiner and the other commissioners, in the council chamber of the tower of London,—as he rose up from kneeling down on his knee, in token of respect towards the Council, when the Lord Chancellor had bidden him to stand up. Whilst he stood there, we are told that Gardiner fixed his eyes upon him with a settled searching stare, as if he would have 'belike over-faced him,' by earnestly looking upon him. But Bradford shrunk not from the searching look. 'He gave him no place, that is, he ceased not in like manner to look on the Lord Chancellor still continually, save that once he cast up his eyes to heaven-ward, sighed for God's grace, and so overfaced him.'

The first charge brought against him, was his seditious interposition for Bourne, at Paul's cross, for which he had been thrown into prison, but this was too absurd for them to make much of it. A new accusation had arisen during his long continued abode in prison. They charged him with having done more harm by his letters and treatises written from his prison, than by all his preaching and proceedings when at large. And here I may remark, that Bradford might have said with the great apostle, when referring to the influence that he had exerted during his confinement in prison : "the things which happened unto me have fallen out rather to the furtherance of the gospel, so that many of the brethren of the Lord waxing confident by my bonds, are much more bold to speak the word without fear," "and I therefore do rejoice, yea and will rejoice." For surely in those most holy and lovely writings, the Church of Christ possesses a treasure scarcely to

be exceeded in value by any other uninspired records. To these vain charges was added, the old complaint and accusation—brought against almost every one of our godly Reformers, without exception—his true and scriptural doctrine concerning the Lord's Supper, as overturning the idolatrous and monstrous doctrine of the mass. With admirable wisdom—truly it was the wisdom of the serpent combined with the innocence of the dove—Bradford met the varied and subtle arguments of those who entered into discussion with him. He was never for a moment thrown off his guard, nor would he, however strongly urged, seek a conference with any man among them, being determined never to admit that his own faith was not settled, or that he needed any confirmation from discussion with them. At last, he boldly threw off all the guards and fences, to which he had been compelled in such discussions, and manfully avowed his faith without fear of consequences. His beautiful answer must not be passed over. 'Wilt thou have mercy,' was the question put to him. 'I desire mercy with God's mercy,' was his reply, 'but mercy with God's wrath, God keep me from.' At length he was condemned to die, and how finely is he described by Foxe, as receiving the announcement of his execution as about to take place on the following day, when brought to him by the kind-hearted and weeping wife of his gaoler. Reverently raising up his cap, and lifting up his eyes to heaven, he said, 'I thank God for it. I have looked for the same a long time, and therefore it cometh not now to me suddenly, but as a thing waited for every day and hour; the Lord make me worthy thereof.'

He was burned in Smithfield with one John Leaf, a young man twenty years of age; at the stake, he addressed the people in these words. 'Oh! England repent thee of thy sins;—beware of idolatry;—beware of false antichrists;—take heed they do not deceive you.' The last words he was heard to utter were: "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." The bystanders heard no more: but as one who has written concerning him, observes; 'they saw that he endured the flame, as a fresh gale of wind on a hot summer's day.'

How nobly did Bradford thus bring into life and action his own words in his Treatise against the fear of death:—'Embrace him,' he writes, 'make him good cheer, for of all enemies, he is the least. An enemy, said I, nay, rather of all friends he is the best, for he brings thee out of all danger of enemies, into that most sure and safe place of thy unfeigned Friend for ever.'

'Seeing it is the ordinance of God, and comes not, but by the will of God, even to a sparrow, much more then unto us, who are incomparably much more dear than many sparrows; and since this will of God is not only just but also good, for He is our Father—let us, if there were no other cause but this, submit ourselves, our senses, and judgments unto His pleasure, being content to come out of the room of our soldiership, whenever He shall send for us, by His pursuivant, death.'

CHARLES B. TAYLER.

*St. Peter's, Chester,  
June, 1844.*

## THE SEVEN CHURCHES OF ASIA.

## No. II.

## THE CHURCH OF SMYRNA.—REV. II. 8—11.

Mr. Lindsay's account of Smyrna is as follows :—

'The regular intercourse of England with Smyrna will enable you to procure as accurate intelligence of its present state, as any I can pretend to offer. From the conversations which I had with the Greek Bishop and his clergy, as well as various well-informed individuals, I am led to suppose, that if the population of Smyrna be estimated at 140,000 inhabitants, there are from 15 to 20,000 Greeks, 6,000 Armenians, 5,000 Catholics, 140 Protestants, and 11,000 Jews.'

Mr. Hartley gives the following account of Smyrna :—

'The Church of Smyrna is represented, (Rev. ii. 8—11.) as contending with most severe sufferings—poverty, slander, and persecution; but modern Smyrna is a far greater sufferer. The former things have passed away: the faithful Smyrnæans have long since fought their battle and won their crown; but now the evils are of a different order—apostacy, idolatry, superstition, infidelity and their tremendous consequences! On whatever side we look, we meet only with what is calculated to excite painful feelings. The religion now predominant, was unknown in the days when Polycarp was martyred; and, unlike the Paganism of Rome which disappeared and fell before Christianity, still maintains its seat, and lords it over those countries where the Redeemer suffered, and where his Gospel was first proclaimed. Rome is the only place of importance mentioned in the Scriptures, which has not been for centuries under the Mohammedan yoke.

'The population of Smyrna has been estimated at 100,000, and even more: the practice, however, of exaggerating the population, which is so general in this country, has extended, I conceive, to this enumeration. I do not think that Smyrna contains many more than 75,000 inhabitants. Perhaps there may be 45,000 Turks, 15,000 Greeks, 8,000 Armenians, 8,000 Jews, and less than 1,000 Europeans. The Mosques are more than 20. The Greeks have three churches; the Armenians one; the Latins, two; the Protestants, two; the Jews have several Synagogues.

'Mr. Jowett has given us an interesting account of the Greeks in those parts, in his "Christian Researches in the Mediterranean:" I regret to say, that, at present, a cloud has darkened that pleasing picture. The Universities of Scio and Haivale, which promised to be the cradle of Grecian learning and religion, have been destroyed; and a check has been given to education which there are but slender hopes to see repaired. Smyrna has participated in the general miseries of Greece; no longer do we find Oeconomus giving instruction to his young countrymen; and in vain do we look for any institution which is calculated to assist the studies of the rising population. I am happy, however, to remark that the Evangelical School still exists; an institution which owes its perpetuity to English pro-

tection, and which, if it be not calculated to lead the pupil into the field of extensive knowledge, prevents him at least from being sunk in utter ignorance. I had the pleasure of frequent intercourse with the master of this school, and found him one of the most liberal ecclesiastics whom I have met with in the eastern communion: the number of his pupils is about 150; but they are all very young, and their education is little more than elementary. In addition to this establishment, the Greek youths of Smyrna have no other means of acquiring knowledge, than what is furnished by very inferior day schools, and by private instruction.

‘During a residence of more than four months in Smyrna, I enjoyed continual opportunities of imparting religious instruction. My excellent friend Mr. King, found occasions of usefulness still more extensive; and I am persuaded that the Divine blessing has attended his exertions. We both are fully convinced of the importance of a stationary missionary being appointed to this place: unless, indeed, the occasional endeavours of missionary visits should be followed up by permanent exertion, there is every reason to fear that the seed, which has been sown, will not bear fruit to perfection. May it please God very speedily to bestow on the Church of Smyrna, a faithful Protestant minister, who may deem it his delight and his honour, to emulate the example of Polycarp on the very ground on which that revered martyr lived and died!’

‘Smyrna will ever be to the Christian a most interesting spot. The conflict which was maintained here, was one of no common description; it was not only Polycarp himself, who was the gainer by his sufferings; on the firmness of the Christian martyrs depended, under Divine Providence, the transmission of the truth to the latest generations; had they yielded to the fury of their foes, and denied the Lord who bought them, we should have been still immersed in the ignorance of our forefathers—without God, and without hope in the world. We do well then, to cherish the memory of those faithful servants of God: it is just for us to bless the Most High for his grace bestowed upon them. I must confess I tread the ground, which has been signalized by the death of a Christian martyr, with unspeakably more delight than I should visit the plain of Marathon. Here was a conflict, not for the liberty which is merely co-existent with the span of human life, but for a freedom which is eternal! Here without arms, without allies, the world and its god were vanquished! Here was honour won—not that empty bubble which fallen man admires, but that exceeding and eternal weight of glory, which God has prepared for his faithful servants.’

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## JESUS.

*(To the Editor of the Christian Guardian.)*

[THE Article alluded to by our correspondent, was inserted in our Number for January last. The following, as coming from a highly respected and constant reader of the Christian Guardian, may not be considered as an inappropriate accompaniment for 'THE NAME,' and may serve to illustrate the attractive influence which was represented as attending the use of it in the remarkable case there narrated.—ED.]

MY attention has been taken with a paper headed 'THE NAME,' in your Periodical, which may now, in years, claim the title of venerable. Its volumes, commencing A.D. 1809, occupy their place in the Rectory library, receiving their annual additions with undiminished interest to their owner. I trust its 'guardian' care and influence may have directed many in the path of life, and that now, in these days of strong delusion, it may extend its protecting wings over the unwary, to preserve them from "the pestilence that walketh in darkness, and the destruction that wasteth at noon-day." 'THE NAME' came home to my sympathies, very strongly, in several circumstances. The touching description of its efficacy cannot be better illustrated, than in the words of the excellent Herbert. No doubt he had felt its healing balm when he wrote,—

'JESU is in my heart; his sacred name  
Is deeply carved there. But, the other week,  
A great affliction broke the little frame,  
Ev'n all to pieces; which I went to seek.  
And first I found the corner, where was I;  
After where ES; and next, where U was graved.  
When I had got these parcels, instantly  
I sat me down to spell them; and perceived  
That, to my broken heart, he was I EASE YOU;  
And to my whole is JESU.'

I think the writer of that article which has suggested these thoughts, will not object to a few additional testimonies in illustration of the subject, with some facts also which may bring to mind, with equal force as 'the savoy cabbage,' the power and efficacy of that "*name which is above every name.*"

The herald-angels were the first to proclaim, in accents clear to the most unlearned, the sacred name, though its character may be discerned as spoken of, from the first declaration of relief under the pressure of guilt, in the garden of Eden, down to that prophet who spoke of "the healing beams" of "the Sun of Righteousness." Neither to Mary the expectant Mother, nor Joseph the reputed Father of the new born infant, was left the choice of a name for their first-born. When some great personage is sought, to become the patron or guardian of a parents' offspring, it is requested he will give the name to the child. Indeed this is the right assigned, in our sponsorial service to the infant's future guardian. The injunction of the angel to Joseph was,

"Thou shalt call his name JESUS," and the reason assigned, "for he shall save his people from their sins." He is "the captain of our salvation," who conducts all his true people to their promised rest, and thus saves them from the *guilt*, the *power*, and the *presence* of their sins. Well then may every self-condemned, but freely pardoned sinner say, "This is my beloved, and this is my friend, O daughters of Jerusalem:" "His name is as ointment poured forth."

To recommend *Him*, the woman of Samaria left her waterpots of water, the fisherman his nets, and Zacchæus his trade. And at the sound of His name the poor woman in Gray's Inn Lane, forgot her savoy cabbage, and lent her attentive ear. There is virtue in this name; some attractive influence. What is it? who shall describe or explain it?

I have an instance or two to relate of what we may call the mechanical, or, as before designated 'the talismanic' power of this Name, though it has to do with the mechanism of the heart, not of that cold, uninfluential mechanism which moves an unwieldy machine of senseless flexibility.

The providence of God brought into our house a young person, who, having long watched over the last of her earthly parents, had suffered in her health, and wished for the retirement of a country clergyman's abode, where she could share the pleasures of parochial visiting, and the privileges of a Gospel ministry. A fortnight after her arrival, the rupture of a blood-vessel was pronounced, by a medical attendant, to be the precursor of her dissolution at no distant period. Three months was the time allotted by her heavenly Physician for finishing the work he had called her to do and suffer. The season was not lost, nor the time weary: there was no intense suffering, but a gradual progress to the grave and to glory everlasting. Her time and thoughts were much occupied about the concerns of the poor, among whom she had hoped to mix and minister in her daily walks. The day before her decease—though there was no increased appearance of death—she seems to have been employed in "setting her house in order," winding up all her worldly affairs, assigning to her relations their respective shares, as well as suitable remembrances to the poor, and to her attendants also their portion, and, in fact, to each, tokens of christian faithfulness and concern. Having been left, for the night, with her nurse, we retired to rest with no stronger apprehensions than usual, but about two o'clock in the morning, the summons came to our door to hasten to the closing scene. A spasm had suddenly come on, which bespoke the near approach of the not-unlooked-for messenger of death. She laid hold of my arm with affectionate and tender love: her lips moved, but her voice was scarcely heard: her look expressed the indistinct words of 'dear, dear friend.' I asked, 'are you happy, dear Miss ——?' Her tongue uttered the Name—'Jesus, Jesus.' They were her last words: her eyes closed in visions of peace, but soon to open in Emmanuel's land, whither the spirit fled—no longer to see through the veil of flesh. The tongue was still, but soon to be unloosed, no more to lisp that name,

But in a nobler, sweeter song,  
To sing his power to save,

and with her golden harp to unite with the ransomed church of Christ,  
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in strains of endless praise, echoing through the realms of bliss—"Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." "Blessing, and honour, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

From this dying testimony, I proceed to record that of one in humbler life, who may be still a sojourner here below. It was in the summer of 1836 that I was, in the course of a visit to the north of Ireland, led to explore some of the interesting scenes on the coast of the County of Antrim. Our immediate object was, what is called—for want of a better name—the Giant's Causeway; that wonderful work of nature, in which the God of nature would seem to have imitated, or mocked, the puny works of man's art, with all the minuteness and precision of the line and the chisel—while in its vastness scorning the power of a giant generation—but of this I may write hereafter. Arriving at a spot where the curiosity of travellers is led to view an interesting scene on the coast, a guide appeared to offer his services to direct our course. Our way lay over some rough ploughed fields, the wind also blowing very high from the ocean. Our guide offered me his arm, which, being the feeblest of the party, I readily accepted. As we walked along as two that were agreed, I wished to become acquainted with my companion. His garments might have been taken for those of the youthful patriarch, whose parent's tender love had provided him with the many coloured robe. No doubt an industrious wife, or careful mother, had kept the original coat from utter decay, by weekly additions to the fabric, making all hold together without a rag to be seen afloat or superfluous. This bespoke the state of a family not given to midnight revels or lawless outrage. 'Well, friend,' said I, 'Do you know or love the Lord Jesus?' Here was my talisman. The sound of his reply was, indeed, sweet to my ears in that land of popish darkness. Are there not 'a few names even in Sardis?' and many indeed are the children of God in that blood-stained country—Ireland. With an emphasis, which narration cannot express, he replied,—

'Jesus, thy blood and righteousness  
My beauty are, my glorious dress;  
Midst flaming worlds, in these array'd,  
With joy shall I lift up my head.'

'Have you a church at hand?' said I, and 'where did you learn these blessed truths?' Pointing to some distant hills, behind which stood the little sanctuary, he expatiated on the faithful shepherd from whom he had oft heard the glad tidings, and had his soul refreshed. As we approached the shore, the boisterous waves, in a tone like thunder, obliged us to raise our voices at full strength, when, looking to the billows, he put his hand to his bosom, and exclaimed—

'Jesus, lover of my soul,  
Let me to thy bosom fly,  
While the nearer waters roll,  
While the tempest still is high.'

Cannot then this humble Pilgrim testify of Jesus? I made other inquiries relative to his birth, parentage, &c., and found that his parents were Scotch, and had come from that land of gospel truth in his early years. They had not neglected to train up their children "in the nur-

ture and admonition of the Lord." I discovered, however, that the secret spring of that love to Jesus, was, the feeling of his own necessities. He had been taught the truth, but from his own experience had learnt the sweetness of that name to a convinced sinner. He concluded his brief narrative by emphatically exclaiming, 'they say the Jews crucified Christ, but oh! it was not the Jews, it was my sins, my vile, my cursed sins, my wicked heart.'

Our pleasant sojourn there was short. Our curiosity being satisfied with what we had seen, my companion and I parted. A cloud may probably, ere this, have received him to realms of endless day, for he was an aged man. I linger still, a sojourner here below; but shall be thankful to contribute these few reminiscences, if they may serve to prove,

'How sweet the name of JESUS sounds  
In a believer's ear!'

A. S.

## MEMORIALS OF THE PIOUS POOR.

(To the Editor of the *Christian Guardian*.)

'Just knows, and knows no more, her Bible true.'—COWPER.

IN looking over some papers, a few days ago, I laid my hand upon the following little Memorial of E. C., which was written some time since, at the request of an intimate friend, who visits much among the poor. I hope it is not vanity that tempts me to offer it to you, if you should think it worthy of insertion in the *Christian Guardian*. The subject of it certainly afforded a beautiful evidence of the scripture declaration, "*all things are become new*." In considering her case, one cannot but be struck with the encouragement conveyed in the thought that the great husbandman of souls hires his labourers, sometimes even at "*the eleventh hour*." Perhaps this is more frequently the case with those who have "*stood all the day idle*," because "*no man hath hired them*," than with those who have been often invited, and have refused to hearken, or have said, "*I go sir, and went not*."

E. C. was a steady, respectable, poor old widow, whose husband had been, for some time before his death, very desponding and melancholy, from causes not accurately known. To such a degree was this the case that her time and attention were almost entirely taken up with care, for him. After his death she gave up part of the cottage in which she dwelt, to her grand-daughter, who was married and had a family, and whom she induced now and then to assist her in her attempts to learn to read. As she was almost past work, the parish allowed her a small sum weekly to the end of her life. When she was more than seventy years of age, an effort was made in the village to



assist the Bible and Church Missionary Societies; and E. C. was called upon, among others, for this purpose. The young lady who called, finding her unusually open and intelligent in her manner, became greatly interested about her,—telling her she did not wish to ask her for money, knowing her poverty. She directly replied that ‘she knew what she was told to be true, for a relation of her’s had been abroad in those parts; and he told her that he had seen the poor creatures bring out a cow and worship it.’ She added that ‘she could well do with a pennyworth less of bread a week, and would willingly give that sum to the object.’ Ten years after this she told the same lady, that she had never been poorer, but quite the reverse.

Her friend finding that she could not read much, asked her ‘if she would like to be read to?’ She seemed truly thankful for the offer; and perhaps seldom has more real enjoyment been found, than was graciously given in that small room where E. C. spent her days and nights. She was always clean in her person and her dwelling, and grateful and affectionate in her manner; and the lady who then visited her, and has now joined her in heaven, found it a constant treat to read the Bible to her, and went regularly two evenings in each week for that purpose. Finding that E. C. scarcely knew any thing of the Bible, excepting a few remarkable circumstances, she began with the first chapter of Genesis. It was very pleasant to witness the interest which she took, and to listen to the remarks she made when read to; for in truth it appeared, that “*the Lord opened her heart,*” as he did that of Lydia, “*to attend unto the things which were spoken,*” by his servant on these occasions; and her growth in grace and holiness answered to the gracious prayer of our blessed Saviour, “*Sanctify them through thy truth: thy word is truth.*” (John xvii. 17.)

She was deaf; and living alone in her own room, under the same roof with grandchildren and great grandchildren, who listened not to her, nor she to them, she almost thought aloud: and truly encouraging were the expressions and prayers sometimes overheard. Her kind friend, who had a very distinct voice, used to seat herself just opposite the old woman, who was much worn with care and deformed with age, and who sat on a low chair, with her expressive dark eyes fixed, and her mind prepared to believe all she heard. She deeply lamented the fall; and fully comprehending the promised remedy, she gave all the glory where due, praising God, and abasing man in such a way as clearly evidenced the Holy Spirit’s sacred teaching, and was well calculated to encourage any who sincerely desire to be useful to the souls of their poor neighbours.

When she came to the history of the Israelites, she could scarcely bear to hear of their ingratitude, and would exclaim, ‘What, rebelling again!’ and seem almost to wonder they were not cut off. Then she would rejoice that God was so gracious, and speak of him as her ‘Heavenly Father,’ in the most feeling way, extolling his mercy as such a striking contrast to their rebellions. Occasionally other friends would accompany the one who usually visited her; and when the door was shut, she was frequently heard to pour out prayer for them, and to express her thankfulness to God for his mercy to herself in sending them. Indeed she appeared to be almost constantly in prayer; and being deaf, she was not aware she was overheard. She could not learn

to read very well, but said, it was a great comfort, when alone, to be able to spell out about *'the good Shepherd.'* Everything seemed new and pleasant to her. She loved her Minister, his family, and the means of grace, with the most ardent and respectful affection. She delighted in the beauties of nature, and referred everything to the power and goodness of God. When she saw trees and gardens, she would say, *'O the wonders of my Heavenly Father,'* pronouncing the words in her own peculiar and emphatic manner, which seemed to add to the effect produced by her heartfelt expressions of delight in God and his works. *"All things"* had indeed *"become new"* to her, and she displayed an energy of mind quite remarkable, which seemed constantly turned to the most important subject, and exerted in sympathy and interest for the spiritual welfare, or temporal comfort, of all she knew or heard about. This her kindly and christian sympathy is still fresh in the recollection of some who survive.

E. C. lived to be nearly *ninety* years of age, possessing the same energy to the last, though often poorly and desirous to depart: but being so cheerful, and likewise an *'obedient child'* to her *'Heavenly Father,'* she saw all must be right, with respect to her continuance here until he sent for her, and therefore quietly *"waited all the days of her appointed time, till her change came."* She had little enjoyment early in life, but *"at evening time it was light,"* and she rejoiced in that light. To the end her mind was vigorous, peaceful, and cheerful;—thankful for a knowledge of salvation, and scarcely knowing another book beside the Bible, except as now and then one of the Olney Hymns was read to her. She sunk very gradually;—her last illness not being, apparently, worse than others she had passed through. At length she *"slept in Jesus,"* and *"her end was peace."*

Such recollections are precious, and though E. C. has been dead more than *ten* years, they may stimulate those who desire to promote the salvation of the heathen to renewed alacrity, by observing how they may, at the same time, be rendered instrumental to the best interests of their own poor neighbours;—seeing that God so manifestly blessed the simple reading of his own word. This blessing was (it is believed) often earnestly sought, in fervent prayer, by the friend who visited her, and the case thus affords a striking illustration, both of obedience to the Saviour's command, and the fulfilment of his most gracious assurance; *"Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy father which seeth in secret shall reward thee openly."* (Matt. vi. 6.) May this unvarnished Memorial (to which others equally true, though not so striking, might be added) prove the means of leading Collectors, or District Visitors, to sow the seeds of eternal life in faith and prayer, among those whom they visit, *"working while it is day,"* and assuredly believing that *"their labour shall not be in vain in the Lord."*

S. S.

## THE LAWFUL USE.

"The Sabbath was made for man, not man for the Sabbath."—MARK II. 27.

THIS is true of every law of God : it is made wholly for the benefit of those who are subjected to it, adapted to their exigencies, and designed simply for their good. His own glory is indeed Jehovah's ultimate design : but his glory is never involved in the misery and injury of his creatures, as a primary purpose : it may be involved in the punishment or transgression ; but the design of law is not punishment of transgression ; it is happiness and well-being, resulting from obedience and submission.

Is it not remarkable then, that the law of the Sabbath, the most purely beneficent where all is good, should be the most disputed about—we may say disputed against, of the whole of the two tables ? Of the other nine, nobody will pretend that they are not in their tendency beneficial, although they like them not. Of the fourth commandment only, nobody seems to know whether it is a good one or a bad one : better to be kept, or better to be broken—a blessing or a privation : a tree of life for the refreshment of a toilsome, suffering world ; or a tree of knowledge to test our obedience by abstinence and prohibition.

There hence arises, as naturally there must, a great discrepancy as to the nature of its requirements, and differences of opinion, even among those who affect its observance, as to the manner in which the Sabbath should be kept : whether as a day of bodily privation and mental gloom, or as the most joyous day of all the week. At a time when this discussion is so painfully revived, in the very bosom of our Protestant Church, let us try to settle at least our own minds upon it.

Let us consider the first circumstances under which the law of the Sabbath was declared. We know it, of course : but we may never have realized to ourselves what that first "seventh-day" was, whereon Jehovah rested, to behold in all its excellence, in all its wonders, his own finished work. This beautiful creation was just completed : the heavenly bodies were set and shining in their spheres : the waters were gathered, and reposing in their beds : the animal and vegetable creation, not waiting the tardy growth and slow development of time, had come to full maturity at once : all ready—all perfected—all good : so good, even in the eye of him who is essential goodness, that He could find no blemish in it. Man—it is impossible for us to realize what he was : but everything he saw was his : that which he called every living thing was the name of it—and that for which he used every herb and tree was the use of it : for God had given him dominion over all. It was before a spade had broken the earth, or the hand of labour tilled it—before a brier or noisome weed had marred his lovely garden—while man was a stranger to toil, to care, and to fatigue, the first day of rest was given. It was when all was blessed and all was holy, the seventh day was blessed and sanctified above the rest. What must it have been then : *the* holy where all was holy—*the* blessed, where all was blessedness : the Sabbath, where all was pleasure, peace, and love ? Not assuredly a sentence of restriction and interruption : a blot upon man's paradise, a cloud upon the noontime of his bliss. That

is impossible. The first Sabbath could not have been a time of abstinence, relaxation, or forgetfulness: Adam had nothing to be relieved of, to abstain from, or to forget, except his happiness. It may have been a day of more exalted joy: something beyond his garden of delight, above the level of his week-day pleasures: a time of special visitation from his God. It could not be an increase of earthly good: it might be an exchange of it for something better. Might not our first parent's Sabbath have some resemblance to His, of whom it is so mysteriously written, "The seventh day, He rested and was refreshed"—in contemplation—we may not call it memory, of the recent manifestation of his own power and wisdom?

Let us consider the second promulgation of this holy ordinance. I believe there is but one intermediate allusion to it in Scripture, as being already known: "To-morrow is the rest of the holy Sabbath:" bearing the same character, not of privation, but of more full enjoyment: the manna was provided, and only the labour forbidden. It was at a time of peculiar loving kindness and tender mercy from the Lord, that the Sabbath was a second time proclaimed. "Moreover," writes the prophet Nehemiah, "Thou leddest them in the day by a cloudy pillar, and in the night by a pillar of fire, to give them light in the way they should go. Thou camest down also upon Mount Sinai, and spakest to them from heaven, and gavest them right judgments and true laws, good statutes and commandments: and madest known to them thy holy Sabbath." It was when the Lord, the Maker of heaven and earth, "spake with Moses face to face, as a man speaketh unto his friend:" and this was the preamble of the code: "I am the Lord thy God, which have brought thee out of the land of Egypt, and out of the house of bondage:" and this the interlude attached to the particular clause, "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched-out arm; therefore, the Lord thy God commanded thee to keep the Sabbath-day."

It has been remarked of the fifth commandment, that it is the commandment with promise. It may well be said of the fourth, that it is pre-eminently the commandment with reasons: the divine lawgiver more than once interrupts himself, as it were, to give his reasons for this specific rule. Did he foresee it would be the only one of all the ten, for which those who call themselves by his name would see no reason? "Verily, my Sabbaths shall ye keep: *for* it is a sign between me and you." "It is a sign between me and the children of Israel for ever: *for* in six days the Lord made heaven and earth." "*For* thou wast a servant in the land of Egypt," &c. It was a sign of love—a pledge of troth and favour—a memory of grace and goodness. "Remember," is more than once affixed to the injunction. Most peculiarly may we say it was a day of remembrance, of grateful, glad remembrance of their Maker's love: in creation first, in redemption next, from their Egyptian bondage. True, the sanctions of old were rigid, and the punishments severe: it was the character of the dispensation, but these were attached to breaking, not to keeping the law: that was coupled with every manner of blessing, favour, and protection, "If thou turn away thy foot, &c."—"Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and

feed thee with the heritage of Jacob thy father." These are not words of austerity, restriction and privation.

Need we search the Scriptures a third time for the first constitution of the Christian Sabbath? "When it began to dawn toward the first day of the week;" when "It was toward evening, and the day far spent;" "When the doors were shut, where the disciples were assembled?" The first apparition to the wakeful Magdalene—the first breaking of bread to them at Emmaus—the first, "Peace be unto you" of the terrified and affrighted company? Can we doubt whether our day of remembrance is of joy or woe—of grateful gladness or of penal gloom?

There will be but one other kind of Sabbath that we know of: and that will be a day of memory too: whereon no sun shall rise, no sun shall set: a day of never-ceasing joyful celebration, "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

Surely here is evidence enough to prove that every character of sadness, dreariness, privation, and discomfort, is adverse to God's purpose in the Sabbath day? That it is a grant, and not a sacrifice; a largess, not a tribute; a festivity, and not a penance. If this be admitted, it will relieve, I think, the conscientious mind of some uneasy scruples about the lawful use of it: and perhaps abridge the discussion between those who agree in meaning to do the Lord's pleasure on his holy day, but differ in their view of what his pleasure is. If it be admitted that the Sunday is to be, and ought to be, the happiest day of all the week; the most blessed, the most enjoyed, the most gladdening and refreshing interval of time: we shall reduce to a simpler, though it may be a deeper question, the lawful use of the separated day.

It will only remain for us to learn what is that good for the children of men under the sun, that may make every one's Sabbath indeed his happiest day.

We hear a good deal at this time about depriving the poor of certain recreations on the Sunday, the only day in which they have leisure to amuse themselves. Do persons who so speak, think that the poor man has a soul? Do they know that the worn artisan and toilsome labourer, unfed, unclothed, uncomfited as he may be now, is an immortal being, for whose salvation the Son of God has died—upon whose steps the angels of heaven wait,—within whose bosom the Holy Spirit strives? Do they know for how many of these mirthless ones the golden harps are strung? For how many of the naked the raiment white as snow has been prepared? To how many of the starved the bread of life is broken, and the marriage-table spread? I think if they did, they would never say the poor man's best enjoyment is to forget. Six days the workman rises with the sun, toils for his bread, and only pauses to eat it: till the day goes down on his dulled senses and exhausted limbs, consigning him to slumber without time to think, or power to feel; to learn, if he knows not, or enjoy if he knows, the eternal glory that God has prepared for them that love him. I say nothing of the dreadful alternative to all, be they rich or poor, who "forget God;" I am speaking only of enjoyment now. What must be to such a one the greatest happiness if he knew it: forgetfulness once a week, of what he is: or remembrance, once a week, of what he will be? Escape

from the hard task-masters of yesterday and to-morrow ; or intercourse with the Father, the friend, the brother, of whose redeeming mercy, the Sunday is the designed commemoration ? Let the poor man for one day forget his inequality, and participate in the transient pleasures of the rich ? No—let him for one day remember his equality, and enjoy where alone he can, his equal portion. Black Monday, as the holiday-makers so often call it, will end the forgetfulness too surely : the remembrance might and would remain to lighten returning toil.

But He who in Eden, in Horeb, and in Jerusalem, promulgated and ratified the law of the seventh day, gave but one rule for all : the busy and the idle—the happy and the sad—the employed and the employer—the willing, and unwilling. That rule was, “ Remember,” the God of creation in his wonderful works—the God of Israel in all his mighty acts—the God of redemption in the most merciful purposes of his grace and love. If the may-pole, the bowling-green, the tea-garden, and the drinking-booth, be instruments of forgetfulness and not of memory, they are only some among the many things that must be prohibited on the same ground. Perhaps there is scarcely any questionable usage of the Sabbath, that to an honest mind might not be decided by submitting it to this test. Does that employment, does that amusement, that book, that company, bring God to mind, or drive him out of mind—make us glad in his presence, or glad without a thought of Him ? A child’s best holiday is in his father’s house ? Our father’s house, his word, his family, are places of intercourse and times of converse with himself : the drive, the game, the mirth, the gossip, are means of diversion, certainly—but from what ? From all that it should be our happiness to recal, our happiness to possess, our happiness to anticipate : they are pleasures, not of memory, but of forgetfulness.

But then the Sunday becomes to many a day of cheerless austerity and gloom. Yes—we know that : and we know who says it now, that should not. We cannot—even God cannot, make men happy with what they do not like. But he deals with his fallen creatures, as with children : sick children—who cannot be restored to healthful appetites, and healthful action, by the continued indulgence of their morbid tastes : he requires them to be beneficially at first, what they will do preferentially as their health improves. Human legislation, influence, education, and example, as far as they may go, are but the executive of the divine government, and should be, as far as possible, in conformity with it. We cannot command our children, our servants and dependents—nor, alas ! command ourselves—to be supremely happy in the presence and enjoyment of our God : but we can do what he does—prohibit to ourselves and them, whatever tends to perpetuate the distaste, by keeping him out of sight and out of mind. Therefore, no doubt, it is that the law of the Sabbath is principally prohibitory : giving in detail what may *not* be done : to do no work—to bear no burthens—to seek no earthly gains and satisfactions—in all of these the things of God being necessarily forgotten : leaving the vacated bosom open for higher purposes and purer joys : but waiting the dictates of the consenting heart, how these may best be found, and best enjoyed. The heavenly mind may choose its own delights, and gather its own fruits, within the sacred range of memory’s consecrated ground.

If our dulled senses and unpractised hearts require more specific guidance, we have it in the example of Christ. "It is lawful to do good on the Sabbath-day," said that blessed One, whose only pleasure on earth was doing good. If Jesus ever sought a Sabbath of refreshment for himself—as I doubt not he did, for he had need—it was, where alone it could be—in converse with his Father and remembrance of His Heaven. "Do good." Where can we find a more comprehensive word—good to ourselves, and good to others—for time and eternity, for body and for soul—get good—increase good—enjoy good—such good as Jesus did, and such as He enjoyed: to loose those whom Satan has bound, and heal those whom sin has sickened unto death: to "make a man"—ourselves and every one within our influence, "every whit whole on the Sabbath day," by every means within our power, as instruments in his hands. "If ye knew what this meaneth, I will have mercy and not sacrifice," there would be very little dispute, whether the Christian Sabbath is to be a day of festivity or privation,—of gloom or gladness: the only question would be—I believe the only real question is, "What is good?"

Let us examine our own minds, by the mind of Christ. If we had each one our own "Book of Sports," and we may find it very readily in our hearts—it would tell us more than how to be merry on a Sunday: it would tell the secrets of the heart itself.

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## THE BIBLE THE STANDARD OF FAITH AND PRACTICE.

'The Spirit breathes upon the word,  
And brings the truth to sight;  
Precepts and promises afford  
A sanctifying light.'

WHEN we speak of "*walking after the Spirit*" we mean, that we should hear him speaking to us in the bible. . . . By this book does the Spirit of God illumine my mind, and carry me forward in the path of my duty. If He speak one thing in this book, and another in my mind, I am at no loss to reject the inward testimony as false. Not to the light within, but to the light shining in the word of God, we are to direct our eyes; happy for us our Guide is not within us! Go in your imagination to the eastern coast of your native land, to the Swin for instance,\* a place of singular danger; the vessel in which you are tossed has a light in her poop; but will that light guide the ship? Look to the westward, and you behold a light-house. What a mercy that the light is on the *land*! and my mercy is that my light is in the Bible, and not in my own mind.—*Life of Dr. Waugh.*

\* On the eastern coast of Scotland.

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## Review of Books:

A MEMOIR OF HILMAR ERNST RAUSCHENBUSCH, late Pastor of the Evangelical Lutheran Church at Elberfeld, Prussia. By the late WILHELM LEIPOLDT, M.A., Pastor of the Evangelical Church at Unterbarmen, Prussia. Translated from the German, by ROBERT FRANCIS WALKER, M.A. Curate of Furleigh, Essex. Small 12mo. pp. vii. and 400. Seeleys, 1843.

[CONTINUED FROM PAGE 227.]

WE left young Rauschenbusch when he had just entered upon the situation of Tutor in a nobleman's family near Gohfeld, in the principality of Minden. No doubt the delight he felt at his removal thither was greatly occasioned by his proximity to the excellent pastor Weihe, through whose agency the situation was procured for him; though he had also the consolation of finding that 'the lady Von Quernheimb, whose sons he was to educate, was one who feared God, and who always made a point of going every Sunday to Gohfeld church in her carriage to attend Weihe's ministry.' It was in this manner that 'Rauschenbusch became intimate with this good man, who in his turn proved an unspeakable blessing to the young student, such as that venerable man had been already to very many others, in the way of spiritual life.'

Our author here digresses for a while from the immediate subject of his memoir, 'in order to take a glance at the general condition of the christian church, at that period,' that so we may better understand the position of Rauschenbusch with regard to Weihe, and the situation occupied by that eminent servant of God.

A few of his opening remarks seem well worthy of attention, though we cannot enter at large into the matter. They are as follows;—

'The blessed work of the Reformation had, in *outward respects*, obtained room, wide compass, and fixed form; but had not, in like proportion, rendered all things *spiritually new*. Many had embraced it with enthusiasm, as a deliverance from the oppressive yoke of Popery, but as for the way of true freedom from sin, and of true life in Christ, very many had either never discerned such things in it at all, or at least were not vitally concerned about them as a consequence of it. The immediate and natural result of this negative state was a cold and torpid stiffness and rigidity in external profession of the truth. This indeed began to manifest itself even directly after Luther's death. Divines were zealous for orthodoxy, without inquiring whether they themselves, or others, were possessed of true faith in Christ. They got entangled in endless and unhappy controversies, about Luther's true doctrine, and condemned one another with supercilious harshness. . . . . hence the light that had been set upon a candlestick by Luther, was in imminent danger of being again put under a bushel.'

An interesting notice is then taken of the spiritually minded divines who were, about that period, raised up by divine Providence, to dissipate, in a measure at least, the threatened gloom.

'Then arose John Arndt (who was born in 1555, and died in 1621,) a man sent of God, a burning and shining light at this period of dim eclipse. He was possessed of spiritual life; his sermons, and still more his celebrated book upon 'True Christianity,' spread light and warmth abroad to the widest



extent. The haughty theologians of his day hated and persecuted him; but they were not able to resist the wisdom and the spirit with which he spake; and, after his death, no man durst any more impugn his name?

'Fifty years after Arndt, and stirred up by his writings and example, arose Spener. . . . who began and recommended the practice of holding special meetings of those who were awakened, in which the truths and experiences of the Gospel were practically entered into by mutual questions and replies; and who in his way proved a seasonable help to the necessities of many; but who moreover by all this drew upon himself the bitterest hatred of those numerous divines, whose concern was rather about the letter than killeth, than about the spirit that giveth life. In the University of Leipsic, a few masters of arts presumed to hold such pious meetings; these were dubbed conventicles, and put down. The ejected teachers repaired to Halle, where a taste for vital christianity soon discovered itself. Here, by Spener's influence, quite a new university was established. Franké, Anton, and Breithaupt, who had been disciples of Spener, and were men like-minded with him, filled the professorial chairs of divinity. Thus the new and better method of theology had now found a home and central station; and was guarded, taught, recommended, and exemplified with zeal and great care by these and other pious men.'

As might naturally be expected, the Halle divines and the students sent forth from this university excited great commotion in the country; of which the following extraordinary statement affords ample proof:—

'Throughout all the Provinces of Protestant Germany, the spirit of controversy was stirred, and became so violent and general, that more than six hundred polemical publications were issued upon the subject of this revival.'

The intentions of the Halle divines were as far as possible from any wish to raise a disturbance in the country. But in this, as in every other case of a similar kind, our blessed Saviour's prophetic annunciation was fulfilled, "I am not come to send peace on earth, but a sword." It is little matter under what assumed name of respectability or orthodoxy, hatred to the truth veils itself; spiritual religion is as distasteful to a "world that lieth in wickedness" now, as it was in the days of our Saviour and his apostles. 'The offence of the cross' has never, as yet, 'ceased,' and St. Paul's assurance is as true now, as when it was first uttered, "all that will live godly in Christ Jesus shall suffer persecution." It is true indeed, that the *form* in which it shews itself is changed, but the *feeling* whence it springs is the same, and needs only favourable times and circumstances to develop itself anew in its olden shape. But we proceed with our author's statements.

'The Halle divines had no more intention than Arndt and Spener themselves, to introduce any innovation in the doctrine or discipline of the Protestant Church; neither did they wish to distinguish themselves from it in any one respect. They most conscientiously and cordially adhered to every article of the Augsburg Confession, and only wished that the profession of Protestants should be not mere notion and form, but reality, action and life.'

As we have already intimated, a reproachful name was soon invented by which to distinguish these scriptural and spiritually-minded divines. It was that to which we before alluded, viz., *Pietism*. As a term of reproach it quickly became current among all the worldly-minded and formal professors of religion, who were 'very liberal in dealing it out.' As the way in which this term was applied in Germany, affords so apt an emblem of that in which *evangelical*, and kindred words, have been often used in our own country, and thus serves to shew the true spirit

of the world, as cloaking itself under the garb of the Church of Christ, we shall—at the risk of being tedious—give another extract from our author's work on the subject :—

'If a university lecturer did but exhort his hearers with earnestness to walk in the way of salvation, he was called a *pietist*; nay, if he merely insisted that it was supremely important to live morally, the zealots of orthodoxy took the alarm, as if the invaluable Lutheran doctrine of salvation by faith, was hereby impugned. Every minister who seriously preached repentance, who kept aloof from the vain amusements of the world, and dealt out the word of truth in a manner suited to characters and circumstances; who was not disposed to minister the comforts of the Gospel to the unconverted, but bestowed his special pastoral sympathies upon the awakened; such an one was a *pietist*, and all who attended his ministry were *pietists*. At first, the men of Halle protested against this name, which had been forced upon them, but afterwards, they quietly put up with it; and why should they not? for there is reason to think that even the name of *Christian* itself was at first applied as a term of reproach.'

It is curious to observe how these worldly-minded persecutors of the *pietists* in Germany took their stand on exactly the opposite ground to that occupied by the opponents of *evangelical* religion in England! The former affected to believe that the doctrine of "salvation by faith" was endangered by these 'innovators,' as they sneeringly termed them; while the latter sounded the alarm because, as they imagined, the preaching of justification by faith alone must necessarily lead to licentiousness of practice. In both cases, however, the *real* cause was essentially the same. True *spirituality* of mind, and seriousness of demeanour springing from it, are the foes towards which worldly minded men in every age have shewn an utter detestation. In fact, every truly considerate christian must have observed, that there is no fault that carnal professors of the gospel will so hardly pardon as devotedness of heart and life to the glory of our God and Saviour.

Out of this evil, however, it pleases the great overruler of all events to educe much good. In this fallen world every thing which is caressed and flattered is in danger of degenerating and declining from its original purity; and, what our author observes of pietism may hold equally good with regard to evangelical religion, viz., that 'it generally remained purest where it was hardest pressed and most persecuted.'

But we must leave these general topics, however important, to sketch the future history of the subject of this memoir. His intimate connection with the pastor Weihe, will plead our excuse for giving a short extract illustrative of the character of that excellent man.—

'In Westphalia there arose no famous dignitary (like Bengel) to further, by his own importance of character and station, with an eye to the benefit of the (national) church in general, that new direction which religion had taken; but only a simple and plain country minister; who, with a soul lighted up and warmed by the love of Christ, communicated to his brethren, what he himself had received and learned from God's word; and thus was it again evinced how it is all one and the same thing with the Lord, in effecting any important work, whether he bring it about by great means, or by humble ones. The plain country minister we now speak of was Frederick Augustus Weihe.

'He was born in 1721 . . . and educated at Halle. . . . It was not till he had been some time in the ministry, that he became experimentally acquainted with the joy and peace of believing in Jesus Christ; but from henceforth the love of Christ, and the living in this love, had become the gladdening element of his life and labours.'

Most interesting are the accounts of Weihe's labours in his sphere of usefulness at Gohfeld, though, very extraordinary were the prejudices with which he had to contend among the ignorant and credulous people by whom he was surrounded; and, as our author observes, 'not insignificant were the hostilities he had to put up with from unconverted, dead, and indolent pastors, when the inhabitants of *their* parishes walked off in troops to Gohfeld on a Sunday.'

Under such a pastor, with whom also 'he took sweet counsel as a friend,' Rauschenbusch advanced much in his spiritual pilgrimage. Within two years a proposal was made to him to become assistant minister of the parish of 'Bünde, a little town in the province of Ravensberg, in a pleasant open country about eight miles west of Gohfeld. The parish was very extensive—comprising seventeen villages and nine parochial schools.'

It was but a few months after he accepted this appointment, that he experienced the bitterest affliction, in the death of his invaluable friend Weihe, 'whom he revered as a parent,' and who died on the 5th of December 1771.

Rauschenbusch was then twenty-six years of age. His health was poor, and his constitution weak, and 'a feeling of illness generally attended him throughout nearly the whole of his life.' These circumstances seemed to urge him forward in his work with increased zeal and devotedness; and, having a conviction upon his mind that he should be short-lived, 'he seemed to make it his main business to offer the gospel with the earnestness of a dying man to those whose life, like his own, would last but a little while.'

'Weihe's death proved a new stimulus and encouragement to the ministry of this his surviving friend. Many as were the ministerial friends and followers of that happy departed servant of God, it was remarked that none of them laboured with so much of Weihe's spirit, and trode so fully in his footsteps as Rauschenbusch. Therefore a number of persons who formerly had gone to Gohfeld, now turned with the same affectionate confidence to *him*; and their mutual intercourse seemed a continuation of the endearing connexion which had subsisted between them and Weihe. His church filled more and more with strangers from the neighbouring districts; and though he was still young in years, and but a beginner in respect of his standing in the ministry, yet was he already become a centre, and a pillar upon which many leaned.'

We might naturally expect that it would please God to pour forth his blessing upon such a ministry. Where He has given 'abundant grace,' He, not unfrequently, grants abundant success, though this may not always be visible—at least for a length of time—to the parties immediately concerned. On the various efforts made by Rauschenbusch for the welfare—spiritual and temporal—of the people committed to his charge, space forbids us to dwell. He had, however, many a delightful assurance that "as he laboured more abundantly," so "his labour was not in vain in the Lord."

'Rauschenbusch had entered upon his ministry with serious thoughts of an early death, and therefore at first would not marry.' At length, however, he was induced to turn his attention to that subject, believing it would be in all respects for his best welfare. The narrative of his proceedings in this matter is sufficiently remarkable, and reminds us of the singular and simple case of the excellent French pastor

Oberlin, as detailed by his biographer. The object of his choice was the daughter of Weihe, and most happy, in every way, seems to have been his selection. They lived together as true "help-meets" until the period of his death, and she survived him eighteen years.

We must now pass more rapidly over the contents of this interesting volume, as they are not of a kind which can so easily be transferred into the pages of a review, especially where brevity is required. Many striking accounts are given of Rauschenbusch's proceedings in the work of the ministry—as well as valuable extracts from his diary. Added to these are delightful narratives of the manner in which the Lord's day was spent at Bünde, and of the cheering intercourse which he kept up with other christian ministers, by whom he was regarded at first with a sincere respect, which gradually ripened into a reverence, such as had formerly been manifested towards Weihe. Chap. xii., which is entitled "*His power over the wicked*," contains many remarkable anecdotes illustrative of the heading. He seems to have possessed no ordinary share of moral courage, in addition to those very essential requisites in all—but especially in the christian minister—styled by St. Paul, "the spirit of power, and of love, and of a sound mind." His biographer says—

'In rebuking sin he cared for neither praise nor blame, but regarded simply that one charge; "*Son of man, I have set thee for a watchman over this people!*" He acted with energy, but he kept within the bounds of christian wisdom. This was to him as light given from above; and he was often confident that he had an invisible host encamped at his side. Nevertheless the Spirit of God, whose stillest, smallest, voice he understood, allowed him not to be uninformed that also the mere fire of his natural disposition still remained often to be subdued.'

In the year 1781 he was afflicted with a severe illness, 'which appears to have been brought on by repeated and rancorous opposition from the enemies of the truth.' Though his recovery was long doubtful, he was at length restored, and permitted once more to resume his arduous but useful labours.

In the spring 1790 he was induced, after long and serious deliberation to remove from Bünde to Elberfeld—though at a considerable loss in a pecuniary point of view. Great was the joy of the inhabitants of that place at the reception of their new pastor, in whom they hoped to gain to themselves 'the spirit of Weihe' whom they had long before solicited to leave Gohfeld and come among them. Their joy was only exceeded by the grief of the people of Bünde. This sorrow was participated by their excellent pastor, though he was convinced that duty called him another way—and, as his biographer informs us,

'The conviction that God had called him to Elberfeld abode with Rauschenbusch in unsullied clearness during the whole remainder of his life, and even when at times he met with rough and severe trials. And he thanked God that this was the case, and often counted up with joy the number of those members of his Elberfeld Church who had gone before him to heaven, and whose reunion with him there he loved to dwell upon. But Bünde was still to him the crown of his life? When he occasionally heard, at his great distance from that place, how many a spiritual sowing of his own was still in thrifty growth at Bünde—and then remembered that earlier blooming portion of his life, and how many storms had now rattled over it, and that yet there was fruit abiding, then his spirit was elevated. 'I thank God,' he said, 'that I did not aim at converting the people of Bünde to myself, but at converting them to God; therefore they did not need me any longer.'

The condition of his new sphere seems to have been different, in many points of view from that which he had left. The district of Wupperthal, in which Elberfeld was situated, had 'become acquainted with the pure doctrine of the gospel, soon after the commencement of the blessed Reformation . . . the first messengers of evangelical truth went thither out of Saxony, and were immediate disciples of Luther and Melancthon; and at no period since that time had the gospel lamp been entirely extinguished, though it burned brighter at one time, and more dimly at another.' Notwithstanding the attacks of *neologianism*, and other enemies to the spiritual religion of scripture, this vale seems to have flourished to a considerable extent in gospel privileges, and to have kept up the 'power' as well as 'form' of godliness. When Weihe declined to go thither in 1766, he had recommended in his stead, a Mr. Gelshorn, saying that 'he would answer for this recommendation before the throne of God.' Of him our biographer testifies:—

'Gelshorn laboured in Weihe's spirit with impressive power; but had to endure much opposition in his ministry, and perhaps was less yielding in external matters than he should have been. Many however, owed their spiritual life to his instrumentality, and his *confirmations* especially were solemn and blessed; but he had not been among them much above ten years, before he was called away by death. Rauschenbusch was not his immediate successor, but he blessed the disposal of providence in his having been preceded by one of such a kindred spirit, and felt he could hope to carry on many a continuation of that departed minister's usefulness, namely in those who had been Gelshorn's attentive hearers; or who, through his means, had been awakened to newness of life.'

This place, as we before intimated, was the last scene of Rauschenbusch's labours. Here he had abundant opportunities of 'making full proof of his ministry.' And truly he seems to have acquitted himself "as a workman that needeth not to be ashamed," "rightly dividing the word of truth," and giving its "portion of meat in due season," to each member of the flock of his heavenly Lord and Master.

After the space of four years had elapsed, he paid his first and last visit to his old and ardently attached flock at Bünde, and the reception which he met with there was alike creditable to himself and to those over whom he had formerly been spiritual overseer.

'Former times seemed to have come back again; and the whole neighbourhood seemed to keep a sacred jubilee at his being among them. He took his farewell leave of a parish so very dear to his heart, with the exhortation of the Apostle John, 'And now, dear children, abide in him, that when He shall appear, we may have confidence, and not be ashamed before him at his coming.' It was a parting like the first; their christian communion with one another continued; venerable old disciples of that blooming time are still living, who cannot mention his name without tears.'

As 'an instructor of the younger portion of his flock,' Rauschenbusch seems to have been peculiarly happy and successful. The rite of Confirmation was one in which he took great interest, and a special blessing seemed to rest upon his zealous and unwearied efforts for the spiritual welfare of the juvenile portion of his charge, at this solemn and eventful season. In 'his pastoral care for the souls of individual members of his church,' he was as judicious and indefatigable as in the more public ministrations of his sacred office, and here

too he evidently found that "the pleasure of the Lord prospered in his hand," by the "turning of sinners from the error of their ways," and the "building up of believers on their most holy faith."

Thus for a course of years did this devoted servant of the Lord go on in his "works of faith and labours of love." And to him, in the discharge of his various and ceaseless duties, connected with the best welfare of his fellow-creatures, the words of the poet might be applied with peculiar emphasis,—

'He establishes the strong, restores the weak,  
Reclaims the wanderer, binds the broken heart,  
And, arm'd himself in panoply complete  
Of heavenly temper, furnishes with arms  
Bright as his own, and trains by every rule  
Of holy discipline, to glorious war,  
The sacramental host of God's elect!'

But while thus diligently exerting himself for the welfare of others, he was not negligent of the souls of his relatives and friends, any more than of his own. He seems to have taken peculiar pains in the instruction of his children, and in "bringing them up in the nurture and admonition of the Lord." Some of his plans were remarkable, and partook of that slight shade of excentricity which tinged his character. Possibly one of his faults might be an undue pertinacity in the adherence to his own plans, and a too great confidence in his own judgment. His earnest desire, however, to "seek first" for himself and his family "the kingdom of God and his righteousness," was crowned with the blessing of Him who has so earnestly enjoined upon all his followers this sacred duty—which is alas! so little regarded by professing christians in general.

The last chapter is entitled, '*Incidents of this mortal life,*' and commences with the words,

'That through much tribulation we must enter into the kingdom of God, appears to have been specially appointed for Rauschenbusch over and above what christians are generally called to.'

Our readers have already seen somewhat of the trials of his earlier years, and the difficulties he had to encounter in advancing life. We shall briefly notice some of the afflictions of his declining days.

His two eldest sons returned from the academy in 1797. The younger of the two—Augustus by name—seems to have been a most interesting and promising young man. He entered the ministry under the most favourable circumstances, and with the sincere desire faithfully to discharge its duties. But very shortly after, 'a nervous fever, caught by visiting the sick in a neglected neighbouring parish, terminated his earthly life in the year 1801, before he had completed his twenty-second year.

The grief of his affectionate father may be more easily imagined than described. 'He had indeed quite reckoned upon his son's becoming his successor in all respects.' Shortly after, his beloved wife, while at a distance from home, was attacked with a dangerous illness. Small hopes were entertained of her recovery. It pleased God, however, to comfort the heart of his faithful servant, who thus seemed to be "smitten with stroke upon stroke," by restoring to him 'the wife

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of his youth,' 'in whose life' it might be truly said that his own seemed to be 'bound up.'

But further trials were yet in store for him.

'In the year 1802, Rauschenbusch lost his youngest little daughter, to whom his heart was especially attached, and whose innocent cheerfulness had often exhilarated him. The illness of this child, who was only two years and a half old was very painful to him,—but was attended with very pleasing circumstances. . . . Two years after he himself had a very dangerous illness . . . which continued nine weeks,' from which, however, he was at length raised up.'

He seemed to be rapidly "growing in grace," as in years, and 'the life of his spirit' was evidently advancing under these sufferings of body and mind.

'In the autumn of 1807, Rauschenbusch sent his two youngest sons to the university. The younger of these, Wilhelm by name, who devoted himself to theology, was of all his children most like Augustus. He was therefore his father's favourite, the desire of his eyes; his mother's heart hung upon his, and the whole family loved him in no common degree. What can be more natural, we may well say, than that Rauschenbusch should see revived in him the hopes that were buried in Augustus's grave.

But alas! his hopes were doomed to disappointment in this case also, and herein was another proof to be afforded that "the Lord seeth not as man seeth."

'He had been at the university a year and a half; he had become decided for the truth of the Gospel, and had already preached with acceptance; so that it required but one year more for his father's wishes to be fully realized concerning him, when he was drowned while bathing in the Neckar at Tübingen.' . . . 'Who shall describe what tidings these were to a father now in the 64th year of his age! The joy and gladness of his heart were gone; anguish and gloom enveloped his soul. The first leaning-staff which his wrestling faith could seize, was Asaph's word: "*Nevertheless I am always by thee, for thou holdest me by my right hand; Thou guidest me by thy counsel, and receivest me finally with glory!*"

'It was on the 14th of May, 1809, that Wilhelm Rauschenbusch ended his blooming life in the waters of the Neckar.' . . . 'Charles was of all his brothers the most like his father in the natural temperament and abilities of his mind.'

The last mentioned son had just graduated in medicine. He returned home, and devoted himself with unwearied care to the restoration of his father's health and spirits, and no doubt, under Providence, added greatly to the comfort and probably to the duration of his declining days.

But Rauschenbusch was gradually sinking, and 'the time at length came that he should die.' 'In August 1814, a cutting north-wind, which could not be avoided, violently excited his old cough.' From this time, though he continued to labour, his strength was never thoroughly recruited. Most interesting is the history of the last few months of his life, but for it we must refer to the work itself. It might be emphatically said that "his end was peace." His biographer observes:—

'His path of life was strewed with thorns; his passage to the grave with roses.' . . . 'It was on the 10th of June, 1815, at the first morning dawn that he finished his course upon earth, having just entered his 71st year. Four and forty years had he been in the ministry, nineteen at Bünde, and twenty-five at Elberfeld.'

Our limits forbid us to touch on the after history of his truly exemplary wife, who, as we have already stated, survived him eighteen years, and who, after passing through many trials both 'personal and relative,' entered into that rest which remaineth for the people of God three weeks after Easter in the year 1834.

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FIVE ADDRESSES TO THOSE WHO WISH TO GO TO HEAVEN.  
Second Edition. 12mo. pp. 32. *Bristol*, Jones. *London*, Seeleys.

THIS small pamphlet is rather different from the class which generally come under the notice of this Periodical. But we are so well pleased with it, that we do not like to pass it over in silence. It contains *five* addresses, entitled, respectively, 'UNPLEASANT TRUTHS,' 'GLAD TIDINGS,' 'A MARVELLOUS THING,' 'THE WILLING SERVICE,' 'STRENGTH FOR THE WORK.' We have not often read a pamphlet which has set forth the grand doctrines of the Gospel in so plain, forcible, and truly scriptural a manner. We think it well calculated to be generally useful, and should rejoice for it to be widely circulated. Our limits forbid us to give any extracts, which, however, is rendered unnecessary, by the small size, and, we hope we may add, the cheap price of the publication—placing it within the reach of all our readers. The style is simple and energetic. A slight verbal inaccuracy occurs in the last few lines of the concluding page, in the substitution of the words 'asketh,' 'seeketh,' 'knocketh,' for 'ask,' 'seek,' and 'knock.' This would be well corrected in a new edition, as it sounds inharmonious and awkward. It might, also, be advantageously published as a tract for more extensive distribution.

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THE LOST SINNER, THE OBJECT OF THE SAVIOUR'S MISSION.  
A SERMON on behalf of the Hull General Female Penitentiary, preached at the Holy Trinity Church, Hull, August 29, 1813. By the late Rev. JOHN SCOTT, M.A. Vicar of North Ferriby, and Incumbent of St. Mary's, Hull.

It is not our business to offer the incense of praise to the memory of the revered author of this discourse, nor do we bring it before the public as a work which can add anything to his literary reputation; we merely advert to it as to a timely and useful publication, much needed at the present period, and well calculated to promote the interests of a class of Institutions on which the rich too generally frown, and which all classes of the community are apt, as we think to regard with very unworthy suspicions, if not with unchristian contempt.

This sermon, preached more than thirty years ago, is now given to the public by his son, for the purpose of promoting the interests of a valuable and well-conducted Penitentiary in the town of Hull: and we trust the benevolent object for which it is published will be fully attained. In the mean time, we deem it right to say, that we have seldom seen a discourse more likely to be useful either to the degraded class of persons on whose behalf it was preached, or to those, in any



rank of life, who are ignorant of the true nature of the gospel, and of the way in which it pleases God to save the perishing souls of men.

The text is, "the Son of man is come to seek and to save that which was lost;" and the author divides his subject into the three following parts. First, the lost condition of mankind. Secondly, what the mercy of God has done for them; and thirdly, the obligations which this lays upon christians.

Under the second head, having described the scheme of redemption in which the mercy of God is unfolded: he makes the following striking appeal to the conscience:—

'These are the means, so wonderful, so gracious, which the mercy of God has taken for the recovery of lost mankind. But do we stop here? Do we content ourselves with assenting to it, that this is true, and coldly observing perhaps, that the goodness of God calls for our warmest acknowledgements. I pray you, brethren, act not so infatuated a part. What! coldly confess that you yourselves are lost, and in danger of perishing everlastingly by your sins: and shew no more concern about it! Coldly acknowledge that the Son of God has come from heaven to seek and to save such lost sinners as yourselves, and stand by while he is saving others, indifferent and unconcerned whether he save you or not! No, you tell me you are not indifferent about a thing of such moment: God forbid you should be! I say the same, God forbid you should be! But are you not practically indifferent about it? Where is your "giving diligence to make your calling and election sure," your "striving to enter in at the strait gate," your so running not as uncertainly! Where, in short is your seeking of salvation, as salvation ought to be sought? Alas! beware lest while you are taking it for granted that you are to be saved by Christ as a matter of course—you perish among those who neglect his great salvation.'—(p. 9.)

On the last division of the subject, the obligations under which the mercy of God lays us, particular application is made to the unhappy cases for which penitentiaries are provided, and to the christian's duty in reference to them.

'No one will deny that the unhappy objects of a Female Penitentiary are "lost" almost beyond any other class of sinners. And does any man stand forth and say, Yes, and as they deserve it all, let them bear it all: they have violated the modesty of their sex, and all the decorum and decency of life: let them take the consequences of their crimes. They have made themselves outcasts of society, and virtuous society has nothing more to do with them! O thou hard-hearted man of virtue, condescend for once to examine the case of those who apply for admission to our Asylum. See young women, *eighteen, sixteen, fifteen*, years of age, lost in wretchedness and woe: dejection and misery in their countenances: hope extinguished in their bosoms, almost before it had begun to live within them. Hear a heart-broken mother stand by and plead in behalf of a once-loved child, that she may not be cast off for ever—that one door at least, of mercy may be opened unto her—one chance afforded her of a return to society—to God—and to happiness. Many such scenes we witness. And will the hardness of thine unchristian virtue steel itself against them all? 'Abandon them to their fate!' Think again what is their fate. A life of degraded misery and vice—an early death without hope—and everlasting perdition beyond it. And thou canst calmly consign a fellow-creature to this fate! But even this is not all. The unreclaimed prostitute lives by spreading vice and pollution and misery around her. Thou wilt stretch forth no hand to reclaim her. She may be the ruin then, of those around thee—perhaps of thine own children. Pause before thou talkest again of abandoning her to her fate.

'But to provide a refuge for such characters, is, you say, encouraging others to sin. Then let us never more make mention of the mercy of God—never more name "the grace of our Lord Jesus Christ;" lest these things encourage men to sin. Nay, from this moment, abandon all hopes of God's pardoning

mercy thyself; for his forgiving and saving of thee may encourage others to sin. But does any one really think that any young woman, before she yields to temptation, sits down, and calmly calculates with herself—'When I am reduced to wretchedness and ruin by my crimes, there is the Penitentiary for my reception!' No, no: at such a season all thoughts of the wretchedness and misery resulting from sin, are out of the mind, and with them every idea of the humbling resource of a Penitentiary. No. When the serpent beguiled Eve, did he set before her the shame and guilt and ruin which would follow? No: she saw nothing but the beauty of the fruit, and the pleasure of indulgence, and listened to nothing but the seductive language "Ye shall be as gods." And so is it still.—(pp. 12, 13.)

It is to be hoped that the wider and deeper diffusion of christian principles will remove much of the prejudice, the hardness of heart, and affected sentimentalism which has so greatly hindered the beneficial operations of charities like that to which this sermon refers. We are sure that the perils of the nation are awfully augmented by the prostitution which prevails in large towns, and we cannot too highly applaud any well-directed efforts to abate the evil, or to afford a remedy for some of its most injurious consequences.

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THE PRODIGAL SON. Three Sermons preached in St. Paul's Church, Cheltenham. By the Rev. C. H. BROMBY, M.A. 18mo. London. *Edwards and Hughes.* 1844.

THESE Sermons present us with an interesting exposition of the striking parable on which they treat, and with a forcible inculcation of the practical lessons thence to be deduced. The author is happy in the division which he has made of his subject. Sermon I. treats of 'THE DEPARTURE:' Sermon II. of 'THE DELIBERATION:' and Sermon III. of 'THE RETURN.' These three topics are handled in a way which is extremely likely to attract attention, and impress upon the memory the truths enforced. On this account we are not surprised to hear that this unpretending little publication has already reached a second edition. We hope it will be extremely useful. We present our readers with one brief extract, touching on a most important topic, as illustrative of the style in which the practical portion of these Sermons is composed.

'My brethren, we live in a day when the love of money has laid hold like a canker upon the hearts of men, and threatens to push from the soul every thought of the morrow, and every care for high and spiritual interests; and how shall we roll back from men's minds this engrossing tide? One only hope there is, the blessed and gracious opportunities of the Sabbath, when the comparative peacefulness of its sacred hours may not only give rest to the jaded mind, but may display the lovelier delights of a sanctified repose, the emblem of everlasting rest. Christians of all denominations should by their efforts and prayers interpose a barrier against this storm of mercantile ungodliness which threatens the sweet and sanctified repose which hitherto we have enjoyed. My brethren these are times to declare plainly "who are on the Lord's side." Let no fear of man, let no deceivableness of riches, let no treachery of the heart, lead you to hesitate.'

Further extracts from this interesting pamphlet are inconsistent with our limits, and are rendered unnecessary by the price at which it is published, and which may place it within the reach of most for whose benefit it is designed.

## Intelligence.

### CHURCH PASTORAL-AID SOCIETY.

THE Ninth Annual Meeting of the friends and subscribers to this Institution was held on Tuesday, May 7, in the Large Room, Exeter Hall, which was about three-fourths occupied, by a respectable assembly. The platform also was very fully attended by clergymen and laymen.

In the absence of Lord Ashley, the Hon. Captain WALDEGRAVE was called to the chair. After prayers had been read, the Rev. J. CHAMPNEYS proceeded to read the Annual Report. From this it appeared that the Committee, during the first eight months of the last year, were unable, from the depressed state of the funds, to make any further grants; and were compelled to limit themselves to the existing number, making a new grant only when an existing one was relinquished. But when the November quarter had passed, and all necessary payments had been made, it was found that, beyond any expectation, a balance of some amount was left in the hands of the bankers. This, therefore, enabled the Committee to bring forward the long list of applications which had accumulated, and the most important ones were immediately granted. The new grants that have been voted during the year amount to 3,940*l.*, and are made to forty-four incumbents, having under their aggregate charge a population of 424,410 souls, or 9,827 to each. These grants provide stipends for four incumbents of new churches, where the endowments are very small, for thirty-five curates, and for nine lay-assistants. Among the clergy thus aided, there are two with a population of above 30,000, two with more than 20,000, one of 17,560, one of 16,000, and three with more than 12,000; while the average number is nearly 10,000 to each, and the average income is little above 170*l.* per annum. The existing grants of the Society are to 237 Incumbents, having under their ministerial charge an aggregate population of 1,935,613 souls. These grants provide stipends in whole or in part for 235 clergymen, and for thirty-two lay-assistants.

That these additional labourers could not have been obtained by the incumbents, will be evident from this simple fact, that while the average population to each is 8,725, the average income is only 166*l.* per annum, while 129 out of this number have no parsonage-house: The Committee advert to the present state of the funds with feelings of thankfulness. They rejoice in being able to report that the income of the Society has considerably increased during the past year; so much so, that not only the difficulties in which the Committee were placed, from having an expenditure beyond the income, have been removed, but they have been enabled to meet the expenses of the year without drawing upon the greatly reduced capital which had accumulated during the first years of the Society's operations. The total amount received on the 31st of March, 1843, was 17,562*l.* 19*s.* 11*d.*, whereas the receipts to the corresponding period of the present year have been 21,828*l.* 5*s.* 6*d.*, showing an increase of 4,266*l.* The expenditure of the Society during the past year, was 19,477*l.* 12*s.* 5*d.*; while the income, as has been stated, was 21,828*l.* 5*s.* 6*d.* In addition to the first-mentioned sum, 460*l.* 19*s.* had been paid to clergymen in augmentation of very small incomes.

The Ven. Archdeacon Shirley, the Earl of Chichester, John Labouchere, Esq., the Rev. John Harding, the Rev. W. W. Champneys, the Rev. Mr. Owen, of Staffordshire, and the Rev. D. Wilson, moved or seconded resolutions. The speech of the Rev. Mr. Owen, is entitled to particular attention for the reference it makes to a county recently in a state of distraction and insubordination, and also for the able defence it furnishes of "lay-agency."

The Rev. Mr. OWEN, in seconding the Resolution, said, he could bear testimony to the value and usefulness of the Society in some of the country districts of this land. He was connected with a very large mining and manufacturing population. The parish over which he was

called to preside was a very mean one, in the ordinary sense of the term. There were no wealthy people, no persons of rank and title living there. There were some 9000 or 10,000 colliers, whose days were passed in the darkness of the mines, and whose nights were spent either in the public-house or in their miserable hovels. In such a population as that, the operations of a Society like this could not fail of being extensively useful. He happened to be located in the centre of the mining districts in south Staffordshire, in which part, he was able to say, he had recognized the operations of the Society, over 1,800 or 2,000 persons; and if he were to tell all the effects produced by them, instead of the little thin book of a Report which had been presented that day, they would have a ponderous volume, which would probably take them the rest of the year to read. He had always found, that in advocating any particular Institution, nothing was so useful as a fact; and he would mention the case of a district in Staffordshire, where the want of such a Society had been peculiarly felt. Some ten or twelve years ago, the late Bishop Ryder went to that district, Walsall Wood, which was four miles distant from Walsall, and six from the cathedral city. This place had suddenly sprung up on a very inhospitable and barren moor, situated within the domain of the Marquis of Anglesea. In the course of a very few years, in consequence of finding mines under the moor, some 900 or 1,000 colliers, were gathered together there. But they had no place of worship, and the parish church was four miles off; and the consequence was, that a vicious population, vicious in proportion to their neglected condition, sprang up in that spot. The good Bishop sent a clergyman to visit them, and he determined, for a season, at all events, to make an effort, under the blessing of God, to introduce Christianity among that people. Archdeacon Shirley had well said, in reference to the want of enthusiasm connected with these Home Missions, "they are not like our foreign missions, there is no romance about them." No, but there was a great deal of true tragedy. There had never been a service in that place, and the clergyman, in

order to make 'known his intentions, took with him from the neighbouring town that important parochial functionary, the beadle, who, with the help of the parish bell, went through the lanes of this remote district, and at every little knoll of houses which he approached, he rang his bell and informed the people that on Sunday afternoon Divine service would be held at three o'clock, in the national school-room.' About twenty-five persons were induced to attend. The clergyman commenced his labours with that scanty number, and he continued, under the blessing of God, to exercise his industry and zeal amongst them. He was not a man of any remarkable gifts, he had nothing out of the ordinary character of his brethren about him, yet having industry, zeal, and the love of souls in his heart, God blessed his ministrations among these people. Though there had not been twenty out of the whole 900 that had ever been in the habit of taking the four miles' walk to the parish church, yet at the end of twelve months the national school-room, which would hold rather more than 400, was filled to overflowing. Attention was called to these people. They wanted a church; the man had been sent to prepare the way, as the preceding speaker had said; and God having blessed the minister, he was the means of introducing into the district a desire for a church. He remained among the people only eighteen months, but some money was collected for a church in Walsall Wood. Being a poor man, however, and not having any money for his labour, the Bishop offered him a situation elsewhere, which he accepted. The consequence was, that for a period of two years afterwards, not a single service was held in the place, except about twice, when the people received a visit from their old friend, who went amongst them whenever he visited that part of the country. So Walsall Wood was closed. What opened it again? The key of the Church Pastoral-Aid Society. But for the grant of this Institution that place would in all probability have remained closed to the present day, instead of a minister being located on the spot, who continued to gather funds for building a church; and now that little place had a church, a pas-

tor, and the blessing of God on him and his flock. That was the case of a locality taken in time; for in a great many places it was now too late to expect that result. But he was persuaded by an experience of some eight or ten years in the midst of a mining population, that their case was by no means a hopeless one. He was prepared to go the whole length of the last speaker, as to the value, efficiency, and exact adaptation of the lay-agency of this Institution to the wants of the country. He believed that in the first instance a greater amount of good was effected by it than by the clerical agency; and he had always felt it difficult to understand the opposition to lay-agency. Archdeacon Shirley had very properly said, that to a certain extent the lay agents could claim apostolical succession. At all events, he should be prepared to discuss the propriety of employing lay-agency, and first upon scriptural grounds. For it would be difficult to prove the order of Apollos, in the time of the apostles, who was described to be "an eloquent man," like many of the lay-agents, and mighty in the Scriptures, instructed in the way of the Lord, fervent in the Spirit, and who mightily convinced the Jews, and that publicly, shewing by the Scriptures that "Jesus was the Christ."

It would be difficult, too, to prove the order of Aquila and Priscilla; and more difficult to prove the order of those honourable women of whom Paul said, "they laboured with me in the Gospel." He should be prepared to argue the question too, not only upon Christian principle, but upon Church practice. Had the old Church word "catechist" been kept up, opponents might have been silenced by shewing that Origen was associated with St. Mark, the first Bishop of Alexandria, as a catechist. Lay-agents were most useful in propagating the first principles of Christianity, particularly amongst those who were candidates for the Sacrament of Baptism. He saw nothing in the canons of the Church to induce us, as persons professing Church principles,—and he trusted that no remark of his would seem to indicate that he underrated the value of Church principles,—to object to lay-agency. He loved the title of the Society,—“the Church Pastoral-Aid

Society,” though in correspondence with the esteemed Secretary it caused the writing of a very long address, particularly upon the small envelopes now in fashion; yet he would not leave out the word “Church” in any of his correspondence. And as far as his experience had gone he had never yet met with a single instance in which it could be said that the Society had forfeited that title. The parish clerk was a lay-agent; and formerly, when licensed by the Bishop to teach and instruct the people, a very useful lay-agent. He wished the parish clerks throughout the kingdom could be turned to better use. If they could convert the ancient and venerable drone of that functionary while he spoke for adults and children into an organ of instruction, he would be of much greater use than at present. The sponsors were lay-agents, for they undertook that the children should learn the Creed, the Lord's Prayer, the Ten Commandments, and all other things which a Christian ought to know and believe for himself. The lay-agents were sponsors for a large number of catechumens in the Church, for the great mass of the population who had been neglected. He defended lay-agency on the ground that it was one great practical means of showing an example to the laity of co-operating with the clergy. The laity were too apt to professionalize religion, and leave it to the clergy only. It was worth while to engage a number of men to go abroad in the kingdom to protest against that error, and to let the people know that the work of carrying out the gracious designs of our common Lord and Saviour, was never meant to be the exclusive and monopolized work of the clergy; but that all of us, “in season and out of season,” “here a little and there a little,” should promote his glorious cause upon earth. Lay-agency was the only existing opportunity in connexion with the Church of affording a preliminary period of discipline to the candidate for holy orders. Who that ever recognised the importance of that office could for one moment doubt that it was all-important there should be a spiritual apprenticeship to the duty of communicating the highest, noblest, and important science man could communicate to man? He once had a lay-agent who

had been a Dissenting minister, a man of talent and education, and a successful preacher, whose views of Church principles underwent a change, and he left his community, not in anger, but to the regret of his congregation. His case having been considered, the Bishop of Lichfield consented to ordain him at the end of three years; during which period he was engaged as a lay-agent in connexion with this Society; but a cold caught in the discharge of his duties caused rapid consumption, and he died before the term expired. The day before his death he said to him (Mr. Owen), "If I had lived to enter the Church, I should have been indebted for that entrance to the Church Pastoral-Aid Society in double gratitude. In the first place, they afforded me the means of existence during my probation; and, secondly, they gave me an opportunity of employing my time. Had there been no means of occupying myself usefully, much as I desired to become an Episcopal minister, my conscience would not have permitted me to be at rest for three years, or to have entered the Church after three years' neglect of labouring for Christ." Why did he mention this case? Because there might be many like it; and it should be known that the Church Pastoral-Aid Society met such cases. As he was addressing a metropolitan audience, he would take the liberty of stating, in justice to his poor miners, that they had not been altogether fairly represented by the Government Commissioners in their Reports. He admitted all their vice, and their ignorance, and the danger of leaving them in it: but the Commissioners had painted the whole of the black part of the picture and given no light at all, and had so left an unfair likeness. The poor colliers of South Staffordshire had been alluded to in the House of Commons as sending their wives and daughters out riding astraddle. Now, although he had not detected many side-saddles there, he had never seen them riding in that fashion, nor had he met with any inhabitant who had. But that might be considered an unimportant matter. He wished to state, however, that they were a very simple and affectionate people, and, at present, by

no means in a hopeless case. If you spoke to them kindly, and showed that you had an interest in the education of their children,—for they were parents, and had the feelings of parents,—you could get at their hearts as rapidly as at the hearts of any other class of people. They were a people who, if not left to the lay-agency of the devil,—to demagogues, and Chartists, and other emissaries of evil, but placed under the care of Christian lay-agents,—were capable of being made good subjects and good men, and an honour to the country and Church to which they belonged. Those respectable individuals who undertook the office of Government Commissioners, did not stay long enough to get at the real condition of a people situated as they were; a bird's-eye view, or a railway glimpse, could not enable any one to make a correct map of the country. From a cursory view, it would seem that day and night the people were only offering sacrifices to Mammon, the god of wealth. But a steady look between the mountains of cinders that rose up all around, would discover the spires of district and parish churches, rising up amidst all the smoke and fire, and noise, and hissing, and screaming; demonstrating that God was not forgotten, but that he had founded a house and a habitation amongst them. Had those Government Commissioners spent a few weeks there, and gone with the ministers to the churches, and the lay-agents to the cottages, they would have found that all was not barren from Dan to Beer-sheba; but that there were some bright and hopeful spots on which the eye of Christian philanthropy could rest, and "hope for better days in distant times;" and that the scene was not so dark as some representations made it. Often had he seen some of these poor people come into his church, stealing into the remoteness of the gallery, not having had time to wash their faces, and afterwards beheld the proofs of their emotion, while engaged in devotion, or listening to the Gospel of Christ, in the clean lines that were marked upon their faces, begrimed by the dirt of labour, by the silent tears they shed.

## LONDON CITY MISSION.

THE Ninth Annual Meeting of this Society was held on Thursday, May the 8th. The Great Hall was filled by eleven o'clock, at which hour the chair was taken by J. P. PLUMPRÆ, Esq., M.P.

The Report commenced by referring to the Spitalfields district, including the parishes of Spitalfields and Bethnal-green, and the hamlet of Mile-end New Town. The population was 112,141; and in October last there were found among it 27,823 children eligible for daily education, of whom only 7,626 were receiving it; 3,371 more were attending Sunday Schools, leaving 16,826 growing up without any education. There were also found 9,639 adults who could not read, and 6,075 families without a page of Scripture. On the 15th of October, at all the thirty-six churches and chapels, there were present only 9,712, including children: and in the evening only 8,976. Twenty missionaries had since been appointed to this district, and more would be added as soon as the funds allowed. One of these had established a ragged school, to which 178 children had been admitted: he had also formed an adult class, and thirty-two were learning to read; he had introduced 110 children to other schools. Other instances were detailed, from the same district, of the usefulness of the missionaries. There were upon it now 10,759 families under regular visitation. Leaving this district, the Report then proceeded to state the general labours of the Society during the year, including attendance at fairs and races to distribute tracts; the visitation of lodging-houses, fire-engine stations, and police stations. The Lascars had been attended to. The cab-stands of the metropolis were under regular visitation by a missionary. Other spheres of the Society's labour during the year, were also adverted to—the young men of large mercantile establishments, the soldiers in the Tower, the West-end nightly refuge for the houseless, and the few metropolitan hospitals to which admission was allowed. *The Fever Hospital, at King's Cross, was found to be visited by no minister of religion except a Roman Catholic priest, who had fre-*

*quented it for years.* The number of missionaries was now 101; but 500 would be needed, to visit each poor family once a-month. 501,552 calls and visits had been made from house to house: 32,398 of which had been to the sick and dying. 1,536 persons had been induced to attend public worship; 3,613 children sent to school; 7,389 copies of the Scriptures put into circulation, and 506,948 tracts given away. 622 individuals were giving evidence of having been converted during the year; 258 of whom had become communicants. Such a year of spiritual prosperity the Mission had never known. The disabled missionaries' fund now amounted to £450; the general fund for the year was £8,781.16s.1½d., being £2,027.9s.2½d. more than the previous year. The expenditure was now upwards of £700. a-month. In conclusion, the Report adverted to "the formation of a new Society, under the patronage of the Bishops of London and of Winchester, for the purpose of employing individuals to go from house to house, to read and expound the Scriptures to the poor." The Committee, repudiating all "unkind or jealous feelings in reference to this new Institution," declared that "they hailed it in the name of the neglected poor of London, and desired its prosperity; they hailed it in the name of truth, and rejoiced that the Bishop of London had given to that great principle [of lay agency] his cordial sanction, and become the patron of an Institution which was now to work out that principle within the pale of the Established Church. If the right class of men were selected as agents, zealous men of God, who knew experimentally the power of the love of Christ, and would take from habitation to habitation a pure Gospel, then the Committee would give God thanks for such an auxiliary in evangelizing this too long neglected metropolis. Some who stood aloof, now that the principle of lay agency had received Episcopal sanction, might support not only the new Institution, but the London City Mission, seeing that God helped it, and was working by it."

The following is an extract from

the speech of the Rev. C. I. YORKE, on moving that the Report should be adopted and printed:—in coming to take some part in your proceedings, I entertain none of those feelings of apprehension which Joseph might well have entertained when he was sent to his envious brethren. I have indeed read a remark made with regard to Institutions of this description, with which I have been somewhat surprised. It is contained in a document issued by the Society alluded to in the concluding paragraph of your Report, and countersigned by men, many of whom I know, and many of whom I have reason to respect and love; but with regard to any opinion, which in the presence of God I believe to be false, I confess that I wish to be a stranger to all feelings both of love and of fear. The remark is this: 'that In-

stitutions which are not governed upon exclusive principles, must be prejudicial to the prosperity of the Church of England.' I conceive that no more unhappy libel could be uttered against the Church of England. I would say, may God multiply every Institution of this description, and I have no fear for my Church; for I am sure, that God has placed the ministers of the Establishment socially in a situation so commanding and so advantageous, that it is the fault of the minister, if he has not his hands full of work.

The following gentlemen moved or seconded resolutions:—the Rev. DR. LEIFCHILD, Rev. J. SHERMAN, the Hon. and Rev. BAPTIST NOEL, Captain SIR EDWARD PARRY, R.N., the Rev. GEORGE CLAYTON, the Rev. CARB GLYN, Rector of Witchampton, Dorset, and the Rev. R. AINSLIE.

### LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

THE Anniversary Meeting of this Institution was held in the Great Room, Exeter Hall, on Friday, May the 3rd, and as usual, was the most crowded Meeting of the season, the spacious apartment being closely occupied in every part that could command a hearing, or even a view of the proceedings.

Sir THOMAS BARING, Bart., took the chair at eleven o'clock, and (prayers having first been read by the Rev. J. B. Cartwright) said, 'The rapid flight of time had brought them to the close of another year, and a Report of the proceedings of those who had the management of the Society would presently be read to them.' The cause of this Society was one which every revolving year made of deeper and deeper interest, not more so because the unerring word of prophecy is bringing us nearer to that time when the righteousness of Zion shall go forth with brightness, and the salvation thereof as a light that shineth, and the Jews shall become ministers of the Gospel of Peace. There was nothing more remarkable than the increasing degree of interest which had latterly been excited on behalf of the Jews. This was to be ascribed to a more intimate acquaintance with the word of God, and to a better knowledge of the

character of the Jews themselves. Formerly no epithet was thought too severe to be applied to a Jew, but from a more intimate knowledge of them, we had been led to alter our opinions concerning them. The Jews as a nation, (he spoke not of individuals,) were an intelligent, intellectual, and benevolent people, susceptible of all the finest feelings of sympathy and kindness, and he did hope and believe that a blessing would arise from their having espoused the cause of the Jews. He rejoiced to tell them that the Right Rev. and excellent Prelate near him (the Bishop of Ripon,) did not now stand as the only patron of the Society. *They had, with two exceptions, the whole hierarchy of the Church with them;* and he trusted that this union would draw down a blessing upon the Church in its present distracted state of internal division and doubtful disputation.

The Report was then read, from which it appears, that the aggregate amount of contributions received during the past year was 25,325*l.* 8*s.*, being an increase of 259*l.* 5*s.* 6*d.* above the receipts of the preceding year.

The Report noticed the remarkable fact, that the numerous congregations of German and Polish Jews in



this country should have been left without a spiritual head for more than a year and a-half. Rabbi Solomon Hirschel, their late chief Rabbi, died October 31, 1842, and no successor had as yet been appointed. Considerable difference of opinion prevailed among the Rabbinical Jews, concerning the principles necessary to be maintained in their public services, as it regards the acknowledgment of the authority of the Talmud, and the numerous commentators on that vast compendium of Jewish theology and law. This discussion concerning the fundamental principles on which Rabbinism, or modern Judaism, is based, must, in the end, do much good.

The Bishop of Ripon, the Bishop of Winchester, Sir R. H. Inglis, Sir George Rose, the Rev. J. H. Stewart, the Rev. Hugh Stowell, the Rev. W. Freemantle, the Rev. E. D. Rhodes, the Rev. E. Bickersteth, and the Rev. Dr. Marsh moved or seconded the resolutions. Sir R. H. Inglis took occasion to observe that the Report had furnished many materials of thought and grounds of thankfulness; and there was one prominent subject which must interest every friend of this cause throughout Christendom, because the Christian labours of this Society were now being transferred, if he might use the phrase, from this country to Jerusalem. It was an event for which they could not be sufficiently thankful that whatever difficulties might be in the way of the erection of a Church made with hands in the holy city, there was rising up there a Church not built with hands. No fewer than thirty-three communicants had been admitted to the Supper of the Lord in that Church; whilst as many as six Israelites at a time were admitted to baptism. It could no longer be said, then, that it was a day of small things with the Society, seeing that God had already blessed his work in a manner visible to every eye, and intelligible to every heart. It was gratifying to hear, also, that no fewer than ten missionaries had been sent forth during the past year; but as it pleased God to work by means, these must be supported in their work, and others sent into the field. The close of the Report was most encouraging. It admitted all

to hold their own views in respect to the fulfilment of particular prophecies. To some the word of prophecy might be dark and mysterious; to others so clear that he who ran could read. Some might look forward to an immediate or a literal return of Israel; to others the promise might seem of a spiritual renovation only. But in this, all who took an interest in the cause must, he felt confident, be prepared to concur, that wherever there was darkness it was their duty to carry light, and that if there was a people upon earth now sitting in darkness to whom it was the special duty of Christians to convey the light, it was to those "of whom, as concerning the flesh, Christ came," the living light from heaven.

Sir GEORGE ROSE said, that God had prospered the Society, and brought it into a position they had scarcely hoped for, by the establishment of an Episcopate at Jerusalem, and by sending out in his providence, not a politician, not a mere diplomatist, not a man of the world, but a sincere, humble, and devoted servant of God. The success which had attended him proved that he was just the man to send out there in the early days of the Mission. Some persons might think that another kind of man would have been better fitted to meet the local and political difficulties of his position, and to deal on the one hand with the prejudices of the Greeks and the Jews, and on the other with the subtleties of Rome. But had he been asked for advice, as one of old accustomed to the trade,—“Would you send out a diplomatist?” he would have said, “No, but a faithful minister of the Gospel, a man full of earnest and ardent piety, a true, honest, and faithful man, a good husband and father, and, above all things, a Jew, to take the seat as it were of St. James, and follow him in bringing about the restoration of Israel.” That choice had been marked by surpassing success, all the anticipated difficulties had been removed by the good providence of God. For the Bishop of Jerusalem and his family were beloved, his example estimated, and his labours blessed with more numerous marked conversions since the establishment of the bishopric than before.

## LONDON HIBERNIAN SOCIETY.

THE Thirty-eighth Annual Meeting of the friends and supporters of this Society, which was last year united with the Irish Church Education Society, was held at the Hanover-square Rooms, on Thursday, May the 4th. The attendance was highly respectable, but not numerous.

In the Report the Committee expressed their decided conviction that the most beneficial effects were likely to result from the junction of the two Societies. The large amount due to the teachers of the London Hibernian Society and its liabilities, had prevented the Committee from remitting money to the Irish Church Education Society; but this, it was confidently expected, would not long continue to be the case. At the union of the two Societies there were 474 schools, of which 302 were formally transferred to the Church Education Society. There were at present connected with the Society, 1,694 schools, with 101,302 children, of whom 13,895 are Protestant Dissenters, and 33,187 Roman Catholics. Total income of the London Hibernian Society for the year, £3,876; expenditure, £3,384; its debt was reduced nearly £500. The contributions towards schools in connexion with the Church Education Society amounted to £29,536, making the gross receipts £33,402. It was proposed to establish a model and training school for teachers, to further which object, a Ladies' Auxiliary had been established in Dublin under distinguished patronage, and from that source upwards of £200, had already been received. A revision of the books used in the schools was about to take place with a view to their improvement, and making necessary additions to the list. The schools had been regularly inspected by the agents of the Society, who had reported most favourably of them. The Report concluded with an appeal to English clergymen to support the Church Education Society, now the great instrument for spreading a sound and scriptural education throughout Ireland.

Viscount BERNARD, in moving the adoption of the Report, said, that his connexion with Ireland had enabled

him to watch the results of the Educational Society's labours, and he stated deliberately that it was only through such instrumentality that the permanent tranquilization of that country was to be obtained, the amelioration of the Irish people to be achieved, and his fellow-countrymen brought to the knowledge of the Saviour. Successive statesmen had tried various schemes, but all had failed. One Government resorted to coercive measures, another had attempted to conciliate, by the sacrifice of essential principles. Neither had as yet endeavoured to make Ireland happy and peaceful by that mode which was at once the simplest and the most efficacious—the universal education of the people. They must first be taught their duty to their God, for until that was done it was hopeless that they would discharge their duty to their neighbour. In the county of Cork, with which he was connected, this Society had been eminently successful, under the able superintendence of one who was justly beloved by the clergy of that county, and who had most anxiously done everything he could to promote religious instruction, the Dean of Cork. In the diocese of Cork and Cloyne, this Society now numbered 13,000 children, of which number 4,502 were Roman Catholic children, attending scriptural schools, reading the word of God, and learning those things which would teach them to be good subjects here, and fit them for the kingdom of the Saviour. In asking the English public to assist in this object, he might be met with the objection that those in Ireland had not done all they could—that they might have shewn more self-denial and zeal. That might be true as to individuals, but there was one body to whom it did not apply—the clergy of the Church of Ireland. From a personal knowledge and residence amongst them, he could say that there was not a Church on earth containing a more devoted body of men, nor a Church holding, in a stronger manner, the doctrine of “a standing and a falling Church”—justification by faith through a crucified Redeemer. For that body he

ventured, however humbly, to plead. They might, if they chose, receive aid from the National Board of Education, but however the subject might be mystified, it was perfectly true that the Protestant clergy and laity of Ireland could not receive aid from that Board without binding themselves, directly, or indirectly, to withhold the Scriptures from the Roman Catholic children. It was said, "You have the Scriptures in your own schools under the National Board." He much questioned the accuracy of that assertion; but, whether true or not, it was clear that all parties claiming aid from that fund must bind themselves to withhold the Scriptures from Catholic children—that was the condition. The advocates of the scheme defended it upon the principle of what was called conciliation. Parental authority was cited in vindication of the rule. That was not a valid reason. In Ireland the Roman Catholic priest stood *in loco parentis* to the children of his flock. Upon a question of education the parent had no voice whatever, the priests effectually prevented the introduction of the Scriptures into the schools. Now, in the county of Cork, there were ninety schools, which had been established since the Report of the Committee of the House of Commons upon public education was published, and fifty school-houses had been built. During that time, he understood, from very good authority, that the number of schools

had far exceeded those established by the National Board. Out of forty-five parishes, of which he had the returns, there were only eight Protestants, and four whose parents were of a different religion, attending the National schools. It was utterly impossible, in many cases, that Protestant children could attend those schools. They were built in the Catholic chapel-yard; there were forty-one such in the county of Cork. How could the Legislature of a Protestant country ask a Protestant minister and Protestant children to attend these schools? If the Irish clergy were blamed for not uniting with the system, their answer was, "Are we not allowed the same privilege of having our conscientious scruples respected, which other persons claim? Are we alone expected to violate our consciences in carrying out the favourite scheme of the day?" Were not the clergy of the Irish Church, like those of England, sworn by their ordination vow, to drive out heresy from that portion of the Christian vineyard committed to their care? That a scriptural education would be successful, even among Roman Catholics, a proof was mentioned to him just before he left Ireland, in the case of a small parish, where there were but few Protestants, but where thirty Roman Catholic children attended the school, under the superintendence of the parochial ministry.

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## Register of Events.

SENTENCE has at length been pronounced upon THE TRAVERSERS in the IRISH STATE TRIALS. Mr. O'Connell, as leader of the rest, and head of the conspiracy, has been condemned to a year's imprisonment, and also to pay a fine of £2,000, and to give security—himself in £5,000, and by two sureties in £2,500 each, to keep the peace for seven years. The other traversers have been condemned to nine months imprisonment, to pay a fine of £50 each, and find security for a similar term of years, themselves in £1,000, and two sureties in £500 each. The Rev. Mr. Tierney—the Roman Catholic Priest—is excepted from the punishment thus awarded to the other conspirators. Mr. O'Connell was allowed the choice of the prison, in which he and his fellow-traversers, should be incarcerated! and he selected the 'Richmond Bridewell,' which appears to have great advan-

tage over most of the places of confinement in the country. It seems that the matter is not yet at rest, as an appeal is to be made to the House of Lords by means of a *writ of error*. We trust, however, that nothing will be done to rescue these victims of outraged law from the punishment which they have so justly drawn down upon themselves. We have no sympathy with the feelings evinced by many in Mr. O'Connell's favour; and we think Judge Burton's emotion in delivering the sentence was very ill-timed and misplaced; while the ebullition of feeling called forth from those present in the court, and especially from the Junior members of the Irish bar, reflects nothing but disgrace upon themselves. We are oftentimes disposed to sympathize with those unhappy men, who perhaps at the instigation of others, or carried away by their ungoverned passions, or even by destitution of temporal support, have been led on to the commission of crimes, at which in their cooler moments they would have shuddered, and have thus become justly amenable to the laws of their country, and secured punishment for years to come; but we know not how any well-directed mind—probably handing over such minor culprits, without a sigh, to transportation for life,—can find matter for sympathy in the comparatively trifling punishment inflicted upon one who has led thousands into sin and ruin, risked the possessions and the lives of thousands more, well nigh involved the country in the misery and bloodshed of a civil war; and then—to complete the whole—glories in the crimes which he has committed, and only wishes for the opportunity of repeating them! That such a man should command anything like public sympathy, proves nothing but a shockingly diseased state of the public mind—as far as such sympathy extends; and shews the imperative necessity which exists for putting down such atrocious offenders, at an earlier stage of their course, with the strong arm of British law, which is, in this case, nothing but the echo of what scriptural justice and righteous equity demand from those who are not to “*bear the sword in vain*,” but to act as “*the ministers of God, revengers to execute wrath upon him that doeth evil*.”

The event which has created by far greatest sensation in the country during the past month is the progress of what is usually termed ‘*THE DISSENTERS’ CHAPELS BILL*,’ but has among other titles, obtained—what is a far more appropriate designation; viz., ‘*the Socinian frauds legalization Bill*.’ The second reading of this infamous Bill has been carried in the House of Commons by a majority of 190! the numbers being, for the Bill 307, against it 117. We know not in what terms to express our regret at the course taken in this matter by the Premier and the government over which he presides. The speech made by him on the occasion might have appropriately proceeded from the lips of a reckless special-pleader in law, and an utter latitudinarian in religion! Sir R. Peel is likely to secure to himself the unenviable notoriety of having bestowed the greatest boon ever received by Papists and Socinians—the former in 1829, the latter in 1844. The number of petitions presented against the measure is immense, and exceeds by more than 2000 those presented in its favour, notwithstanding the unanimous aid afforded by the Irish Popish Priests and their flocks!—affording an extraordinary instance how one extreme of error can come forward in support of its opposite, when occasion serves; and how parties devoid of genuine christian principle can unite with those to whom they are diametrically opposed, against those conscientiously engaged in the maintenance of such principle. An attempt has been made to persuade those opposed to this unrighteous measure, that they do not understand its true nature and merits, and that such misapprehension is the source of their opposition. Such a supposition is entirely without foundation. Whether regarded as a matter of equity, or religion, or both conjointly, the Bill is utterly at fault, and there is ample reason for opposing it on both these grounds. As a matter of justice: what special-pleading can ever make unsophisticated Englishmen believe that Socinians have

a right to those possessions which were left, *under the special sanction of British law*, for the use of Trinitarian Dissenters? And, supposing that certain classes of such Dissenters were inclined to wave their claims, and allow others to possess these properties, is it to be believed that they can *conscientiously* resign them into the hands of those who believe and teach a soul-destroying heresy? To attempt to compel them to yield up such property at all is against all justice; to compel them to yield it up to Socinians is against all religion. It is true that if the first ground of opposition fails, the second fails also; but if the first is established as a right, the second forms an imperative reason for insisting on that right, and acts as a most just and forcible motive to uncompromising opposition to the unhallowed measure. It is remarkable that since the introduction of this measure, Sir R. Peel's prosperous course has been impeded by two adverse majorities,—one in the Lords on the union of the Sees of Asaph and Bangor, the other in the Commons on the question of the West India Sugar duties. While this unhappy measure brought forward by him enforces on us the exhortation, "*Cease ye from man,*" the difficulties and trials with which the country is encompassed, remind us of the assurance that "*righteousness exalteth a nation, but sin is the reproach of any people.*"

The EMPEROR OF RUSSIA has lately paid an unexpected visit to this country, and seems to have given and received much gratification. No doubt the visit was intended as a great compliment to the Queen, as well as to the subjects of this mighty empire. The Emperor shewed many instances of liberality and munificence in the presents which he made to various parties in England. One, at least, of these, we should have rejoiced that he had spared, or diverted into a more useful channel. We allude to the promised gift of £500 a year to the fund for keeping up the Ascot races! There is, we fear, too little need for additional support to these direful curses of our country, which lure down to eternal destruction the souls of the many, to gratify the fearful lust for pleasure—falsely so called—manifested by the few.

The ROMISH PERSECUTIONS, in the Island of Madeira, seem to be carried forward in this enlightened century, with as much zeal, if not with as great success as in the dark ages, when 'the mystery of iniquity' had undisputed sway. One poor woman has actually been sentenced to death, and another to six months imprisonment, for some fancied transgression against Romish heresy—and that by the 'BRITISH JUDGE CONSERVATOR,' acting as 'Judge of right!' Truly that apostate church seems determined thoroughly to vindicate her claim to the title of "*the woman drunken with the blood of the saints, and of the martyrs of Jesus.*"

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## Notices and Acknowledgments.

'A. S.' will find that the object of her letter is, in part at least, superseded. The MS. shall be returned if she wishes it. We are much obliged to all friends for communications, but it is impossible to make any stipulations with regard to the *time* at which they will be inserted.

'G. W.' will perceive that the subject to which he draws attention, has not been unnoticed. We shall be happy to receive any of his papers, though, of course, we cannot promise to insert them, until we see whether they are suitable for this Periodical.

Received 'A. S.' Garthorpe. 'T. W.' Dorsetshire, and 'A. G.'





**RIOTS AT PAUL'S CROSS, 1556.**

# THE CHRISTIAN GUARDIAN,

AND

## CHURCH OF ENGLAND MAGAZINE.

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AUGUST, 1844.

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### MEMORIALS OF THE ENGLISH MARTYRS.—No. VII.

Cambridge, London, and Oxford.

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HUGH LATIMER, BISHOP AND MARTYR.

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“WHATSOEVER thou doest, do it heartily as unto the Lord,” this wise proverb seemed to be ever present to the mind of Hugh Latimer. Honest Hugh Latimer, was the name he honestly won. In simplicity and godly sincerity he went forward on his way. It was a rough way, but he went straight forward, over the rugged rocks, and through the thorny brakes, and though the rocks were rough to the end, and the briars set thick with thorns, his feet got hardened as the feet of way-faring men will do by much travelling in a rugged pathway. God gave him a portion of his master’s resolute spirit to set his face like a flint, and to bear up with a dauntless and smiling endurance, when the cold and cutting blast, and the driving sleet of man’s unkindness met him full in the face. He was plain in speech, plain in manners, dress, and dealings. What he said he meant, and what he meant he said; but he spoke what he knew to be the truth, and he meant evil to no man. He was a man of decision, and evil men who could not love him, were forced to respect him.

Latimer was a man of superior talent and excellent learning. He had associated with princes and courtiers, and was promoted to a Bishoprick, but he was by birth a farmer’s son of Thurcaston, a village about four miles from Leicester, and he was not ashamed of his parentage, but spoke of it openly in one of his sermons before King Edward the Sixth. His account of his father’s house, and his early recollections of the home of his childhood is very characteristic. Almost all the lives of Hugh Latimer, contain the extract from that sermon; but common as it is, I see no reason to omit it. “Upon a farm of four  
1844.



pounds a year, at the utmost, my father tilled as much ground as kept half a dozen men, he had it stocked with a hundred sheep and thirty cows; he found the king a man and horse, himself remembering to have buckled on his father's harness when he went to Blackheath; he gave his daughters five pounds a piece at marriage; he lived hospitably among his neighbours, and was not backward in his alms to the poor."

At an early age, Hugh Latimer gave signs of a superior understanding, and his worthy parents determined to give him a good education. They sent him to the Grammar school at Leicester, and from school when he was fourteen, he proceeded to the University of Cambridge. There he made diligent use of his time, was studious, and read much; but he looked with equal reverence upon the inspired scriptures, and the useless divinity of the schoolmen, holding Thomas a Becket and the Apostles in equal honour. He grew up, as might be expected, a narrow-minded and zealous papist. He took the usual degrees and entered the ministry, and was soon after notorious for his unwearied opposition to the new learning, for so the pure doctrines of the reformed faith were then termed. In the oration which he made upon taking his degree of Bachelor of Divinity, he attacked the wise and learned Melancthon with great boldness, and he openly opposed an excellent and godly man, "Good Master Stafford," as Foxe calls him, who was then Divinity Lecturer. Latimer saw with horror the effect of his teaching upon the younger members of the University, for he set before them the sound principles of the word of God, and he took care to be present when Stafford lectured, and would then call upon the students to give no credit to their teacher's heresies, and exhort them not to give heed to so pernicious a teacher. His zeal in the wrong cause attracted the notice of those in power, and he was made cross-bearer to the University, an office of high honour, and carried the cross with much reverence in their popish processions.

Who could have supposed, that so blinded and inveterate a bigot would have ever become an enlightened and single-minded reformer. He thought that he could never mix water and wine enough for the mass, and that he should certainly escape eternal damnation if he could only become a friar, and that it was the height of impiety even to question the Pope's infallibility. But he was an honest though misguided man, whatever he did, he did it heartily; he was never for half-measures, but went straight forward in the course which appeared to him the right course. There must have been a manly simplicity of purpose, and an ingenuous spirit evident in the proceedings of Latimer, even when he laboured most diligently to overturn the truth, and to spread the fatal errors which he had imbibed; for about this time a deep interest was awakened for him in the heart of one of the most gentle and lovely Christian characters resident at the University. The holy Thomas Bilney had sometime before, become a convert to the reformed faith. He had heard the oration against Melancthon, and quietly but closely he marked and studied the spirit of the honest-hearted, but superstitious Latimer. With the calm and judicious wisdom for which he was noted, he sought an opportunity of bringing the heavenly truths of the gospel of the grace of God before him. Bilney went at once to his study, and requested Latimer to receive his confession. This good man was one of those exemplary disciples of

our Lord, who evidence by the mild and loving influence of their life and doctrine, the truth of that beautiful Bible proverb—"He that winneth souls is wise." In the statements which he brought before Latimer, the arguments which he adopted, and the sweet persuasions with which he made his appeal to the conscience and the heart of his single-minded hearer, he was perfectly successful. He was thus made the honoured instrument under God of his friend's conversion. Latimer was convinced—he threw down the arms of his ceaseless opposition to the truth, and like another bold and fierce persecutor of the saints, the anxious question of his contrite and subdued spirit became, "Lord, what wilt thou have me to do." It was soon found, both by the Papists and the Reformers at Cambridge, that he which had persecuted in times past, now preached the faith he once destroyed. He came also, says Foxe, to Master Stafford before he died, and begged him to forgive him.

The conversion of one who had taken so prominent a part in the proceedings of the popish party at the University, soon became a source of great provocation to his former associates. Latimer was not a young man, he had passed his fiftieth year. He was a thoughtful, learned, and experienced man, and the decision to which he had come was the result of calm and deliberate conviction. It was not now with him as in former years, when he had taken up the ornamented and material cross to carry it in the solemn ceremonies of the heretical church of Rome. He had become the cross-bearer in good sad earnest, he had taken up his spiritual cross, and made up his mind to bear it with resolute and unflinching courage, even to the calvary of shame, and agony, and death. He now sought the friendship, not only of Bilney, but of every one of the reformed party, and was in frequent consultation with them; conferring with them on the errors of his former views, and meekly asking to be taught the truth as it is in Jesus. But it was not to man that he looked. His spirit had received that anointing which is truth, and is no lie, and he knew that the teaching that he needed was not man's teaching; and now that it had pleased God to call him by His grace, and to reveal His Son in him that he might preach Him, his conference was not with flesh and blood. He became a diligent, pains-taking, and patient searcher of Holy Scripture, and received the truth as he sought it, with the simplicity of a child, and upon his knees. In this spirit, with the word of God in his heart, and in his hands, he went forth, not only into the streets and lanes of Cambridge, but into all the neighbouring villages, to preach the unsearchable riches of Christ, in the pure plain English, which the people were accustomed to speak among themselves; not confining himself, however, to this one good way, but frequently discoursing with the learned, with the tongue of the learned, in latin, but always holding forth the word of life as the only lamp to the feet and light to the path of the christian pilgrim; everywhere preaching Christ crucified; everywhere insisting on the necessity of a holy life, as the only sure evidence of a state of salvation; everywhere exposing the vanity and folly of a mere formal and ceremonial religion.

His heart was full of pity for his poor and ignorant countrymen; enthralled as they too generally were in those days, by the wretched superstitions of popery. He prayed for them, and he preached to them,

earnestly desiring to see them delivered from bondage. He had been once in the same state. His spirit had been in the same bondage. His eyes in the same blinded state. He could feel for them, and pity them, as only one could do who had been himself in the same piteous condition. His preaching seemed to be according to the testimony of man, who had been restored to sight by our Blessed Lord. "This one thing I know, that whereas I was blind, now I see;" and with all the joyful gladness of one restored to sight, he pointed to the Sun of righteousness as the only source of his new sense of happiness. Three years were thus spent by this enlightened convert. 'Master Latimer' we are told, 'through his daily and indefatigable searching of the scriptures of the Old and New Testament, had made himself a most complete master of all the arguments proper to confute the then reigning errors of the church of Rome; and he set himself about exposing them in the most public manner he possibly could.' It had come to his turn to preach the advent sermons before the University, and he seized on this opportunity of boldly and affectionately preaching Christ, and attacking the kingdom of Anti-Christ. It was on this occasion that he preached his celebrated card sermons. He treated his high subject in a strange quaint manner, peculiar to the manners of those days, and partly peculiar to his own quaint and original turn of mind. In all his sermons he was by turns argumentative, imaginative, fanciful—now pathetic then witty and even humorous, sometimes dealing forth the most sharp, cutting rebukes; sometimes breathing forth the most gentle and affecting remonstrances. He illustrated the truths he taught, by the most striking or the most familiar stories; mixing up severity with sweetness, terrors with tenderness. But through all his sermons, strong, manly sense, is conspicuous—in all his sermons he preached Christ and the principles and practice of the truth as it is in Jesus, with pure and heavenly clearness.

I shall give a few extracts from his sermons. Here is an address to servants. 'I can come nowhere,' he says, 'but I hear masters complaining of their servants: I think verily they fear not God, they consider not their duties. Well, I will burden them with this one text of scripture, and then go forward in my matters. The Prophet Jeremy saith, "Cursed is he that doeth the work of God negligently," or as another translator hath it, "fraudulently," take which you will. It is no light matter that God pronounces them to be cursed. But what is cursed? What is it? Cursed is as much as to say, it shall not go well with them, they shall not prosper. My face shall be against them. Is not this a great thing? Truly, consider it as you list, it is no light matter to be cursed of God, who ruleth heaven and earth. And though the prophet speaks these words of warriors going to war, yet it may be spoken of all servants, yea of all states, but especially of servants, for St. Paul saith, You servants serve the Lord Christ, it is His work. Thus when it is the Lord's work, take heed how you do it, for "Cursed is he that doeth it negligently;" and he adds soon after, "Alas, that you servants are so stubborn-hearted, and will not consider this, that your service is the work of the Lord; you will not consider that the curse of God hangeth over your heads, for your slothfulness and negligence. Take heed therefore, and look to your duties."

Here is a short extract from a sermon on the text, "Lead us not into temptation." 'Certain it is, that customary sinners have but small temptations, for the devil letteth them alone, because they be fully his already—he hath them in bondage—they be his slaves. But when there is any good man abroad that intendeth to leave sin and wickedness, and abhorreth the same, that man shall be tempted, the devil goeth about to use all means to destroy that man, and to stop his forwardness.' How cheeringly does he add, soon after, 'the devil hath no farther power than God will allow him; the devil can go no farther than God permitteth him to do; which thing shall strengthen our faith, insomuch that we shall be sure to overcome him.' The following is from a sermon on Philippians iii. 18. "Of which I have told you often, and now tell you weeping;" 'St. Paul was a good man, a hearty and an earnest man in God's cause; he was a weeper. It was a grief to him to see the dishonour of God amongst them whom he had instructed in the word of God. He was sorry to see the people blinded and seduced with false doctrine. Such things grieve us not; though God be dishonoured, we care not for it. When we have loss of our goods, and sustain damages, then we can weep from the bottom of our hearts, and be most sorrowful; but when we hear that God is dishonoured, that fornication is committed and other horrible sins done; that grieves us not: then we weep not, and so it appears most manifestly that we have not the heart of St. Paul, we are not so minded.'

In speaking of the Law and the Gospel in a sermon preached on Twelfth Day, he says, 'What doth the law require of us? Truly righteousness and holiness. This we have—we are righteous, but how? not by our works, for our works are not able to make us just and deliver us from our sins, but we are just by this, that our sins are pardoned unto us, through the faith we have in Christ our Saviour; for He through His fulfilling of the law took away the curse of the law from our heads. He took away the power of sin. Sin is made no sin.' Again he says: 'There is a common saying among us here in England; every thing as it is taken, which indeed is not so—for every thing is, as it is, howsoever it be taken: but in some manner of things it is true' as in this matter. We of ourselves are unjust, our works are imperfect, and so are disagreeable to God's laws; yet for Christ's sake we are taken for just, and our works are allowable before God, not that they are so in themselves, but they are taken well for His sake. God hath a pleasure in our works, though they are not so perfectly done as they ought to be; yet they please Him, and he delighteth in them, and He will reward them with everlasting life. We have them not by our merits, but by Christ. The kingdom of heaven is the gift of God: so likewise St. Paul saith, "Ye are saved freely without works." Ephes. ii. 8. Therefore when ye ask, are ye saved? say, yes. How? why gratis—freely, and here is all our comfort to stay our consciences. You will say now, Here all is faith. Faith, but we hear nothing of good works, as some carnal people make such carnal reasons to please themselves; but I tell you we are bound to walk in good works; for to that end we are come to Christ—to leave sin, to live uprightly, and so to be saved by Him; but you must be sure to what end you must work; you must know how to esteem your good works. If I fast and give alms, and think to be saved by it, I thrust Christ

out of His seat : what am I better when I do so ? . . . . These are good works,—when every one doth his calling, as God hath appointed him to do ; but they must be done to shew ourselves thankful, and therefore they are called in scripture, sacrifices of thanksgiving, not to win heaven withal. For if we should do so, we should deny Christ our Saviour, despise and tread Him under our feet. For to what purpose suffered He, if I shall with my good works merit heaven ? As the Papists who deny Him indeed, for they think to get to heaven with their pilgrimages, and with running hither and thither. I pray you note this, we must first be made good, before we can do good ; we must first be made just, before our works please God : for when we are justified by faith in Christ and are made good by Him, then cometh our duty, that is, to do good works, to make a declaration of our thankfulness.’ This was the faith of honest Hugh Latimer, whom some in our own church have railed at in the present day for his ultra-protestantism. We should affectionately recommend to such persons the study of his divinity, or rather of that well-spring of life, the Word of God, from whence his divinity flowed like a pure sweet stream.

Fuller notices Latimer’s sermons, and says of the card sermons : ‘ Mr. Latimer preached on the question of the priests to the Baptist ; ’ *Tu quis es ? Who art thou ?* It seems he suited his sermon rather to the time, than the text, thereby taking occasion to conform his discourse to the playing of cards, making the heart triumph, and exhorting all to serve God in sincerity and truth, not in the glittering show of men’s ceremonies ; Traditions, Pardons, Pilgrimages, Vows, Devotions, &c. Now shew me not the sermon, but shew me the souls converted thereby. This blunt preaching was in those dark days admirably effectual. Fuller then mentions a country minister who in his days, preached at St. Mary’s, on the text, Rom. xii. 3 ; “ As God hath dealt to every man a measure of faith ; ” in a fond imitation of Latimer’s card sermon. He gives a few specimens of his sentences—for instance, ‘ Follow suit, wear the surplice, and conform in ceremonies, &c. ; but all produced nothing but laughter in the audience.’ He adds, ‘ He will make but bad music, who hath the instrument and the fiddlestick, but none of the resin of Mr. Latimer.’

END OF THE FIRST PART.

CHARLES B. TAYLER,

*St. Peter’s, Chester,  
July, 1844.*

## THE SEVEN CHURCHES OF ASIA.

## No. III.

THE CHURCH OF PERGAMOS.—REV. II. 12—17.

‘The Church of Pergamos, in respect to numbers, may be said to flourish still in Bergamo. The town is less than Akhisar, but the number of Christians is about as great, the proportion of Armenians to Greeks nearly the same, and each nation also has one Church. The bishop of the district, who occasionally resides there, was at that time absent; and I experienced, with deep regret, that the resident clergy were totally incapable of estimating the gift which I intended them: I therefore delivered the Testament to the lay vicar of the bishop, at his urgent request; he having assured me, that the bishop would highly prize so valuable an acquisition to the Church. He seemed much pleased that the benighted state of his nation had excited the attention of strangers.’

Mr. Arundell visited Pergamos in 1826. He thus writes:—

‘At a quarter past six, we arrived at Pergamos: the setting sun threw its strong shadows on the stupendous rock of the Acropolis, and the mountain behind it. The country immediately before entering the town was of an unpromising aspect, rocky and bare of trees, and in the winter must be very desolate, from the greater part of the low ground being covered with water. As we passed, however, under the arches of a bridge, and thence through a burial-ground, the view improved much from the abundance of cypresses, poplars, and other trees. On entering the town, now nearly dark, I was struck by some enormously high masses of walls on the left, strongly contrasted with the diminutive houses beneath and around them. I heard subsequently that they are the remains of the church of Agios Theologos, or St. John.

‘Thursday, Sep. 21.—I accompanied a Greek priest to his church, the only church at present in Pergamos; it lies on the ascent of the castle hill, and is a poor shed covered with earth. Though the sun was blazing in full splendour on all the scene without, this poor church was so dark within, that even with the aid of a glimmering lamp I could not distinctly see the figures on the skreen. On one side of it, another priest kept a little school of thirty scholars. I gave him a Testament. The contrast between the magnificent remains of the church of St. John which lay beneath, and this its poor representative, is as striking as between the poverty of the present state of religion among the Modern Greeks, and the rich abundance of Gospel light which once shone within the walls of the Agios Theologos.

‘As we ascended the hill of the Acropolis, and turned round to take a view, we saw a little beyond the massy pile of St. John’s church the dry bed of a river, with a bridge over it, called Tabaklarchay; this is the ancient Selinus, and forms the division between the Greek and Turkish quarters of the town; the Greeks residing on this, the castle side, the Turks on the other. The dry bed of another river lay on the left, coming down from the north behind the castle, and having also a bridge over it. This is the Cetius, called at present Barmakpatran-chay. Both of these rivers rise about four hours from the town,

and fall into the Bakir or Ak-sou-chay, the Caicus, which flows about one hour off in the plain. The town of Pergamos lies in part on the slope of the hill, but principally in the plain. On the right, or to the west, is a small oblong ridge, on which are the theatre and other ruins. On the South-west beyond the town an extensive plain, the view terminating in the blue mountains of Mitylene. In front, the ridges of mount Temmus running east and west, through which is a level road of fourteen hours to Magnesia. On the left lay the plain we had passed over yesterday, bounded also by the continued range of Temnus with the towns of Kinik and Urajek. Two tumuli stand before the town, in the direction of south, or south-south-west, and near these on the town side olive and vineyards, cypresses and poplars; and beyond them, the plain richly wooded close to the mountain.

‘Near the Khan are the massive ruins of the church of Agios Theologos, conjectured to be one of those which the emperor Theodosius caused to be erected. The internal division into aisles was made by two rows of granite columns, the spoils of former temples, fragments of which abound. Upon them rested the galleries for the women, level with the windows. The tribune, or altar, is embowed, and on either side, at ten yards distance, is a cupola, finishing a room of forty feet diameter, and more than a hundred feet high; both which, retaining their domes, exceed the other walls about five yards. The whole length is 225 ft. It is constructed with brick, and pieces of marble for ornament, and, excepting St. Sophia at Constantinople, conveys the best idea of the Christian churches on the Greek model. The doors, as Smith says, are very high; opposite to which is a great *nicchio* or cavity in the wall; and a vault underneath sustained by a great pillar. This vault is at present a workshop for coarse pottery. Tradition says, that upon the capture of Constantinople, this church was converted into a mosque, a minaret being built at its north-east end; and a ridiculous story is told of its being as quickly disused, in consequence of a miraculous change of position in the door of this minaret, which, fronting as it ought to do in the evening, was found the following morning to have turned completely round. One of the circular rooms appeared to have been used as a church, much after this period: the recess for the altar, which Smith calls a *nicchio*, and the marble steps still remain; and it seems the Turks still permit the Greeks to enter it, for I saw a dirty lamp hanging before some wretched paper saints. There is another ancient church in the town, that of St. Sophia, now a mosque.

‘The Christian population of Pergamos seems to have increased considerably since the time of Smith and Rycaut. The former says, the state of the Christians here is very sad and deplorable, there being not above fifteen families of them: their chief employment is gardening, by which they make a shift to get a little money to pay their *harache*, and satisfy the demands of their cruel and greedy oppressors, and maintain a sad and miserable life. Rycaut’s observation applies perhaps more properly to the Turkish population: whereas about ten years past there were fifty-three streets of this town inhabited, there are now only twenty-two frequented; the others are deserted, and their buildings go to ruin. The population is, I think, underrated at fifteen thousand; of which fifteen hundred are Greeks, two hundred Armenians, who have a Church, and about a hundred Jews with a synagogue.’

OBITUARY OF THE LATE REV. H. BLUNT, M. A.,  
RECTOR OF STREATHAM, SURREY.

"The memory of the just is blessed."—PROV. x. 7.

IT has been to us a source of regret, that so excellent and distinguished a Clergyman as the Rev. H. Blunt, should have been removed from among us for so many months, without any notice of his departure having been taken in the pages of the *Christian Guardian*—a Periodical peculiarly designed for inculcating on the middle classes of the religious public, the lessons to be learned from the life, character and death, of such devoted servants of God as the subject of the present remarks. Though we are confessedly late in our attempt to supply this deficiency, we feel assured that our readers will find both pleasure and instruction in the following extracts from the Sermon of Mr. Blunt's highly-esteemed friend—the Rev. F. Close. We are convinced, also, that the Incumbent of Cheltenham will not disapprove of the liberty we take in transferring into our pages considerable extracts from his valuable Sermon; knowing, as we do, that his great object in the publication of it, is, the promotion of the spiritual welfare of his fellow-creatures, by prompting them to follow the example of his deceased friend, even "*as he followed Christ.*"

THE Sermon is entitled 'THE DEPARTURE OF THE RIGHTEOUS, BLESSED TO THEMSELVES; PORTENTOUS TO THEIR SURVIVORS,'—and the text selected by Mr. C. is Isa. lvii. 1, 2. "*The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering, that the righteous is taken away from the evil to come. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.*" After a few introductory remarks he observes,

'And here I would at once announce to you, beloved brethren, that I have chosen this beautiful portion of Holy Scripture, as the subject of our meditation on this occasion, with a particular object in view. The grave is about to close on one who has long been dear to me, and one also highly esteemed by the Church, and I might say by the world at large. I feel it to be a christian duty to bring the honourable and useful life, and truly peaceful death of my beloved friend before you, while his loss is fresh on my heart: and if in doing so I should trespass longer than usual on your patience, I am confident that the interesting particulars respecting him, which I shall submit to you in the close of my discourse, will abundantly repay your most serious attention. We shall find that the beautiful description of the believer's peaceful end, recorded in this prophecy, was most accurately descrip-



tive of that of our departed brother, whose memory I would this day consecrate.'

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'*The departure of a good man from this world, is always a GREAT CALAMITY.* The death of the humblest labourer, the most unobtrusive among the faithful, is a loss to the survivors. He is missed from the little circle throughout which he diffused a cheerful piety; his excellent example is withdrawn from the sight of his companions and friends: he is no longer to be found opposing those who would do wrong, and encouraging those who would do right; his death is a loss to the Church and to the world. A pious servant, a pious child, a pious menial, even a pious *slave* departs not without creating a loss and an affliction, especially to the Godly.

'And how much more is this true as the influence of the person is extended! Should a father be taken away! Oh! what a calamity! The head is removed from the body—the right hand of his family is cut off. Its strength, its staff, its wisdom! Should a pious Christian mother be taken away;—she whose mild and spiritual influence has been diffused through her household,—guiding the infant heart into the ways of holiness—correcting in love, restraining in gentleness—who can tell how great is the calamity which the death of such a mother occasions! How much more then is this calamity felt when a godly pastor is called away from his flock? A Christian man, combatting this world's vanities and sins, and the Church's newborn follies and errors; carrying the Gospel to all his parishioners; preaching the love of his REDEEMER; going from house to house, from family to family; their adviser, their counsellor, their comforter, their guide—who can estimate the calamity which the departure of such a man of God occasions?

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'Brethren, I would bring this important subject more nearly home to your hearts; and how can I hope to do so more effectually than by fulfilling my promise at the opening of this discourse?

"A RIGHTEOUS MAN HAS PERISHED"—"A MERCIFUL MAN HAS BEEN TAKEN FROM THE EVIL TO COME." A Christian family has lost its head;—such a father—such a husband—such a companion,—adviser,—friend! A parish has been bereaved of a Godly Pastor, and a faithful preacher; the Church has been deprived of one of its brightest ornaments, the world has lost a faithful monitor,—and I have lost my oldest friend. When I mention the name of HENRY BLUNT, many will be prepared to appreciate the loss which we have sustained. Perhaps I may in some respects be considered to have a peculiar claim to raise a tribute of affection to my departed friend, since no less than *thirty-four* years have rolled by since my intimacy with him commenced. There have been intervals in our subsequent lives, when, for a while, we have lost sight of each other, but our friendship has never been dissolved until now! We were school-fellows, and companions in our early days. And this part of his history should be peculiarly impressive and instructive to the young. There are instances of persons who were thoughtless, and even vicious in their youthful days, who have been subsequently converted, and have become useful members of society, and even ministers of the Gospel of CHRIST. But more fre-

quently it happens that those who are moral, studious, obedient, and amiable in their younger days, grow up to be lights of their generation. Thus, in Scripture, we read of Joseph, and Samuel, and Daniel, and Josiah, and Timothy, and others. And thus it was with my departed friend. He had not indeed the spiritual advantages which are possessed by many, nor was this early period of his life marked by distinguished piety—but he was always strictly moral, studious, and extremely amiable. He was a general favourite alike with his teachers and his companions—a guileless being—every boy who knew him, loved him. He was always of delicate frame, and rather feeble in person—but he exercised an extraordinary influence over other boys. The nascent talent, afterwards more fully developed, even then discovered itself: his powers of description, and narrative, rivetted the attention of all who listened to him—and his school-fellows were willing to oblige him in any thing, upon the condition that he would thus amuse them. Many still live who can attest the accuracy of my present statement. I lost sight of him for three years before I went to the University—there I found him, still the same amiable, virtuous, and interesting person—and likely to distinguish himself in academic honours. This he did in 1817, when he took his degree as ninth Wrangler, and bearing also a high character for classical attainments. The following year he was admitted into Holy Orders. Retiring to the country village of Clare, in Suffolk, he devoted himself to the work of a parochial Minister; at the same time receiving a few pupils into his house. It was here, in the conscientious pursuit of his spiritual duties, that a change passed over his opinions and his heart: without any human instructor—by the light of God's own Word and Spirit, he was guided into those truly scriptural, evangelical, and protestant principles which he subsequently maintained with so much steadfastness, and so much purity and talent. As these principles deepened in his mind, he was impressed with an earnest desire to devote himself more exclusively to the blessed work of an Evangelist; and though the most flattering prospects opened before him in the way of pupils, and several persons of distinction were anxious that he should educate their sons, he declined all these tempting offers, and entered on one of the most extensive and laborious parochial cures in the vicinity of the metropolis. This was in the opening of the year 1824. From that time our intimacy ripened into closer friendship—and I have subsequently had the privilege of enjoying his confidence to the sad moment of his departure from among us.

As Curate of Chelsea, his indefatigable zeal, his attractive manners, his persuasive simple eloquence, and his scriptural fidelity soon attracted the attention not only of his parishioners but of many others: and at length, in the year 1830, greatly to the satisfaction of a numerous and attached people, he was presented to the new Church of the Holy Trinity, Upper Chelsea. There his character, his principles, and his peculiar talents fully displayed themselves—for five years he pursued a course of unrivalled usefulness; drawing around him the most influential congregation in London or its neighbourhood. Nobles, peers, commoners, tradesmen, and the poor, alike hung upon his fascinating discourses. And what was their peculiar charm? His manner was calm and sedate—his voice was feeble, yet wherever it reached it

rivetted attention—there were no high flights of eloquence, no rhetorical flourishes, no meretricious embellishments—certainly no puerilities, nor conceits—he never stooped to such means to produce a momentary effect. The charm of his preaching was its simple truth—its evangelical fidelity—he preached the truth in love—he was affectionate, earnest, persuasive—his style was chaste, I might almost say elegant—and he had a singular power of adapting the word of God to the peculiar habits, feelings, and circumstances of his auditors. Abstract truth by the touch of his pen became a living and practical principle—comprehensible, and *individual*—so that each man felt himself addressed. Wonderful certainly was his success at that period—and few men could have sustained the weight of applause which was laid upon him with such unaffected modesty and humility as he did. But how inscrutable are the ways of God! Just when hundreds of the great and the noble were crowding around him—not only in his church, but in his more private and domestic instructions—(for no one despised the character of a mere popular preacher more than he did—and no one took a higher standard of parochial and daily labour)—just then it was that it pleased God in his inscrutable providence to suspend him in the midst of his usefulness. His frame always feeble and delicate, gave way to his incessant labours—and the seeds of that fatal disease which has at length carried him off then made their too evident appearance. I rejoice that I have preserved a most beautiful letter which I received from him at that interesting period: a letter which displays his mind and spirit—his glowing love and faith and hope—his ineffable peace, and his profound humility, far better than any language however eulogistic. It was dated from Brighton, Nov. 7, 1835, when he was on the eve of seeking the milder climate of Devonshire—for the winter. I give it here almost entire—I force the privacy of christian friendship for the good and comfort of the Church of God.

‘MY DEAR FRIEND,

‘I feel your very kind and affectionate letter much. I assure you I did not need you to remind me of your valued promise,\* for it has been often, and more especially of late, upon my mind. My state of health, however, is probably what would be called not one of *immediate* danger, that is, by God’s blessing, upon the mild climate of Devonshire (we hope to go to Torquay next week) I may creep through the winter, but the disease in the lungs is considered by the medical men too far established to allow them to speak confidently of any lengthened period; the symptoms having now, without a single day’s intermission, lasted since this time twelvemonth. I merely mention this because you desire to know exactly how I am,—and yet after all *it does not tell you*; it says how the *body* is, but thanks be to God, the body is not *I*. I can truly, and I trust gratefully say, that I never was better; that in the fullest enjoyment of Chelsea work, (and you know something of what that feeling means,) I never experienced such unbroken peace and uninterrupted comfort. I don’t even want to be

\* This was a promise which I had given him to address his flock at Chelsea, should the LORD remove him. Since his retirement from Chelsea, he made me retract that promise, saying that his life had been so much more *private* of late years that he should think such a measure undesirable. To my own people however, I judged it profitable and expedient that I should endeavour to perpetuate the example and piety of such an admirable person.

up and doing, which for me is wonderful, but I am content to be laid aside, and to be taught what I have been long teaching.

‘It was an often expressed desire of mine to die in the midst of my work, but I now feel glad that the choice was not left to me, and am truly thankful for the quiet season which I hope by God’s mercy lies before me.

‘I trust that both you and I, my very dear friend, have long known something of the value and of the *strength* of the promises, but even *you* can I think hardly tell what *adamant* I find them now; I think of death, and for a moment tremble, and then of Him in whom we are made more than conquerors, and really I am almost surprised to find how ENTIRELY the sting of death is drawn. I am afraid of presumption; and perhaps when I come into close quarters with the great enemy I shall find him more powerful than I feel him now: and yet I cannot think it! to be in *Christ* (oh, the blessed reality) is and must be “the strong tower;” and seeking all in him, I am perfectly satisfied that I shall find all in him, all both in time and eternity.

‘But I have written more than my medical advisers allow me, and yet I could write sheets on my present feelings; however they are only what you have witnessed in hundreds, as I have myself, and often in the weakest men, women, and children in our Redeemer’s family, so entirely is it “not by might, nor by power, but by my Spirit saith the LORD OF HOSTS.”

‘Pray for me, that my *present* feelings may be maintained, *more* I do not ask on this side heaven.

‘I have been so entirely interdicted from letter writing, as too exciting, that few things but the affectionate and urgent kindness of the *oldest* of my friends could I believe have drawn forth a reply.

‘Believe me ever, my very dear friend,

‘Your’s faithfully and affectionately,

‘HENRY BLUNT.’

‘26, REGENCY SQUARE, BRIGHTON.’

‘Such, my friends, was this good man’s preparation for death eight years ago; during that chequered period of his life which has since elapsed, he has only at times been able partially to resume his labours. But his LORD has shown that He had not forgotten His faithful servant; for then it was that a distinguished nobleman, unsought, and unasked, presented him with the rectory in which he has spent his declining years and drawn his last breath. He is now no more! And how did he die? How interesting to the Christian are the dying moments of a good man! That little cloud of fear which he seemed to anticipate in the nearer approach of death was entirely dissipated, and the words of my text are a perfect picture of my dear friend’s last moments:—“He has entered into peace. They shall rest in their beds, each one walking in his uprightness.” On Wednesday last, July 19th, he became suddenly worse; he laboured under great bodily suffering then, which was not generally the case during his long illness; at the close of that day he exclaimed “Great bodily suffering, sometimes *agony*, yet all is peace, perfect peace, remember that—I am enjoying

it now, I know I shall throughout eternity ; there is no cloud—no doubt on my mind ; God is all sufficient ;” and then he repeated with great fervour—“ This is a faithful saying, and worthy of all acceptation, that CHRIST JESUS came into the world to save sinners, of whom I am chief ”—“ yes,” he added, “ this is a faithful saying, or what should I do at this hour ? ” On Thursday morning early, he was so feeble that he could not speak, but he waved his hand in token of farewell to his friends ; and drawing his breath heavily, twice, his spirit departed : so calm was his departure, that the hand which was beneath his head never moved ! He fell asleep in JESUS ! “ He rests in his bed ; ” his winding sheet is wrapped around him—the habiliments of death are upon him—the coffin has not yet closed upon him—but I have heard that his manly countenance never looked more calm, more benevolent ! He will soon sleep in the grave, and there will he remain until the last trumpet sounds, and then he shall leap forth from his prison-house, at the joyful summons of his LORD ! His “ *spirit now walks in its uprightness* : ” sweet, high, and holy, is the intimacy he enjoys ; he holds converse with Abraham, Isaac, and Jacob, and all the dead who have died in the LORD !

‘ What a joyful welcome would he receive ! As the angels ushered his spirit into the portals of heaven, his Father would go forth to meet him and say :—“ Well done thou good and faithful servant ; enter into the joy of thy LORD .” ’

‘ And is not the departure of such a one, a calamity ? To his afflicted family, oh ! what a bereavement—such a friend, counsellor, guide, companion ! He will be to them the greater loss, because through his peculiar circumstances they enjoyed more of his society : he has so long been the object of such tender care and solicitude—what a blank will his departure occasion ! But his peaceful glorious end will be to them—an ineffable consolation !

‘ What a loss will he be to his parish ! their faithful minister is no more ! for although his duties were of necessity, chiefly performed by others, his was the presiding mind ; he was accessible to all, and he was beloved by all. \* \* \* \* \*

‘ The death of such a man is a calamity to the Church at large—especially in its present troubles ; but he has left a precious legacy behind him ; “ he being dead yet speaketh .” If the Christian public be any judges of the matter, he stood incomparably first among modern authors of religious works. I drew it from him—or his modesty and retiring nature would not have allowed him to speak of such a thing—that his works had a circulation so large that I should doubt whether any theological writings extant have equalled them. This speaks well for the religious taste of the country and of the Church. Though his pen now lies idly by him, may his beautiful, simple, and scriptural compositions long be circulated among us—the testimony of truth, averting the course of wide-spreading error and superstition.

‘ But may not the departure of such men as he whom we now lament be more than a calamity—may it not be the portentous harbinger of coming evil ? Surely we have most righteously deserved God’s judgments. And should He be pleased to afflict us, the elements of trouble are sufficiently abundant around us. At home a disturbed, uneasy, and discontented population—vast districts immersed in vice and

ignorance, though our sinful neglect of them. Oh had each of the thousands with which our manufacturing districts teem, possessed such a Pastor as my beloved and lamented friend, there would now have been no rioting, no complaining in our streets! And when we look across the channel to our sister land what see we?—the deep groundswell of a *still, popular commotion*, lighted up with a glaring meteor of sedition which flares from one end of the unhappy island to the other—ominous of approaching tempest. And the spirit of evil which works there—the insidious "mystery of iniquity," penetrates our Church:—there is a widely spread inclination *Romeward*! Few regard her dark and deadly superstitions as once they did—and not a few are insidiously leavening the once Protestant Church with her essential principles. And if in this season of conflict, it pleaseth God to remove such men as Goode, and Biddulph, and Anderson and Blunt—what may we not fear—"are these righteous men taken from the EVIL TO COME?"

'Oh let us avert this sore judgment by timely repentance! To neglect these warnings is to invite the tardy wrath of the MOST HIGH! We have seen that the heaviest provocation of Israel was this—"that the righteous perished, and no man laid it to heart!" Oh let us lay it to heart! Let us repent each one of his own sins—let us mourn "each one apart, and our wives apart,"—"Repent ye and believe the Gospel!"—"humble yourselves under the mighty hand of God, and he will exalt you in due time." Ye have seen the sweet, the peaceful end of God's righteous servant—be not content to exclaim "let me die the death of the righteous, and let my last end be like his" but begin to lead the life of the righteous—turn to Him who smiteth you—seek his mercy through the blood of His dear Son—then shall you know Him and love Him, and he shall be your guide and comfort in life, your stay in death, and your everlasting and exceeding great reward! To one and all I say—"acquaint thyself with God and be at peace!"

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### "THE ONLY."

"Be not afraid: only believe."—MARK v. 36.

THE difficulties of religion are not in the understanding. The first problem, salvation by faith alone, is the simplest proposition that ever was placed before the mind of man. It reminds me of a pretty illustration of the childlike simplicity of a Christian's trust, as I once heard it in the Sermon of a French preacher.\*

Two children, standing at evening on the summit of a hill, watching the setting sun, as it seemed slowly to roll along the bright horizon—'What a way,' said the elder, 'the sun has moved since we saw it coming from behind that tree.' 'And yet you remember,' said the younger boy, 'we learned in this morning's lesson with our father, that the sun never moves at all.' 'I know we did,' replied the first,

\* Adolphe Monod.

'but I do not believe it, because I see that it is not so. I saw the sun rise *there* this morning, and I see it set *there* to-night. How can a thing get all that distance without moving: you know very well that if we did not move, we should remain always just where we are upon the hill.' 'But our father,' said the other, 'our father told us it is the earth that moves.' 'That is impossible too,' replied the elder: 'for you see it does not move: I am standing upon it now, and so are you, and it does not stir: how can you pretend to think it moves, while all the time it stands quietly under your feet?' 'I see all that as plain as you do'—rejoined the younger—'I feel the ground quite still under my feet—I see the sun rise on that side, and set on that side of the heavens. I don't know how it can be—it seems impossible—but our Father says it, and therefore it is so.'

These simple ones might divide mankind between them, and carry the banner of their parties through the world, from first to last; from the gates of paradise to the judgment-seat; there never has been, and never will be any other division, but they that take, and they that will not take, their father's word. Every page of the Bible is a declaration of this truth: every page in human history is a manifestation of it: every page in our own life and conversation is a perpetual confirmation of it. The Believing and the unbelieving, the righteous and the wicked, the happy and the miserable, the saved and the lost, the justified and the condemned, the dead and the living, we may take the scripture definition of the two parties under what terms we please—explain them, descant upon them, write volumes on volumes to elucidate or to confound them: it comes to the one simple proposition at the last: they that do, and they that do not, take their Father's word. Can the youngest amongst us, the most ignorant, the most foolish, pretend to say we do not understand it: we do not know what is meant by faith? We are not sure if we have faith enough, if we have right faith or wrong faith, or any faith at all? As if it were some strange mysterious thing; conjured into or out of us we know not how, inherited of our parents, imparted at our baptism: conferred upon us, or exercised for us by the church? The subjects of faith may be indeed mysterious—inscrutable, incomprehensible. Nay, they must be so—they must always have been so—they must always be so—when it pleases God to reveal himself in them; because the creature cannot compass the Creator, the finite comprehend the infinite. Can a man search out God? No, nor a saint, nor an angel! There will be to all eternity an exercise of faith: and it will be then, what it is now—'Our Father says it.' It may be visually—it may be orally—it may be by communication of Spirit with Spirit, without voice or vision: there have been many ways of inter-communication between the Creator and his creatures here: and there may be other ways hereafter, in which it never has been here. It is not this which makes the difference. It is enough if we recognize our Father's word. Our reception of it will be hereafter, like that first out-breaking of the light upon this earthly globe—"Let there be light—and there was light." "Light be—and light was," which is the closer sense. "God willed light—and behold light," perhaps is closer still. There will be no hesitating—doubting—reasoning—proving: one reason and one proof, will be for all. 'Our Father says it.' Be it revelation, manifesta-

tion, or command: be it something to do, to have, to be, or to believe: —' God wills, and it is so,' will be the faith of heaven.

The practical simplicity of faith, is beautifully exhibited throughout the Old Testament. "Why art thou wroth," said the Lord to Cain: "If thou dost well, shalt thou not be accepted?" Cain witnessed the acceptance of Abel's offering. If he had no previous command, or had not understood it, what was more simple than to believe what he saw: and instead of hating and slaying his brother, to go straightway and offer the acceptable thing? The world beheld the building of the Ark. They knew what it was building for: they heard all that Noah had heard, and saw all that he was doing: it is especially said, "Whereby he condemned the world," showing that what was enough to convince him, might have convinced them. He did not know what rain was—he saw no signs of a flood—any more than they did? Why were they not moved with fear as he was? The case of Lot was something different: in that the people of Sodom had indeed no opportunity to believe: they did not know what God was doing that night. But there were some who did; who had the offer to depart, and would not, and the cause was very simple: He seemed as one that mocked to his sons-in-law. There was one who went out, who probably did not believe; she looked back to see if it was so or not. Throughout all the Bible history, we find the same results. The father of the faithful gained that high distinction which is ever since his blessed cognomen, not by mere obedience in giving up to God the child of his affections: thousands have had faith enough for simple resignation: but by such signal reliance upon the word of God, he was not afraid to slay the promised seed: he knew that he must have his Isaac back: he was prepared to make his father's word apparently impossible, in full assurance that it must be true.

In the New Testament, we may study the doctrinal simplicity of this faith, as illustrated in every miracle the blessed Jesus wrought; to learn the nature and the power of that "Only," by which everything was proposed, accepted, and received. This simplicity was of a threefold character. First, it was faith "only" in the heart of the recipient. Jesus never desired the supplicant to do 'some great thing;' to do anything, but that which necessarily implied or followed upon believing—"Stretch forth thy hand," "Take up thy bed, &c." He never asked what they had been doing hitherto: what character they bore, or what state of mind they were otherwise in: apparently, there was no impediment to His gracious operations but unbelief. "He could not do many works there, because of their unbelief." "If thou canst believe." "All things are possible to him that believeth." "Believe only, and she shall be made whole." Secondly, there was to be singleness in the object of belief: it was faith in Himself "only:" in his power, his word, his works, as the manifestation of God the Father. When the Apostles wrought miracles, they required belief in another—in the name of the holy child Jesus. He never required faith in anything but Himself, the incarnate word of God: He reproved their readiness to believe in something else: If another shall come in his own name, him ye will receive. Nay—God as he was, and knew himself to be, Jesus never bade any man to believe in him, except as he proved himself to be the Son of God, and spake the words of God



—"The word that I speak is not mine, but the Father's that sent me."  
 "If I do not the works of my Father, believe me not." What are we to think of those, who in the face of this, now claim authority for their own words and doings, or those of any other men, without examination of them by the Father's word? Jesus gave, nay, imposed on every individual of the perverse and ignorant multitude to whom he spake, the right, the necessity, the responsibility of private judgment: not as to the truth of the Father's words—but whether that which he—even *he* spake was of the Father or not.

The third manner of simplicity was singleness of intention, of desire—more properly perhaps than either, singleness of consent: we commonly express it by singleness of heart. To one who applies to him for help, Jesus answers, "According to your faith, be it unto you." To another, "As thou hast believed, so be it done unto thee," words applicable to the subject matter, as well as to the proportion of their faith. There was no duplicity of desire then: the blind wished to see—the centurion would have his servant healed by any means: they wished precisely that which they requested; and did not care who did it or how, so it was done: they believed too the extremity of the case, that it could be done by no ordinary means. The centurion's faith is most striking in this particular, he desired not the intervention of means: he would not have the master to come down to his unworthy house: he preferred that he should do it, as he believed he could do it, by the utterance only of his sovereign word. Jesus himself marvelled at the willingness of this belief: so unlike the tardy, reluctant faith, that often impeded his workmanship in Israel: that even threatened to interfere with the raising of the beloved Lazarus. But suppose that in any case the will had not been single: that pride, or prejudice, or reason had been in the way; so that the applicant half wished the power appealed to, might not be proved sufficient of itself; and means might be used, which would entitle them to doubt the nature of the cure: they had been better pleased, at least to find another remedy, so that they might not be compelled to have recourse to him: and meant to excuse themselves from believing in his divinity after all. Whether this was the feeling of any who came to Jesus to be healed, we do not know—not impossibly it was—and to such, "According to thy faith," would not be a very pleasant grant. Wilt thou be made whole?—seemed a strange question to him who had been in a state of suffering, thirty and eight years. He was willing, no doubt, though he wist not who it was; but there is something of ominous warning in the close, "Behold, Thou art made whole; sin no more lest a worse thing befall thee." Possibly he had received to the extent of his desires—a present help without the saving knowledge of the power that did it, which could alone preserve him from future ills. With those who only witnessed the Saviour's miracles, we know that it was so: they were displeased at the very benefits he conferred. "For which of my good works dost thou stone me?" Their denial was a false one; they were as much incensed when he proved himself the Son of God, as when he said it: they would rather his attempted miracles had failed: and when they beheld his power, tried still to attribute it to other means: even to Beelzebub himself. There are always those who do not *like* what their Father says. They desire to be saved, but there is a reser-

vation of the will, as to the means: they would rather it were not by the blood of Jesus simply: if it must be so, it must, but they would have it otherwise: they would rather heal themselves: or use the instrumentality of other things—churches, or sacraments, or alms, or penance, anything by which they may be excused from ascribing all the work to the free grace of God. They prefer the teaching of those who describe it otherwise: they are willingly persuaded *not* to trust the Holy Book: they would rather that their Father's sayings were not true. Are these hearts single?

Duplicity in any one of these particulars, is fatal to the simplicity of faith. "Let not that man think he shall receive anything of God:" the "Only" is not complied with. The blessed Jesus, when he was upon earth, often pointed out the impediments to the required faith: we cannot too closely investigate what they were, for they are still the same. Sometimes it was Satan who had blinded their eyes, that they should not believe. Sometimes it was sin, or the love of sin—"Lest their deeds should be reproved." Then it was unbelief or ignorance of what they professed to receive—"If ye believe not Moses and the prophets, &c." In one place, Jesus says, "How can ye believe who receive honour one of another?" in another, there was unwillingness to make the sacrifice, "How hardly shall they that have riches, &c." Every obstacle to believing in Jesus now, will be found to have been in operation then. It was never want of understanding what he said, that made the difficulty: he never required them first to understand how he performed his works; how he healed—how he restored. It was "Only believe." To one who raised a difficulty quite natural to reason and experience, "Lord, by this time he stinketh," Jesus only answered, "Did I not tell thee, if thou wouldst believe, &c."

"Go, wash in Jordan seven times." Is that all? was the resisting first thought of the Syrian leper: but it was all; and had very nearly been that only thing too much. "Believe in the Lord Jesus Christ, and thou shalt be saved." "Is that all?" is the resisting first thought of the sinner: but it is all—and alas! it is that all too much. Nay, we go farther back than this: "We may eat of the fruit of the trees in the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it." "Is that all," might well have been the first thought then—and most probably it was: but there was one who knew that even that little "Only" would be too much: enough at least for him to give the lie to; and therefore enough to lose the whole human race. Why should life and death be suspended on so small a matter? How could it be? Nay, it was not possible it should be—and therefore Eve ate, and Adam fell, and man was lost eternally. No child of Adam is lost finally, without a repetition, for the most part, many repetitions, of exactly the same process. How can salvation be by faith alone? Why should a man be condemned for his opinions? It is not likely eternity should depend upon so small a matter. It is not possible that faith can save us—and therefore, it ends as it began—the commandment has gone forth into all lands: "Believe in the Lord Jesus Christ, and thou shalt be saved,"—the greater number say it cannot be—and perish in unbelief. Apparently then the only condition of human salvation, is not, as is alleged, too easy, but too difficult: so difficult that every thing is preferred before it—

every thing is tried before it is consented to ; every thing is more readily and easily complied with : so difficult, in fact, that nothing but the interposing power of God's Holy Spirit, ever yet induced a sinner to believe and live. Why is it so ? Doubtless because all other ways are man's ways : and fall in with the tastes and dispositions of his depraved nature, more or less : with his pride, his sensuality, his independence, his self-love, his self-indulgence : often crossing the one to gratify the other ; but always congenial to the self of the entire manhood. Salvation by faith only is of God, and therefore opposed to the whole fallen nature ; to all its dispositions—all its tastes—that entire self of which it demands the sacrifice. We know not where else to find an explanation of so great a wonder.

We hear of thousands immolated to the gods of India : chariot-wheels streaming with the worshippers' blood, the waters of Ganges strewn with floating bodies—fires never surfeited with their unnatural fuel. Without charity—without love to God or man—not even to his own God, whom he has far more cause to hate—the devotee gives his body to be burned, because he believes he can so propitiate the savage deity whose supposed word he takes for things the most extravagant ; unproved—improbable—very often morally impossible. From Moloch to Mahomet, and from Mahomet to Hildebrand, from Hildebrand onward to Johanna Southcote, and something further still : no invention of Satan or fantasy of man has wanted true believers : while we know by the testimony of God's own word, that " No man can call Jesus Lord but by the Holy Ghost."

It is not understanding that is wanting, but submission : it is not knowledge that is necessary, but simplicity. We will not take our Father's word. And whereas this only condition of salvation has been characterised not by the easiness, but by the difficulty of performance,—not by the many, but by the few that would comply with it : the simple believer may well be on his guard against the alleged improbability so often heard of, that so many sincere, devout, and learned men, carrying the public mind rapidly along with them, can be leading us to error : the real improbability being, that the public mind will ever do otherwise than it always has done,—follow error in preference to truth ; believe anything rather than the word of God.

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## THE CONDUCT OF THE BELIEVER, IN AFFLICTION.

PICTURE to your imagination the case of an individual, located many thousand miles from the shores of his native country, and in a situation where he meets with nothing congenial to his feelings. We will suppose him cast on an island in some remote region, the inhabitants of which are savages ; he is surrounded by beasts of prey, a miserably-constructed hut forms his only abode, he lacks every thing connected with domestic comfort, and, in addition to all this, the climate has a direct tendency to impair his constitution. Under these circumstances, he resolves upon quitting the place and returning home, but in carrying this resolution into effect he has to encounter many and formidable difficulties, both by sea and land. Let us picture him in one period of the voyage shipwrecked on the mighty deep, the vessel in which he sails is firmly fixed between two immense rocks, while the foaming billows break over her, and threaten nothing but a watery grave to all whom she contains. By the good providence of Him who has the winds and waves under His controul, the storm is turned into a calm, the vessel is extricated from her dangerous position, and resumes her voyage ; but e'er long other trials present themselves. The ship, cruising along a coast the inhabitants of which are hostile to the people of the island from whence it set out, launch forth their boats and vessels, in order to capture it and take its passengers prisoners ; but they are defeated in their purpose, and the ship still ploughs, uninjured, the billows of the ocean, toward the place of its destination. But his trials in his homeward voyage are only yet commenced ; the supplies with which the vessel was furnished are well nigh consumed at a comparatively early period, and no land is to be seen from which fresh supplies can be obtained ; yet this extremity of man is the opportunity in which God displays His loving-kindness and tender mercies, and the voyagers are sustained, till, at length, all fears and dangers past, the individual arrives safe on his native shore and recounts to his domestic circle, with thanksgiving, the toils and trials of a foreign clime.

Now let us spiritualize this allegory. The believer is the individual situated many thousand miles from the kingdom to which he belongs, for his home is far beyond the stars, even in the third heavens—the region of Jehovah's glory. The world in which he now resides is to him “ a strange land and a waste howling wilderness.” Deut. xxxii. 10. In his natural state he loved this abode, but when, like the prodigal, he came to himself, he resolved upon returning to his Father's house and commencing his pilgrimage to Zion. He embarks on the voyage, having first counted the cost, which was to take up the cross daily and follow Jesus. He is not led to expect to have the wind and tide always in his favour, and to proceed onward beneath a cloudless sun ; on the contrary, his vessel is often tossed on the tempestuous waves, the billows roll over him in quick succession, and his trials proceed from a variety of quarters ; he has his spiritual temptations, his inward conflicts, as well as his outward troubles ; sometimes he is almost shipwrecked, sometimes Satan endeavours to entangle him in his net and take him prisoner, sometimes he lacks, for a trial of his faith, the consolations of the Spirit, and is tempted to think that he shall starve

in his passage home ; but, mark ! God is always better to him than his fears, and in all things he is made more than conqueror, till, at length, he gains the heights of Zion, and finds by blessed experience that

"Trouble ceases  
On that tranquil happy shore."

The individual whom I have allegorically set before you uses no complaint on the succession of his trials. The believer knows that God will make all things work together for his good, and that He who has supported him in former difficulties, and made a way for his escape out of former temptations, will still enable him to set up his Ebenezer and preserve him to the end. Hence every trial which befalls the child of God brings with it an adequate consolation, and the suffering saint has grace to rejoice in the fact that a way shall be made for his escape, so that he shall be able to bear all that providence designs for his good. And does not experience prove that afflictions are blessings in disguise, and has not many a believer occasion to exclaim with the pious monarch of Israel—"It is good for me that I have been afflicted, that I might learn thy statutes?" How weaning from the world—how purifying these trials are ! God, our gracious and heavenly Father, who never afflicts but in love, herein sits as a refiner and purifier. Just as the refiner puts the gold on the fire and removes the dross as it rises to the surface, so God—in the dispensations of His grace, as He beholds the furnace of affliction doing its blessed work upon his children, and causing the dross of sin and worldly-mindedness to rise to the surface of their hearts—takes it away, that iniquity and perverseness may eventually be found to have no place there ; and as the refiner removes the gold from the furnace, when the dross is purely purged from it, so God never afflicts His children willingly, or longer than may be for their spiritual good ; and when He sees them conformed to the mind of Christ, and all the dross of sin as it were removed, He delivers them from the trial, takes them from the furnace, that not one precious grain of the gold of faith should be lost ; and as the refiner never removes the gold from the furnace till it is so perfectly clear and transparent that he can behold his own face in it as in a mirror, so God never considers that His own children are sufficiently exercised by affliction till it has done, under the sanctifying influence of the Spirit, its perfect work, by stamping His own blessed image on their souls. Hence Job exclaims—"When I am tried I shall come forth as gold ;" and St. Paul produces this experience as an evidence of our sonship : "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him ; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons : for what son is he whom the father chasteneth not ? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence ; shall we not much rather be in subjection to the Father of spirits, and live ? For they verily for a few days chastened us, after their own pleasure ; but He for our profit, *that we might be partakers of His holiness.* Now no chastening for the present seemeth to be joyous, but grievous ; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby." Heb. xii. 5—11. In

these verses the Apostle clearly points out the design of all our afflictions, viz. that we may be brought to a state of maturity in Christ, and be made meet for those happy regions where mourners cease to weep. Now, whatever these trials may be, whether of a temporal or spiritual kind, or both, those of my readers who have been disciplined in the school of Christ, regard them in this light ; they hear the rod and Him who has appointed it ; they regard their afflictions as marks of parental love, and they are not ignorant of the salutary effects which they have already produced upon their souls ; so that the experience of David is theirs, when he exclaims—"Before I was afflicted I went astray, but now have I kept thy word." Worldly trials of all kinds are found good for our souls ; for they teach us the vanity and unsatisfactoriness of all earthly things ; and spiritual trials deepen our experience of the things of God, so that we may receive them not only without a murmur, knowing from whence they come, but also rejoice in them. It is a sign indeed that a great mastery has been achieved over self, and that we are not far spiritually from the kingdom of heaven, when we are enabled to rejoice in tribulation. Afflictions indeed, when rightly considered, furnish material for this, for should we not rejoice in the thought of being weaned from the world and made more spiritual and heavenly ? Should we not rejoice in treading the steps of our Divine Redeemer, and being made partakers of Christ's sufferings ? Should we not rejoice in the consideration that if we had no cross we should have no crown, and that the cross is the appointed mean to lead to the crown ? Should we not rejoice, inasmuch as affliction is a badge of our sonship, and that all who are eventually to reign in heaven must come out of great tribulation ? Should we not rejoice that the light affliction, enduring but for a moment compared with the countless ages in which we are destined to exist beyond the skies, is there working out for us "a far more exceeding and eternal weight of glory ?" Yes, beloved, you may well rejoice amid the foaming billows, from the reflection that they only waft your bark onward to the haven of rest ; you may rejoice in the heated furnace, because it is intended to purge away your sins, and make you holy, and like the blessed God ; you may rejoice because Jehovah has said—"When thou passest through the waters, I will be with thee, and through the rivers they shall not overflow thee ; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." Isaiah xliii. 2.

It is recorded of Israel in Egypt, that the more they were oppressed, the more they multiplied and grew. Exod. i. 12. This circumstance may be regarded as spiritually true of the Israel of God in every age. How have the fires of persecution in former periods tended to the growth of the church ; and with regard to the individual members of the Redeemer's mystic body, how beneficial have been the seasons of adversity, in calling the graces of the Spirit into exercise within them. The effects produced upon the mind by affliction may be regarded as distinguishing marks between believers and others. The men of this world are exposed to trials, losses, and vexations of all kinds, but they produce no salutary effect, and, as the result, only harden the heart in a course of sin and rebellion ; but believers receive them as fatherly corrections, and find them sanctified to their spiritual good. Knowing that Christ is theirs and that they are His by covenant union, they can

leave every thing else to His all-wise, all-loving disposal ; and come what may—affliction, persecution, death—they can triumph amid it all, knowing that nothing can separate them from Christ ; that in Him there is no condemnation ; that in Him their salvation, which with them is the absorbing point, is rendered eternally secure. Let me, the Christian will say, enjoy one beam of light from my Saviour's glory, one word of consolation from His gracious lips, one smile from His radiant countenance, and then I can welcome every trial, all the world's frowns and hard speeches, and persecution even unto death. Every affliction, however painful to flesh and blood, is amply compensated by a sweet internal assurance of my Saviour's love.

Now in the application of this subject I would have my readers inquire in what spirit they meet their trials ? Affliction in some form or other, and especially if we are the children of God, is sure to fall to our lot in this world, for "man is born to trouble as the sparks fly upward." Are we then patient, prayerful, submissive, and rejoicing under tribulation ? Have we learnt, in the school of Christ, to kiss the rod as the martyr did the stake ? Do we bless God as much for our crosses as for our comforts ? We must remember that the season of trials is one in which we are especially called upon to evidence the effects of our Christian principles to the world. We are to have a song in the night of adversity, and the darkness of the night is to solicit our rays from obscurity and make us shine out brightly as the stars of glory. O let us fix our eyes upon the end of this dispensation ; let us think of the recompense of reward ; let us contemplate the arrival of that glorious day when tears shall be wiped from off all faces destined never to weep again, and then we shall "choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Heb. xi. 25. Beloved friends, let us learn always to look at our earthly crosses in the light of our celestial crowns ; and while enduring the great fight of afflictions on earth, let us regard them as all hastening us on to that happy home where we shall no longer experience the toils of a pilgrimage-state ; where we shall rest from our labours ; sit down with Christ on His throne, or repose in Abraham's bosom.

*(From "A Believer's Manual by the Rev. James Marryat.")*

## Review of Books.

REMEDIES suggested for some of the evils which constitute "THE PERILS OF THE NATION." Crown 8vo. pp. xx. and 472.—*London, Seeleys.* 1844.

A YEAR ago, the important work entitled 'the Perils of the Nation,' occupied a place in our reviewing department; and we are now glad to commend to the serious attention of our readers, the (if possible) still more important sequel to that work which now lies before us.

We do not mean to pledge ourselves to every position laid down by the excellent, clear-sighted, reflecting and faithful writer, who has so wisely and so opportunely undertaken the necessary, yet often thankless office, of a reprover of a nation's wrongs. We may find it necessary to object to some views propounded in his volumes. But we are assured that his main principles are right, his general censures too well founded, his object beyond all praise, and his suggestions by far the most valuable that have ever been submitted to the attention of the Statesman, the Employer, the Philanthropist, or the Patriot.

The volume opens with an Introduction containing two just complaints; one respecting the dishonest arguments which have been put forth against the attempt made in the former work, to plead for the correction of abuses which were proved to exist. The argument is of this kind; 'If you want to correct evils, why do you not assail others which you have not ventured to touch upon? Why proceed by partial legislation? Or, in short, Why attempt a remedy in one case, till you can effect one in every case.' The design of such objections is sufficiently obvious. The parties raising them know well enough that the proposition of so gigantic a reformation as they suggest, would never be carried. The evils are to be removed, not in the mass, but one by one. Success in each case, would prepare the way for further advance; and in due time, it may be hoped, the whole giant-evil would be brought to the ground. It is therefore high time, as the writer intimates, that this disingenuous mode of warfare be put down, and that every case of proved grievance be dealt with on its individual merits.

His second complaint, in which also, we heartily concur with him, has reference to the want of moral courage among the statesmen of the present age, in carrying out the principles which they acknowledge to be right. Indeed, all principle seems to be sacrificed at the shrine of a temporizing expediency; and public men sport with their own character, for the sake of adopting some line of policy, which meets a present supposed emergency. Can we have a more affecting and humiliating example of such procedure, than that which is afforded by the conduct of a Conservative government, in their attempt to legalize the usurpation, by Socinian Teachers, of those Offices and Trusts, which were intended by their Authors for the perpetuation of sound evangelical doctrine in the land? Yet an influential Peer has to be rewarded for his services, and therefore principle gives way to present expediency!

To return to the volume before us. The first four chapters are mainly preliminary, and furnish a kind of recapitulation of the former work. Here, if any where, we shall find room for a word or two of



qualified objection. The picture of the *State of the Country* given in the first chapter, is we believe as just as it is appalling. It confirms all that had been before asserted, by new evidence which cannot be gainsaid. The second chapter justly traces the root of the evil to the *neglect of God's word*. And here, as well as in the two following chapters, we cannot but wish the writer had been more discriminating, and more definite, in some of his statements. We could have wished to see more stress laid upon the great principles inculcated in the New Testament, and less upon the particular case of the people of Israel. We do not for a moment doubt the importance of a most attentive consideration, on the part of christian statesmen, and christian philanthropists in general, of the peculiar constitution and frame of government under which God's favoured people were placed. The merciful provisions made for the poor, the peculiar laws of inheritance which acted as a perpetual entail, to prevent any family from sinking finally into hopeless poverty; the prohibition of usury and other measures of a restrictive kind, though seen by God to be the best for Israel, might not be (and we believe were not) intended as models for general imitation among christian people. They were, from their commencement, a strictly agricultural community; and God might give them such laws as would tend to keep them so; without thereby meaning to assert, for instance, that agriculture was better for all nations than commerce or manufactures. We are ourselves disposed to concur in the sentiment, that the labours of the field are, upon the whole, more conducive to human happiness and to good morals, than the labours of the factory: and, on this ground, would rather see the one encouraged than the other. But we should not fetch our arguments from the Book of Leviticus. We think the only firm ground to be taken, is, that all the several kinds of employment to which we refer, may be profitably and harmoniously carried on together; but that some general principles of the New Testament should be carefully applied to each; such as "Whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets." Had this simpler ground been rested upon with greater firmness, and all questionable applications of Jewish Polity to the state of nations very differently constituted, been made more cautiously; we believe many readers of the volume before us, would have received more cordially and with more full conviction than they now do, the very valuable instructions which fill by far the greatest number of its pages.

Nothing is more certain, than that, in utter disregard of the authority of Scripture, the selfish and avaricious principle in human nature has been, and still is cherished to a most awful extent. The evil, once begun, has grown by what it feeds upon, and money which ought only to be regarded as the means of procuring other things, is made itself the one great end of universal pursuit. Some very instructive remarks on this subject are contained in the fourth chapter; yet we must say that we wish the writer had been content with his own clear, calm, but earnest way of putting things, instead of borrowing the inflated and declamatory language of 'Mammon.' There is a force in *moderation* of which Authors of this class seem to have no conception.

To trace the evil-working of this principle to its fruits, is, we are sorry to say, no difficult task. Every class of society is now feeling the

effects of a bad system, which for years has been growing to maturity, and which, at the present moment, bears a most alarming aspect on the future condition of the country. All evidence goes to prove, that the agriculturist, who might be supposed most remotely affected by changes which commerce and manufactures have mainly produced, is still in the most wretched state of depression. Wages have sunk far below the amount necessary for the most frugal maintenance of honest and industrious families; cottages have gone to ruin; and while the population of a given district has increased, the number of these miserable dwellings has diminished. Bed-rooms are crowded with persons of all ages and sexes; the greatest temptations to immorality abound; principles are corrupted in the earliest age; cleanliness and decency have almost forsaken large districts of the rural population; and men who can no longer live by the honest labour of their hands, are induced to become poachers, and sheep-stealers, and rick-burners.

How, then, are all these evils to be remedied? The Author justly tells us; It must be by a 'RETURN TO SCRIPTURAL PRINCIPLES.' Let us hear the writer's own words,

'We claim entire and absolute authority for the whole of God's word; and that not merely in affairs between the individual man and his future Judge, but in the government of families and states; in short, in the regulation of every matter which bears upon the condition of man. Hence we maintain, and that in the most unqualified manner, and as the first step to any amendment, that where a plain and distinct principle is enunciated in that one only book which we know to have been written by inspiration of God,—there all speculation and reasoning should at once be laid aside, and the dictate of infallible truth be admitted without hesitation, as a principle established and placed beyond appeal.'—p 112.

How greatly the principles and practices of the community are at variance with those inculcated in Holy Scripture, is made apparent by an appeal to facts which every where present themselves to view. Could those who are in affluent circumstances be induced to look the question fully in the face, and to put forth their strength to meet it, there is every reason to believe that the whole state of society would, in due time, present the most cheering and encouraging appearance.

'Were the possessors of wealth throughout the land to do their duty, the subject of the present discussion would wholly vanish. And we are inclined to believe that the deficiency in right motives and in right practice, in regard to the poor, is perceptible less among those who are wealthy by descent, than among those who are eagerly pursuing the acquisition. The love of money is stronger, and the eager pursuit after it more absorbing, in those who are only rising to its possession, than in those who have already been wealthy, and who scarcely seek or contemplate any addition to their possessions.'—p. 119.

Let testimony such as this be duly pondered by all who are rising from small beginnings towards competency and wealth: and may they be taught to guard, in their own case, against a danger to which they are pre-eminently exposed.

Some keen yet just remarks follow, on the comparative attention paid by the Legislature, to the claims of the rich and of the poor. While a Bill for a Rail-road will occupy close attention day after day, in a Committee of the House of Commons, and the House will be crowded

to vote on such a bill; yet when another is introduced affecting the interests of 300,000 labourers and their families, it has been found difficult to keep forty members together to constitute a House!

Supposing the principle to be established, that the Scriptures must have paramount authority in the regulation of all affairs social and political, we may then descend to practical detail. A system of organization should be originated, which would, without perpetual recourse to new enactments, accommodate itself to the ever varying circumstances of different parts of the nation. A machinery both for religious instruction, and the education of children, has been, perhaps centuries ago, properly adapted to the population of a rural district; suddenly this district has become a manufacturing one, or a mining one, and the population has expanded twenty fold; while there has been no self-adapting power in the system of instruction to enable it to grow with this growing multitude of inhabitants. Surely provision should be made against the future recurrence of such a disproportion between the wants of the people and the supply.

In the mean time, much lost ground has to be recovered. Parishes must be subdivided, churches must be built, and care must be taken to fill them with ministers who shall not shun to declare "the whole counsel of God." Still further; the education of the Poor, notwithstanding the praiseworthy efforts which have been made, yet remains very defective both in *quantity* and *quality*. The whole of this chapter is well deserving of the most serious and attentive consideration. Our readers may take the summing up of it, in the writer's own words—

'The general results, then, which may be deduced from the foregoing rapid and necessarily imperfect consideration of this branch of the subject are these :

'That for the safety and well-being of the whole community it is absolutely necessary that its parochial organization be frequently reviewed; and placed from time to time, in a correct and efficient condition :

'That if, by such re-organization, districts are brought to light which are destitute of the means of instruction, mental, moral, or religious,—it is the duty of the Legislature and executive to take immediate measures for the supply of such deficiency :

'That a mere learning to read is not education; but is only conferring a power more likely to be used for evil purposes than for good :

'That a bare passage through certain scripture lessons, or through the Church Catechism, is not a religious education; nor can such teaching be expected to exert any beneficial influence on the bulk of the children submitted to it :

'That it should be the endeavour of the government, by calling in the counsel of the best teachers of youth that the kingdom can furnish, to devise some system, thoroughly christian, by which the children of the poor may be efficiently *educated*, in the true sense of the word; and thus fitted to become useful members of society :

'And, lastly, that such a system, when devised, should be made, as soon and as extensively as possible, an institution of the state; in such sort, as that all parishes, willing to avail themselves of it, might do so, by a vote of public vestry, with all the efficiency derived from an authorized local assessment.'—p. 168.

Such is the first remedy, or class of remedies proposed for the perils of the nation; the next is 'the *Lightening of the labour-market*.' But how is this to be accomplished? Political economists, regardless of the effect of their schemes on the morals of the people, would put every imaginable restraint upon the marriage of the poor; some would

drive the industrious and able-bodied of the people into exile, by extensively encouraging emigration ; but our Author proposes a far wiser and safer scheme of relieving the country from its excessive power of production. He would reduce the hours of labour within reasonable limits : he would not allow the women and the children to do all the work, and have the adult male population unemployed. He would have the wives permitted to employ a considerable portion of their time in superintending their children and making home comfortable for their husbands. He would secure to the young, time for education, time for recreation, and the opportunity of increasing their physical powers, which is now denied them by the cruelly protracted hours of factory labour. This alone would be a great boon to the nation ; but the Government has not had the moral courage—when it was in their power—to confer this public benefit.

*The Cottage-allotment system* is next very forcibly recommended. If the Landholders of the kingdom could be generally impressed with the importance of granting to every industrious family, a plot of ground at a reasonable rent, for the cultivation of vegetables, which should supply the family and feed a pig for winter-food ; it is impossible to say how great a benefit, and at how small a cost, would be granted to the agricultural population. It would prevent the loss of time, and the expenditure of the labourer's earnings in the beer-shop ; it would check the tendency of the rural population, to rush at times into the large manufacturing and commercial towns, thereby overstocking the market with labour where it is least wanted, or wanted only for a season ; and it would give the labourer an interest in the soil which would make him the defender, and not the destroyer of his Landlord's property.

A further step in the scheme of amelioration proposed by the Author, is the '*improvement of the dwellings of the poor.*'

That the labouring classes are miserably housed, as well as miserably fed, is now too evident to be denied. In large towns, where new buildings are rising on every side, we might suppose, there could be no want of room for all classes of the people. But a close inspection of the most populous parts of the wealthiest towns in the kingdom, gives an appalling negative to this reasonable supposition. For ourselves, we have often wondered that the prevailing cupidity of money-holders, has not,—in the present want of employment for their immense capitals—suggested to them, the expediency of providing, on a large scale, cottages for the residence of the labouring classes. We are persuaded that by such means, they might secure both a lucrative employment of their now inert masses of unproductive wealth, and secure to themselves great influence over the minds of the lower orders of society, by requiring not more than *half* the present amount of rent paid by the poor in general for their very inferior places of abode.

Or, if individuals cannot be persuaded to embark their super-abundant wealth in such a project, might not joint-stock companies, managed by upright, benevolent and skilful men, undertake this essential service to the community ? It would require much caution in the commencement ; the rules for payment of rent must be strict, and order must be taken to prevent these dwellings from becoming houses of ill-fame. Yet we are sure, the advantages secured would abundantly

compensate for all the trouble which might attend the scheme; and we believe the whole might be accomplished without any loss to the public, or to individuals. We are aware that the 'Labourers' Friend Society' have proposed to raise 'in the metropolis or near it, a planned dwelling or cottages, for a certain number of poor families;' but we should wish to go much further than this. We would suggest the buying up of cottages already existing, as they fall into the market, an event which is of continual occurrence in large towns. The letting of these, immediately *at reduced rents*, would operate in favour of the poor, upon all the rents in the neighbourhood: and would soon check the present rage for building small and incommodious houses to be let at a high rate of interest to the labouring classes. We do but, however, throw out this hint, for the consideration of persons more completely versed in the details of the subject.

Some beneficial alterations of the *Poor-law* are next proposed, such as 'a great reduction in the extent of the Unions'—superior 'medical attendance'—and more especially, an improved 'classification' of the paupers.

Direct attempts towards the improvement of morals, might, it is supposed, be made, by better legal provision against breaches of the marriage vow; by the regulation or suppression of beer-shops and gin-shops—by a more strict observance of the sabbath. For all these topics we can only refer the reader to the volume itself.

The twelfth chapter, entitled, 'A SUGGESTION,' consists really of a series of suggestions of much importance to the great landed proprietors of England. After remarking on the propensity of one nobleman to expend large sums annually on an establishment of Race Horses, and another on an establishment of hounds, and a third on the breed of oxen, sheep or pigs; he adds,

'But it has often struck us as a matter of great regret, that while many noblemen find gratification in cultivating the breed of horses, and others in fattening cattle—it never seems to strike any of them as an object of interest, to improve the breed of *English labourers*.'—p. 349.

A volume of admonition, reproof, and instruction, is contained in this single sentence. We wish it were written as with the point of a diamond, on the heart of every proprietor of the soil throughout the land. Is the labourer the only living thing upon an estate which requires no consideration, and deserves no attention? How blind are men to their own interests, when they can allow the only rational agents through which they gain their wealth, to rise up from infancy to manhood with their reasoning powers uncultivated, their moral principles untrained, their comfort unprovided for, and above all their immortal souls uncared for!

But we have no space for extended remark. We hope the work before us will be soon in the hands of all who are convinced, that the perils of the nation are neither few nor small, and who desire to see a path cleared through all the difficulties of our present position, to one in which the poor shall be satisfied with bread, and the rich happy in contributing to the necessities of the poor;—in which the manufacturers shall not vex the agriculturists, and the agriculturists shall not envy the exorbitant wealth of the manufacturers, but every man shall "sit under his vine and under his figtree," none making him afraid?

CHURCH ARCHITECTURE, scripturally considered, from the earliest ages to the present time. By the REV. F. CLOSE, A.M. Perpetual Curate of Cheltenham. 12mo. pp. v. and 112.—*London*, Hatchards. 1844.

HAD the revived taste for ecclesiastical architecture, which has taken place during the last few years, rested its claims to public attention solely on its own merits, we should have been among the last to speak of it in unfavourable terms. We see all works of art improving with the growing intelligence and wealth of the age; and we know no reason why this alone should stand still, or why the skill and ingenuity of man should not be employed in carrying it out to its highest attainable perfection.

But the whole question assumes a new aspect, when ART, not contented with its own province, ventures to claim for itself an essentially *religious* character. Let painting, and music, and church architecture be cultivated with the zeal and diligence becoming a great nation; but when we are told that these things are to form necessary elements in religious worship, we are compelled to say: "What is the chaff to the wheat?" We reject with abhorrence the most attractive appendages of religion, when those appendages are put forward as necessary parts of religion. We revert to the simple yet sublime declaration of the Saviour: "God is a Spirit, and they that worship him must worship him in spirit and in truth;" and if we cannot keep the arts of music, painting and architecture, as things entirely distinct from spiritual worship, then let them all perish together, and let us at once strip religion of all such meretricious attire. We are not, however, driven to this alternative; though some of the Reformed Churches, and the Puritans in general, thought they were. It is rather our duty to insist with firmness and with intelligence, on the proper distinction between what is *really* devotion, and what may be a suitable *help* to devotion. If we lose sight of this distinction, we become in danger on the one hand, of putting the *help* in the place of that which it is designed to promote, and on the other, of depreciating altogether, and rejecting its use, through fear of its abuse.

We have read with great interest, Mr. Close's very timely and excellent work placed at the head of this article. He disavows all intention of entering deeply into the question of Church Architecture; not having time to spare from far more useful and important labours, for any critical examination of the details of this science. But he adopts a more necessary and intelligent course, by considering the question practically, by referring to the general outlines of the history of Church architecture, and by showing in a way which scarcely admits of dispute, that great evils have flowed into the church whenever the taste for sumptuous and gorgeous buildings has extensively prevailed.

Perhaps, we might have wished, that he had, in discussing this part of his subject, gone more fully into the inquiry, 'whether this taste for architecture was the *cause* or the *effect* of spiritual declension;' and that he had endeavoured to point out how far the science itself might, or even ought to be cultivated, in the present day. We think his treatise would leave, on some minds, an impression which we scarcely be-

lieve he would wish to produce,—that nothing but evil is to be expected from any careful attention to architectural beauty or propriety in the building of churches. Should a second edition be called for, (which we have no doubt it will be) we would respectfully suggest to the highly esteemed author, the importance of a chapter to clear up this point.

The Author submits to his readers, an outline of the history of Church architecture, from primæval times; but we give his own words.

‘Ecclesiastical architecture existed long before the Christian era—and it would appear to be in accordance with sound reason and philosophy, as well as with the principles of revealed religion, to look back over the early history of man as recorded in the book of God, and to examine the various modes in which through succeeding ages he has been approached:—the formless spontaneous devotions of our sinless parents in Paradise—the rude altars of the patriarchs—the costly and elaborate ceremonial of the Israelites—the extreme simplicity of primitive, apostolic, christian worship—the decorative style of the mediæval ages—the return to primitive simplicity at the blessed Reformation—and the final glorious, perfect worship of the Redeemed in heaven:—all these various transitions in the method of approach to the great God, by his accepted worshippers, ought to be well pondered, before we form our judgment as to the propriety or impropriety of prevalent opinions on this subject.’—p. 13, 14.

These are the several aspects in which the writer views the question at large. The first and the last of them, namely, the devotions of paradise, during man’s innocence, and those of the redeemed in heaven, he brings together, and ingeniously as well as forcibly observes:—

‘In these we justly expect to discover the most acceptable manner of worship—that which is most pleasing to Almighty God, offered as the willing homage of an innocent creature, or as the grateful sacrifice of those who once were guilty and impure, but now are redeemed, restored and glorified. We thus gaze on man at his beginning and at his end,—as he first came forth from the hands of his Maker, and as he is again brought near to him in his final blessedness. A wonderful coincidence is here observable; neither in paradise, nor in Christ’s glorious kingdom, is there any temple! No altar,—nor propitiatory,—nor sacred place is there! “I SAW NO TEMPLE THEREIN,” exclaims the inspired evangelical prophet, as he beheld the New Jerusalem—coming down out of heaven, fitted for the new heaven and the new earth, which had already been created for its reception. A Jerusalem, but stripped of the old Jerusalem’s chief glory—a JERUSALEM WITHOUT A TEMPLE! What can this denote but that in that final triumphant state, no form of worship will be found—none of those various methods of approach now so needful for man in his present state of separation from his God—no temple, because the God of the temple is there—no reflectors of the image of God, because God himself is there—as it is added, “for the Lord God Almighty, and the Lamb are the temple of it!” His people see him as he is,—eye to eye, and face to face; “that which is perfect is come,” so “that which is in part is done away.” The building is complete, therefore the unsightly scaffolding is removed! The journey is over, therefore the provisions of the way are needed no more. Churches, temples, ordinances, sacraments, are the means by which God reveals himself to his people now, but there will be no temple there.’—p. 15—17.

After some additional observations on the absence of temples in paradise, he comes to the conclusion, that ‘ALL TEMPLES, ALTARS, CHURCHES, AND RELIGIOUS CEREMONIES, ARE THE BADGES AND PROOFS OF THE FALLEN GUILTY STATE OF MAN.’” (p. 19.)

The inferences to be deduced from this general conclusion, are necessarily of a humiliating kind. We ought never to look upon the most gorgeous specimens of art displayed in the ecclesiastical structures

which command our admiration, without the reflection, that they are but hospitals which sin has made necessary for man's recovery ; and that in a more perfect state of being, they will be cast aside as utterly useless.

The first altars erected to the honour of God, were in the open air, and were composed of the rudest materials. When the simplicity of the Patriarchal age was superseded by the precisely defined form of worship enjoined on Israel from mount Sinai ; then every thing connected with the public service of God was on the most costly and magnificent scale. But no sooner did the more spiritual religion of the New Testament supervene, than a sudden return was made to primitive simplicity of worship. What then did these changes signify ? Does it not appear, that there were reasons why the intermediate system of Judaism should differ in its character, both from that which preceded, and from that which followed after ? The great reason for this difference is, by our Author, involved in the *typical character* of this middle scheme of religion. It was intended to represent the spiritual glories of a better covenant, and, where its representative character was fully understood, all its rich furniture, its costly sacrifices, its splendid temple, would be regarded as signs ' of good things to come.' When, however, the good things themselves appeared, it would no longer be necessary, or even useful, that the same or similar manifestations of a costly and ostentatious devotion should be made.

Much force unquestionably there is in this reasoning ; and it is confirmed by the fact, that in the first ages of the Christian Era, no attempt was made to raise any structures of an expensive and magnificent kind for the purpose of Divine worship. It was reserved for a period of declining piety—for such indeed was the Nicene Age—to attract public attention to the christian religion, by the erection of ecclesiastical structures, which might vie with the imperial palaces of Rome and Constantinople, in external pomp, and in interior decorations.

Now, whether we regard these buildings as the cause, or the effect of religious declension (probably they were in some respects both), we still read in them a lesson of caution which ought not to be lost upon ourselves. The gospel of Christ is simple in its nature, simple in its provisions for the remedy of man's moral disease, simple in the requirements which it makes of its followers—and therefore there ought to be a corresponding simplicity in the style of its outward manifestation to the attention of mankind. The preacher should be a man of simplicity and godly sincerity ; the prayers offered should be (and in our service they are) pre-eminently simple and unadorned. It is reasonable then that the edifice in which the service of God is held, should partake of the same simplicity. Yet let us not be misunderstood. We do not mean that ecclesiastical architecture deserves no attention, or that it may not be rendered in various ways conducive to the public welfare. While we strenuously deny that prayer, or any portion of divine worship, is more acceptable to God when offered in one kind of building than in another ; we do not deny that there is a suitableness to the cherishing of devotional feelings in one class, which seems to be wanting in another. We think the form of our older ecclesiastical structures more adapted to this purpose, than those imitations



of Heathen Temples, on which, in more modern times, immense sums of money have been lavished ; we regard the simple majesty of the services established at the Blessed Reformation, as far more conducive to this end, than the gay and gaudy trappings with which the church of Rome encumbers its worship. Things external may in either way affect the worshipper, so as to abate or to increase the fervour of his devotion ; and we would not lose sight of that part of our nature which in religious worship, is liable to be thus affected.

The Puritans, in their zeal—their just and honest zeal—against the fooleries of Popery, carried their views on this subject into the extreme, which we are here censuring. But there is still greater danger, in the present day, lest the public mind should swing back beyond the middle point, into the more noxious extreme of childish attachment to a showy and tinselled religion.

It will be seen by quotations made in the work of Mr. Close from the Reformers, that they objected to some things which now even dissenters, of nearly every class, are glad to adopt ; such as the use of Organs in places of worship. This may serve to shew the necessity of discrimination on a subject like the present.

For our part, we love to hear and join in the sublime devotions of our church, wherever we go ; in the lofty cathedral, or in the humble parish church. We love to hear the gospel preached, whether the sermon be preceded by the service plainly and impressively read through, or blended at intervals with the solemn chant ; but we desire to see every thing done with ‘the simplicity that was in Christ ;’ we wish more stress to be laid upon essentials, and less upon circumstantialia in religion. And we seriously hope that the treatise put forth by the zealous Pastor of Cheltenham, will tend to produce this happy result.

THE BIBLE READER'S HAND BOOK. By the Rev. INGRAM COBBIN, A.M., 24mo., pp. iv. & 380. London : Thomas Arnold. 1844.

THIS little volume contains a variety of useful and interesting matter, illustrative of Holy Scripture. It is arranged in Alphabetical order, under several heads. The author informs us, in the preface, that ‘the first two Alphabets ought to have been blended into one, but accidental circumstances prevented the desirable union.’ It would be impossible, in the small compass which we can assign to this notice, to give any thing like an adequate idea of its contents ; but we feel certain, that it will constitute an interesting and valuable companion to the readers of Scripture in general, and will form a very suitable assistant to the young, in particular, in their attempts to attain to an intelligent acquaintance with those ‘*holy Scriptures which are able to make them wise unto salvation through faith, which is in Christ Jesus.*’

## Intelligence.

### SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

#### DEATH OF THE SOCIETY'S OLDEST MISSIONARY.

The following are extracts from a letter written by the Rev. F. H. W. Schmitz, Missionary of the Society for the Propagation of the Gospel at Tanjore:—

'In a letter of the 30th ultimo, I informed you of the death of the Society's oldest Missionary, the Rev. John Caspar Kohlhoff, which solemn event took place on the evening of 27th of March. Mr. Kohlhoff had attained the age of eighty-one years, ten months, and four days, and was in the fifty-eighth year of his ministry. I need not mention any particulars, as the deceased was well known from the days of the Rev. Christian Frederick Schwartz, whose pupil he was since his eighth year; and afterwards he became his assistant as Catechist for some years, and later his fellow-labourer, after having received Lutheran ordination at Tranquebar fifty-eight years ago. This venerable man, who has been spared for so unusually long a period (for a European in India), well deserved the appellation of the Octogenarian patriarch of India, as our esteemed Diocesan was pleased to call him. Our excellent Metropolitan called him one of the pillars of the Indian Church. His fame was indeed throughout all the churches. For some years he was the only Missionary Clergyman in the south of India. All the present Mission Stations, including Tinnevely, were at one time committed to his charge. He has preached Christ crucified as well in the Lord's vineyard as also in the desert. Thousands who never heard the name of Christ were, through his instrumentality, brought out of darkness into His marvellous light. God has indeed wonderfully protected him for the benefit of his Church; for at one time, when Trichinopoly was to be besieged by Tippoo Sultan, he happened to be living in the fort of Trichinopoly. He was always travelling about from village to village, excepting the latter few years, and his name among the poor villagers is held in great veneration.

The latter twenty years his labours were confined to Tanjore and its neighbourhood; and although he sometimes was rather weak, particularly during the hot season, still he continued to do his Master's work.

'On Ash-Wednesday he expressed a wish to preach once more to the natives. In his then weak state I was afraid he would not be equal to the task; and I wanted to persuade him to postpone it for the time; but he was anxious to preach, and he said that the Lord would give him strength to go through it. He preached from the words, "Come unto me all ye that travail, and are heavy laden," &c. On his return from Church he came to my house, but did not stay long, as he complained that he felt very much fatigued. He went home, retired into his room, and almost from that day he did not come out again. He grew daily weaker and weaker, lost all appetite, and his complaint terminated in dropsy. We had all hopes of his recovery; but about a week previous to his demise, his illness took such a decided turn for the worse, that his medical attendant gave up all hopes. He submitted to all his sufferings with the greatest patience, spoke constantly of the glory of a future world, "the Christian's only home," expressed his joy at the prospect of seeing Mr. Schwartz and other fellow-labourers again; and his mind was constantly directed to Him whose he was, and whom he served. On the afternoon of the 27th he was very ill indeed, and his son and myself put him on his cot. In the evening, about seven o'clock, he began to pray most fervently, but in short sentences, as, "Lord receive me," "Lord relieve me," "lift me up, I am ready," "receive me into thy kingdom." About an hour after, he repeated nearly the whole of the Lord's Prayer, and at nine o'clock he expired. He retained his memory until the very last; for any question which was asked he answered most distinctly.

'Such is a brief account of this venerable Missionary.'

## THE NATIONAL SCHOOL SOCIETY.

## ON THE WANT OF PRIMARY EDUCATION IN THIS COUNTRY.

'Your Committee cannot conclude their Report without reverting to the more pressing wants of primary education in this country.

'There is, undoubtedly, ground of congratulation for what has been of late effected; but very much remains to be accomplished. This statement applies to the manufacturing and mining districts, and perhaps with still stronger force to agricultural, trading, and maritime localities. Indeed, many a remote rural parish, with its scattered population, has less ability to help itself than a town filled with manufactories. And it may well be doubted whether any of our artisans or miners have more need of a Christian education than the manual labourers who throng the commercial ports of Hull, Plymouth, and Bristol, or who crowd the seafaring districts of Deptford, Greenwich, and Chatham. How far the labours of your Committee shall be able to rescue these classes from their present low state of mental and moral culture, will depend in no small degree upon the returns now being made under the Queen's Letter.

'The experience of your Committee induces them to recur, with especial anxiety, to the subject of school teachers. It will be useless to multiply school-rooms, if properly qualified persons are not provided to conduct them; nay, it might serve merely to multiply ignorance, and to entail disaster and defeat. For though the absence of a school is a serious deficiency, the presence of a bad school is often a positive calamity. It has been well said, "As is the master, so is the school." The system of instruction, whether it be the mutual, the simultaneous, or the explanatory, is comparatively of little moment, provided the directing and presiding power be of the right kind. With a really good teacher no system can be bad. It must be admitted, however, that the national or monitorial system seems peculiarly to require the presence of a master mind. For it must not be forgotten that instruction is only one

part of education; and monitors, be they never so capable of transmitting intellectual knowledge, cannot impart moral training or inspire religious principle: they cannot convey that which is barely awakened in themselves. Morality and religion can only be infused into children by bringing them into the atmosphere of a mature person who is moral and religious. But such training is, above all, needed by the poor; of whom it is especially true, that their understanding should be informed through an enlightened conscience, rather than their conscience through an enlightened understanding.

'Your Committee, however, have another cogent reason for attaching peculiar weight to the subject of training teachers. The grand difficulty to be encountered in a voluntary system of education lies in the proper maintenance of schools. Yet even this difficulty is rarely felt where the teachers are thoroughly efficient. The poor, no less than the rich, can now estimate the value of a sound education, and are found ready to pay for it. All experience tends to establish this truth. Your Committee are resolved, therefore, to spare no pains in improving the training institutions of the society. Parsimony in this department proves in the long run an expensive economy. Your Committee only regret that the annual income or general fund of the society, which is expended on the various training establishments, compels them to confine their exertions within narrow limits. Many of the best qualified persons are prevented from becoming candidates for admission into training from want of the requisite pecuniary means; and your Committee cannot at present afford to hold out free exhibitions to be awarded to individuals of this description. The extent likewise of accommodation for pupils in training is sadly deficient; as is evident from the fact that in considerably more than 100 cases during the last year, your Committee had to state their inability to supply competent teachers, though the situations offered were for the most part highly eligible and important.

'The country is now engaged in the holiest war which it has ever

waged—a war against ignorance, vice, and infidelity. There is a hard battle to be fought, but it cannot too speedily be brought to a termination. Education should proceed without delay; for the transition state from ignorance to knowledge, from darkness to light, is not devoid of peril. Education should be universal; since it is only while knowledge remains a distinction that it can engender discontent, or tempt men to desert their sphere. And it should be complete; for a little learning is proverbially dangerous, but duty, thoroughly taught and understood, ever proves a far surer obligation than the blind obedience of custom. Above all, your Committee earnestly request the friends of Church education to persevere in the good work, neither deterred by present obstacles, nor disheartened by the remoteness of visible results. The ground to be occupied is fearfully extensive, and the foes are many and strong; but “greater is He that is for us than they which are against us.” Neither can striking outward results of moral and physical improvement be reasonably expected for many long years. *The parents of the present youthful generations have been neglected; and “while men slept, the enemy came and sowed tares.”* But until the precepts taught in the class are enforced by the practice witnessed at the fire-side, till the home co-operates with the school-room, education cannot exercise its legitimate influence. Your Committee, however, are loth to utter one syllable of despondency. They are, rather, bound to acknowledge with gratitude the liberality and confidence which have enabled this Society to be the dispenser of a fund hitherto unprecedented in amount. They rejoice in what has been given, not only on account of the increased number of schools and teachers to be thereby provided, but

also on account of the extended interest in education betokened by the number and amount of the contributions. But the experience of the past year bids them look beyond the subscription list, to the results of individual zeal and self-devotion; to the humanizing effects of increased intercourse between the educated classes and the children of the poor; above all, to the personal influence of each clergyman in his own school-room, lightening and guiding the labour of the master and mistress by sympathy and advice, and giving to the children a lively sense of that pastoral relation, without which all improvement in systems of education will but end in disappointment.

From this time forward let the affluent classes place sound education within the poor man's reach, in a spirit of free Christian benevolence, and their good shall not be frustrated. Let them prove to the son of toil that their object is, not so much to make themselves more safe, as to render him and his children more happy, and the victory will be won. Then even these our times shall not be without their own honour. It shall be their praise to have reared up a godly and pious people, who out of an honest and good heart keep the apostolic injunction, to “love the brotherhood, fear God, and honour the king.” But whatever may be the outward signs and tokens in the world around,—even though disaffection and ungodliness seem to triumph for a while,—your Committee are resolved to pursue the tenor of their way; they will not draw back from the work to which they have put their hand; but, in full reliance on the principles for which they contend, are contented to leave the issue in the hands of Him whose servants they are, and with whom faithfulness, not success, is the condition of reward.

### MISSION IN THE SANDWICH ISLANDS CONNECTED WITH THE AMERICAN BOARD.

#### OBITUARY NOTICE OF A BLIND NATIVE PREACHER.

A RECENT Letter from Mr. Clark contains the following notice of Bartimeus, a Native Preacher, who died on the 17th of September. He first

made a profession of the Gospel in 1825.

‘Bartimeus, whose former name was Puaaiki, was among the earliest and richest fruits of this Mission. He was a poor blind man, when the light of the Gospel first beamed on

him, though he afterward partially recovered his sight. By much perseverance he learned to read: but, owing to the great dimness of his sight, this acquisition was but of little use to him. It was almost entirely through the sense of hearing that he treasured up in his mind nearly the whole of the Scriptures. He seemed to be endowed with a remarkable memory, as a substitute, in some measure, for the sense of sight. He was more than thirty years old before he knew that such a book as the Bible existed; and yet he afterwards, became more familiar with its contents than any person I ever knew. He commenced storing his memory with the Word of God long before the Bible was translated into his native tongue. A text from which he heard a Missionary preach seldom escaped him: he could repeat it, many years after, with the chapter and verse, and often also a large part of the discourse.

When portions of the Bible began to be published in his own language, he would request his wife and others to read to him. In this way he secured the precious treasure, as fast as it was published, in a language which he understood; and so accurate was his memory, that he would sometimes quote, in his addresses to the people, different editions of the Testament, as changes were made in the translation from time to time. He would first tell how the passage stood in the old edition, then in the new; so that those who had the different editions might recognise the passage.

I was never so deeply impressed with the extent and accuracy of his knowledge of the Scriptures, as I was a few months ago, while attending a protracted Meeting in this place. He was called upon, with only a few hours' notice, to preach at an Evening service. His mind was strongly excited in view of the condition of the impenitent, and of the overwhelming destruction which must finally overtake the wicked. He selected for his text a part of Jeremiah iv. 13; *Behold, he shall come up as clouds, and his chariots shall be as a whirlwind.* While listening to this discourse, I was forcibly struck with the remark of the Apostle, *Knowing, therefore, the terror of the Lord, we persuade men.* The final overthrow

and destruction of the wicked was the subject. Bartimeus exhibited the terror of the Lord with great energy and pathos, interspersing his remarks with frequent quotations from Scripture, always naming chapter and verse. He referred to a large number of passages in which the image of a whirlwind was introduced as an object of dread. We were all surprised to find that this terrific image is so often used in the Bible; and how this poor blind man, on the spur of the moment, never having used a Concordance or a Reference Bible in his life, could refer to so many pertinent passages, was quite a mystery to us. His remarks were original and deeply impressive. He secured the undivided attention of the audience for forty or fifty minutes, although, owing to his extreme modesty, he occupied the floor of the house instead of the pulpit. The following was one of his illustrations: "You have all heard," he said, "of the cars propelled by steam in America, with what speed they go, and how they overwhelm all before them. Thus will the wicked be overwhelmed by the chariots of Jehovah." The whole discourse exhibited deep feeling, and the speaker often rose to a high degree of eloquence.

A remarkable memory was not the only thing for which Bartimeus was distinguished. He had a sound judgment and much native good sense. He was thoroughly acquainted with the Hawaiian mind, and knew how to act upon it with effect and success. But what was more than all, he was deeply interested in the cause of the Saviour. He seemed to carry about with him, wherever he went, the same warm heart and devoted spirit. Although he was trained up in Heathenism, and was surrounded, in after life, with much that was low and polluting, his character was without a stain from the time he united with the Church to his death: he was always the same humble, devout, consistent disciple. His acquisitions shew that indolence, the prevailing sin of the land, was not his sin: he was always acquiring or imparting knowledge. Every good work was sure of his prayers and co-operation. Although ignorant of science himself, his influence in favour of Schools was very great.

He was always ready to lend his assistance, by exhorting the children, and by giving advice in the management of Schools.

But what distinguished him, perhaps, more than any thing else, was his unfeigned meekness and humility—a trait of character not always found in Hawaiian Christians. He was never forward or obtrusive, but always retiring. He never aspired to show, or elegance in dress, but always appeared in a plain garb. Although greatly respected and much noticed, both by Missionaries and by his own countrymen, he always had a low opinion of himself. He was far from trusting to his own works, although remarkably consistent in his deportment, and active in his Master's service. When near his last end, I asked him how he felt in view of death. He replied, with much feeling, "I fear I am not prepared: my sins are very great. I referred him to Jesus, the friend of

sinner. He replied, Yes; there is my only hope." He soon became insensible, and, after a few hours, ceased to breathe.

In addition to these particulars we subjoin an observation made by Mr. Stewart so long ago as November 1824 in reference to Bartimeus:—

'We called on Puaaiki to address the Throne of Grace. We had never heard him pray; but his petitions were made with a pathos of feeling, a fervency of spirit, and a fluency and propriety of diction, and, above all, a humility of soul, that said he was no stranger there. His bending posture, his clasped hands, his elevated but sightless countenance, the peculiar emphasis with which he uttered the exclamation, "O Jehovah!" his tenderness, his importunity, made us feel that he was praying to a God not afar off, but to one who was nigh, even in the midst of us.'—(*Miss. Reg.*)

## Register of Events.

THE measure falsely termed THE DISSENTER'S CHAPELS' BILL has at length become the law of the land, inflicting an everlasting stain upon the statute book of the once christian and protestant England. The Amendments of the Commons came on for consideration in the House of Lords, on Monday, July 15. The Bishop of London moved that 'the Commons Amendments to the Bill, be taken into consideration that day three months.' His motion was introduced by a most excellent and effective speech, which did equal honour to his head and heart; and had it been his lot to address an assembly less resolutely determined to support the Premier in his dogged adherence to this unprincipled measure, an illustration might have been afforded of the maxim '*how forcible are right words.*' Under present circumstances, however, the Bishop's motion, though ably supported by other members, was lost by a majority of votes much larger than is usually recorded in that house—the numbers being, for the motion 41, against it 202. The effect produced by this heart-sickening piece of legislation on every truly considerate and christian mind, is, a total distrust of both the great parties in the state whenever a question of real principle is involved, and a kind of desponding indifference as to which holds the reins of government when both have studied to shew themselves equally unfit to be relied on, mingled with an uneasy sense of impending danger which may at any time fall upon us when thus left to the guidance of men whose only rule of action appears to be the ever shifting standard which temporary expediency seems to dictate. Amidst the melancholy sensations, however, which such a state of things, cannot but excite in the mind of him whose

conduct is regulated by the unchangeable principles of the word of God, the only true and solid comfort is to be derived from the delightful assurance of the Psalmist, "*The Lord reigneth : he sitteth above the water-floods ; the Lord remaineth a king for ever.*"

A considerable disturbance has taken place in the country during the last month with reference to the OPENING OF LETTERS IN THE GENERAL POST OFFICE by order of the Secretary of State ; and a Committee of the House of Commons is, in consequence, appointed to investigate the matter. It may easily be supposed that the subject is one well calculated to excite the feelings of those accustomed to luxuriate in liberty as are the inhabitants of this free and favoured land ; and a large field is thus opened in which the declaimers against law and government may successfully expatiate. But the calm and considerate Englishman will readily perceive that it is not without good reason that a certain limited and restricted power has been assigned to the government of the day, by which they may keep in check the 'unruly wills and affections' of misguided and wicked men ; by discovering and frustrating their dangerous machinations before they can be carried into execution. The peaceful, and well-intentioned Briton, has no need to be under the least alarm or anxiety upon the subject ; and should be the last to exclaim against those reasonable restrictions, which are necessary to prevent the exuberance of liberty being made use of for 'a cloke of maliciousness.' He may be well assured that the Secretary of State has far too much substantial employment, to spend his time in the indulgence of the crafty curiosity which might tempt idle or worthless persons, to pry into the secrets of others. In this, as in many other matters, he whose conscience is clear, may safely take the comfort of the Apostle's declaration, "*Rulers are not a terror to good works, but to the evil,*" where it is perfectly right, that upon the minds of men of another description should be impressed the salutary admonition, "*If thou do that which is evil, be afraid ; for he beareth not the sword in vain : for he is the minister of God, a revenger to execute wrath upon him that doeth evil.*"

On Tuesday, July 9, the Bishop of Exeter moved the third reading of his 'BILL FOR THE PROTECTION OF YOUNG FEMALES.' It was, however, subsequently withdrawn on an assurance given by the Duke of Wellington of the interest felt by the government in the measure, and their desire to find some means for overcoming the difficulties connected with it, in order that they might themselves 'carry out the leading points of it' during another session. On the whole, this is, perhaps, as satisfactory a course as could be expected. The Bishop of Exeter 'rejoiced to hear the sympathy expressed on both sides of the House with regard to the measure, and he was also rejoiced to find that Her Majesty's Government was disposed to carry into effect the object of the Bill.' Truly thankful shall we be, if his Lordship's benevolent intentions are speedily fulfilled by some means being devised for wiping off, in a measure at least, one of the most disgraceful stigmas which rests upon this professedly christian country, in allowing so many of the helpless and unprotected classes of society, to be exposed to treatment which would disgrace the most uncivilized and savage land upon the surface of the globe.

THE LORD LIEUTENANT OF IRELAND—EARL DE GREY—has resigned the important post which he has held since the present government came into power, and the vacant situation is filled up by the appointment of LORD HAYTESBURY—formerly Ambassador at the Court of Russia.

The return of Mr. Spooner—the Conservative candidate for the town of Birmingham, by a large majority, is an event of no ordinary occurrence. It clearly proves the strength of conservative principles in the country, if only they were carried out in a manly and christian way by those who 'bear rule and office among us.'







THE SOUTH VIEW OF THE OLD BOCARDO PRISON, OXFORD,  
AS IT WAS PRIOR TO ITS DEMOLITION, 1771

# THE CHRISTIAN GUARDIAN,

AND

## CHURCH OF ENGLAND MAGAZINE.

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SEPTEMBER, 1844.

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MEMORIALS OF THE ENGLISH MARTYRS.—No. VIII.

Cambridge, London, and Oxford.—Part II.

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HUGH LATIMER, BISHOP AND MARTYR.

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THE Report of Hugh Latimer's card-sermons spread not only throughout Cambridge, but far and wide through the whole country. The consequences appeared, however, first in his own university. The Popish party rose in arms against him. The Prior of the Black Friars (Dr. Buckenham) first appeared in the lists. In the same perverted taste, but in a very different spirit, he opposed Master Latimer, and brought forward dice to meet the cards of Latimer. But he managed the quaint conceit in a very bungling manner, wanting the wit and point of the former preacher, and engaging in his attack upon Latimer's sermons on an unfortunate subject: namely, the utter inexpediency of permitting the scriptures to be translated into English, or to be read by the people in the vulgar tongue.

Nothing can be more dull or senseless than the illustrations (to judge by the specimens which have come down to us) which he brought forward by way of argument. 'If the ploughman should hear this in the gospel, that "no man putting his hand to the plough and looking back, is fit for the kingdom of God," he would cease from his plough. The baker in like manner, learning that a little leaven will corrupt a large lump of dough, will peradventure leave our bread unleavened.'

Latimer was present at the preaching of this sermon, and it was soon known that he intended to answer the friar. A great multitude of all ranks in the university, from the doctors down to the undergraduates, came to the church to hear him. He exposed with ease the weak arguments of his opponent, and went on to shew how common and how admirable is the use made in scripture of such figures of speech as those

which Buckenham counted to be so dangerous. He shewed that the people were not likely to misconstrue such figures. 'For instance,' said he 'if a preacher were to speak of a fox preaching from under a friar's cowl, no one would be so mad as to suppose that he spoke of a real fox, but would know full well that he was describing what hypocrisy, craft, and subtle dissimulation, sometimes lieth hid under a friar's cowl.' Immediately in face of Latimer sat the Prior of the Black Friars, with his friar's cowl about his shoulders, and it was obvious to all where the cap, or rather the cowl, fitted.

Another preacher, one Dr. Venetus, a grey friar, was so provoked by this sermon of Latimer's, that 'in his brawling sermons,' says Foxe, 'he railed and raged against Master Latimer, calling him a mad and brainless man; but Latimer had the truth on his side, and a stout heart and sound arguments to maintain it. With a grave dignity, and with force of reasoning, and in a scholastic manner he came forward to defend himself against the coarse and brutal invectives of his assailant. His triumph was signal, Venetus quitted the University, and Buckenham did not venture to renew his attack, but remained quietly in his monastery.'

Latimer still continued to preach, but for no long time; an appeal was lodged against him to the Bishop of Ely, who accordingly came over to Cambridge, forbade his preaching, but declared at the same time, that Master Hugh Latimer was the most powerful preacher he had ever heard. But a way was still open to Latimer's preaching—Dr. Barnes, of the Augustine friars, boldly licensed him to preach in his own Monastery. There Latimer preached, and thither came such crowds to hear him, that the chapel would not hold them. Strange to tell, the Bishop of Ely was frequently one of his hearers. The spread of the truth went on, but Bilney and Latimer had now become marked men. They were often to be seen together, consulting how they might best advance the progress of the truth. The place where they were accustomed to walk, bore long after the name of the heretics' hill, but I fear that there is now no one at Cambridge who can point out that hallowed spot.

Such was the commencement of Hugh Latimer's course as a Reformer. He had begun in good earnest, and he never flagged. Manfully and cheerfully he had put his hand to the plough, and he did not look back. He was however summoned with Bilney and one or two more of their friends, to London, to give an account of their proceedings. Bilney, who was looked upon as the ring-leader of the party, was found guilty, and condemned as an obstinate heretic; but won over by the persuasions of Gilbert Tunstan, Bishop of London, he recanted, bore a faggot, and was set at liberty. Latimer and the others came off on easier terms. They all returned to Cambridge, but Bilney, conscience-stricken and miserable, turned away from the congratulations of his friends, with confusion and dismay, and at last sunk into a state of deep melancholy. In this state he continued for nearly three years, passing the latter part of that period in preparing himself for the trial which he determined to encounter. He then left Cambridge and proceeded to Norfolk, his native county. There he appeared a bold and uncompromising preacher of the truth. Openly he confessed his sin and ceased not every where to protest to the people in the strongest terms against Popery, till he was seized by the Bishop of Norwich—condemned to

death, and burnt in the Lollard's pit in Norwich—but more of this meek and blessed martyr in another place. Hugh Latimer was nothing daunted by the fate of his friend, he seemed rather to be inspirited, by the sufferings and death of Bilney, to fresh and more vigorous exertions. He seems to have been looked upon as Bilney's successor at the University, and to have become the head and leader of the protestant body there, fearlessly exposing him to the danger of so conspicuous a post.

Just at this time a proclamation was put forth, forbidding the use of the bible in English : no sooner had Latimer heard of it, than he had the courage to write a letter to the king, pointing out in plain terms the iniquity of such a proclamation, and pleading with the king that the liberty of reading the word of God in their own language might be granted to the people. He began by declaring in the words of Augustine that he, who for fear of any power hides the truth, provokes the wrath of God to come upon him, for he fears men more than God. 'Chrysostom saith,' he continued, 'that he is not only a traitor to the truth who openly for truth teaches a lie, but he also who does not freely pronounce and show the truth that he knows. These sentences (most redoubted king) when I read them now of late, and marked them earnestly in the inward parts of my heart, made me sore afraid, troubled, and vexed me grievously in my conscience, and at the last drove me to this strait, that I must either show forth such things as I have read and learned in Scripture, or else be of those who provoke the wrath of God upon them, and are traitors unto the truth ; the which, rather than it should happen, I would prefer to suffer extreme punishment.'

He concludes his letter with these noble words, 'Also the king and prophet David was not ashamed to forsake his good intent in building of the temple after the prophet Nathan had showed him that it was not the pleasure of God that he should build any house for him : and notwithstanding Nathan had before allowed and praised the purpose of David, yet he was not ashamed to revoke his words again when he saw they were not according to God's will and pleasure.

'Wherefore they are sore drowned in worldly wisdom, who think it against their worship to acknowledge their ignorance. I pray to God that your grace may espy and take heed of their worldly wisdom which is foolishness before God ; that you may do that which God commands, and not that which seems good in your own sight without the word of God ; that your grace may be found acceptable in his sight, and one of the members of his church, and according to the office that he hath called your Grace unto, you may be found a faithful minister of his gifts, and not a defender of his faith, for he will not have it defended by man or man's power, but by his word only by whom he hath evermore defended it, and that by a way far above man's reason, as all the stories of the bible make mention.

'Wherefore, gracious king, remember yourself, have pity on your soul, and think that the day is even at hand when you shall give an account of your office, and of the blood that hath been shed with your sword. In that day, that your grace may stand stedfastly, and not be ashamed, but be clear and ready in your reckoning, and have (as they say) your *quietus est*, sealed with the blood of our Saviour Christ, which only serveth at that day, is my daily prayer to Him that suffered death for our sins, and who also prayeth to his Father for grace for us continually.

To whom be all honour and praise for ever. Amen. The Spirit of God preserve your Grace.'

The story of Hugh Latimer is so well known that I must not weary my reader with too much of it. He was prevailed upon to visit the court in the company of Dr. Butts, the king's physician, who became his warm and zealous friend. There he found favour in the eyes of Queen Anna Boleyn and Cromwell. The living of West Kingston was given to him, but, against the advice of Dr. Butts, he at once quitted the court, and not only devoted himself to the charge of his parish, but extended his labours throughout the country, having obtained a general license to preach from the university of Cambridge.

Honest Hugh Latimer was in fact wearied of the debauchery and ungodliness which he witnessed among the great, and deeming himself unfitted both by authority and talent to reclaim them, he was glad to leave the court and to occupy a sphere better suited to his taste and his abilities.

Hugh Latimer has been styled the apostle of England, and he seems to have been worthy of the name. However irregular it might appear in the present day for a clergyman of our church to go forth preaching the kingdom of God, throughout the length and breadth of the land, it was not so in former times. The itinerant friars of the Church of Rome were to be found, before the days of Wycliffe, preaching their false doctrines in every part of the country, and in order to meet their soul-enslaving errors, Wycliffe organized a body of Missionaries, who went every where preaching the gospel in simplicity and godly sincerity. In like manner that the principles of the Reformation\* might be introduced into the hearts of the people, as well as into the institutions of the church, six eminent preachers were appointed among the chaplains in ordinary of Edward the sixth, two of whom were to reside at court, while the other four made a progress through the country, and as far as possible supplied the want of preaching clergymen,—a deficiency which was then strongly felt. In this blessed work Latimer delighted, and for it he was eminently qualified. His views were clear and scriptural, and his heart was full of love to God and his fellow-creatures. He felt the need of unwearied diligence in opposing the efforts of the evil one, and he endeavoured, by putting forth every active energy in his power, to do so. We learn in his own words his sense of the need of constant vigilance and ceaseless efforts in the work of the ministry. 'There is one,' said he, 'that is the most diligent prelate and preacher in all England, and will ye know who it is? I will tell you. It is the devil. He is the most diligent preacher of all others, he is never out of his diocese, he is never from his cure, ye shall never find him unoccupied; he is ever in his parish, he keepeth residence at all times, ye shall never find him out of the way, call for him when you will, he is ever at home, the diligentest preacher in all the realm, he is ever at his plough, neither lordling nor loitering can hinder him, he is ever applying his business, ye shall never find him idle I warrant you. But his office is to hinder religion, to maintain superstition, to set up idolatry, to teach all kind of popery:—where the devil is resident that he may prevail, he adds with all superstition and idolatry, censing, painting of images, candles, palms, ashes, holy water, and new services of man's inventing, as though man could

\* Short's History of the Church of England.

invent a better way to honour God with, than God Himself hath appointed. Down with Christ's cross. . . . Up with men's traditions and his laws, down with God's traditions and his most holy word.' We may easily conceive from this language, that so bold and uncompromising a preacher as Latimer would give intolerable offence to those who loved darkness rather than light, and preferred error to truth. Attempts were made, but in vain, to silence the honest and plain-spoken Reformer, and at last a solemn charge was drawn up against him and laid before Stokesley, Bishop of London. It was instantly attended to, and Latimer was cited to appear before him. He appealed to his own Bishop, and then a citation was obtained from the Archbishop's court, and Latimer was required to come up to London, and answer to the charges brought against him. His friends advised him to fly from the danger that seemed to await him; but Latimer determined to comply at once to the citation of the Archbishop. Without delay he set out for London in the depth of the winter, when suffering under a severe fit of the stone and cholic, thinking less of his own personal peril than of leaving his beloved flock without a shepherd and exposed to the popish clergy, who would, he feared, gladly avail themselves of his absence to undo the work he had commenced among his people.

He was now brought into a situation of imminent danger, but he met it with his usual courage. He would not yield, but maintained, in his appeal to the Archbishop, that he thought preaching was the best way to amend the abuses and errors which then commonly prevailed. He begged to be excused signing the articles, which had been proposed to him, - declaring plainly that he never would abet superstition. He begged the Archbishop to excuse what he had written, adding that he knew his duty to his superiors, and would practice it, but stronger obligation was now laid upon him.

He was extricated from the snare into which he had been brought, by an extraordinary device of his friends, and indeed of the king himself,—at the recommendation of Anna Boleyn, and the Lord Cromwell, the persecuted minister was suddenly promoted to the Bishoprick of Worcester, which had just become vacant. Having been so much beset by persecution, as a private clergyman, he gladly accepted the high office, both to secure his own safety, and with the hope of having more opportunities of extending the kingdom of God, and doing good to his fellow-creatures. It was probably about this time that he became the friend of Cranmer. After having made many reforms in his own diocese, Bishop Latimer was summoned in the year 1586 to Parliament, and to a convocation. The Bishop of Worcester was appointed by Cranmer to preach the sermon before the convocation, and did so with the manly eloquence of that sound speech which cannot be condemned. Cranmer and Latimer met with some violent opposition from their adversaries, but for a time the cause which they had at heart prevailed, many changes took place favourable to the Reformation;—the Bible was translated into English, and recommended to general reading in the following year.

Latimer was again resident at court, but he was no courtier. He was faithful to the duties of his new calling, and as plain-spoken to the highest person in the realm, as to the poorest labourer.

We all know the story of his new-year's offering to the king. When

others brought their courtly homage, and rich jewels and such-like gifts, the godly minister of Christ put a New Testament into the king's hand, with the leaf folded down at the place where it is written, "Whoremongers and adulterers God will judge." Such honest men are rarely met with—they were rare at that day—they are rare now. Diogenes, were he on the earth, might still light his lantern and go about with it, holding it forth as if he searched for some one, and he might still make answer, when demanded what he sought, 'I am seeking for an honest man.'

No where are such men so greatly needed and so seldom found as in royal palaces. We should like to hear of them in the court, and near the person of the pure-minded and noble lady,—whom God preserve!—that now wears the crown of this great empire. A Latimer among her nobles, or her bishops, might find, perchance, as honest a mind to hear the truth,—however searching,—as he might be honest to speak it.

The unblemished uprightness, and uncompromising faithfulness of Hugh Latimer, gave weight to his character. He was worthy of his high calling, for at the court of a great and despotic king, he spoke and acted as one who was faithful to a far higher monarch. He spoke the plain truth in the ears of the highest man in the realm, not holding men's persons in admiration, and playing the flatterer to no man. When for instance, the king frowned upon him, and bade him answer for the seditious sermon which Bishop Gardiner, in the king's presence, had charged him with preaching, adding his stern rebuke to the preacher for that same sermon, Honest Hugh Latimer bluntly bade his accuser to tell him how he would have him preach, and then turning to King Henry, he boldly met the charge with these plain but respectful words.

'I never thought myself worthy, nor did I sue, to be a preacher before your Grace, but I was called to it, and am willing, if you mislike me, to give place to my betters; for I grant there are a great many more worthy than I am; and if it be your Grace's pleasure so to allow them for preachers, I would be content to bear their books after them; but if your Grace allow me for a preacher, I would desire your Grace to give me leave to discharge my conscience, and give me leave to frame my doctrine according to my audience. I had been a very dolt to have preached so at the borders of your realm as I preach before your Grace.'

In his new and exalted sphere, the character of Hugh Latimer shone forth with fresh lustre. He was still the same honest single-minded follower of Christ. 'For the plain simplicity of his life,' says Burnet, 'he was esteemed a truly primitive Bishop and Christian.' His chief desire was still to hold forth the word of life in the midst of a crooked and perverse nation. In the management of his diocese, as in every circumstance of his chequered life, this was the one important object which he kept steadily before him. His injunctions as Bishop of Worcester, to the Prior and convent of St. Mary's House in Worcester, eminently declare this. The Bible in English, that so all might be able to understand its glorious truths, and the reading and preaching of the plain, vital doctrines of the Bible, form the sum and substance of the reformation which he desired to introduce into that ignorant community. He considered that 'the idolatry, the many kinds of superstitions and other enormities' which he found in the monastery, were to be at-

tributed to 'the ignorance and negligence of divers religious persons there ;'—and, to the English Bible by God's grace upon the reading and preaching of its wholesome and heavenly precepts, he looked for the cure of all those crying evils. The Prior is accordingly enjoined to provide 'a whole Bible in English, to be laid fast chained in some open place, either in the church or cloister of the monastery. Again, it is enjoined by the Bishop, that every religious person there, should have at least a New Testament in English, by the Feast of the nativity of our Lord next ensuing.' He orders also, that 'a Lecture of Scripture shall be read every day in English among them, save Holy-days ;' and that 'whenever there shall be any preaching in the monastery : then, that all manner of singing and other ceremonies shall be utterly laid aside in the preaching-time, and all other service shortened, as need be,' and that 'all religious persons do quietly hearken to the preaching ;' also, that every Religious person be at every lecture of the scripture, from the beginning to the ending. The Prior is likewise charged to have a chapter of the Bible read, from the beginning to the end of the Scripture in English, at his dinner and supper, and to have edifying communication of the same ; and the like instructions are given to all the other monks in the convent.

But Latimer did not long hold his bishoprick. The famous act of the six articles, set forth by the popish party, was brought before Parliament and passed the House, notwithstanding the strenuous opposition of Cromwell, Cranmer, Latimer, and the other reformers ; and on the last day of session, Latimer resigned the bishoprick of Worcester. He came home from the House of Parliament, and throwing off his robes and leaping up, declared to those who stood about him, that he thought himself lighter than he had ever found himself before. And now he left the court and the town, and retired into the country. He was an old man, for he was in his seventy-first year, and of infirm health and body ; he felt that he was no longer fitted for the active duties of public life. He desired not ease or rest, but a more private sphere of labour toward the close of his earthly course. He little knew that the most toilsome and painful period of his public life was yet to come. An injury which he received from the fall of a tree, which defied all the skill of his country doctors, forced him to return to London. There he could not remain in quiet. The wily Gardiner was, it seems, on the look-out for him. The accusation was brought against him, that he had spoken against the act of the six articles—and he was sent to the tower, where he remained a prisoner till the death of Henry the Eighth.

When Edward the Sixth came to the throne, Latimer was not only set at liberty—but taken into high favour. His bishoprick was again offered to him, but he declined accepting it. He entered however with renewed vigour, upon a course of active exertion in the glorious cause of the Reformation, desiring to spend and be spent in the service of his Lord and Master. At the urgent request of his friend Cranmer, he took up his residence with him at Lambeth Palace, and set himself to the work of hearing the complaints of all who came to him there, and to the redress of all just grievances, with all the power and authority which he was enabled to exert. He preached constantly before the king, and with greater energy and eloquence than ever ; directing the



most powerful attacks against abuses of every kind, which were at those times frightfully common among all classes.

But the young and pious king was soon removed from his earthly throne, and good old Hugh Latimer was one of the first victims to those persecutions which have caused the annals of the reign of Mary to be written in characters of blood.

Come with me, reader, to Oxford. Notwithstanding the heresy that has sprung up in the bosom of that venerable and ancient seat of learning, among men who are the ordained clergymen of our Protestant Church, but who have not ceased their efforts to confuse and undo the great work of the glorious Reformation; there are true hearts and sound and faithful sons of the Reformation there.

Come with me into the church of St. Mary Magdalen. You see that ancient door of thick dark oak, slightly polished, and strengthened with iron bars, which is fastened to the wall of the north aisle. That ancient door once opened into a cell of the old Bocardo prison, the very cell in which Cranmer, and Latimer, and Ridley, were confined at the time they were condemned to die for their firm adherence to the truth as it is in Jesus; that ancient door enclosed them—even when in prison,—in the quiet sanctuary where they prayed and meditated, and conversed together over the holy and inspired volume, which they loved better than life. And there did they prepare to meet a martyr's death, with that strong faith and enduring constancy which pure gospel truth can alone inspire. Come with me to the street called Broad, which passes close to the walls of Baliol-College, and look down upon the cross which is marked out in the middle of the pavement. That is the very spot where Ridley and Latimer expired in the flames; and where the heart's-blood of honest Hugh Latimer once dyed the earth with its deep crimson stain. And come with me to the Woodstock Road, and you will see that the Protestants of these days have not forgotten the glorious martyrs of the Marian persecutions. The cross which they have erected, near the spot where Cranmer, Latimer, and Ridley suffered, is very beautiful. Look down upon it through that avenue of fine old trees, with the ancient church-tower rising behind it, and read the inscription which tells to every passer-by, that the godly deeds of our great spiritual forefathers, still live in the hearts of those who are the true children of the Reformation.

TO THE GLORY OF GOD.

AND IN GRATEFUL COMMEMORATION OF HIS SERVANTS,

THOMAS CRANMER,  
NICHOLAS RIDLEY,  
HUGH LATIMER.

PRELATES OF THE CHURCH OF ENGLAND,  
WHO NEAR THIS SPOT,  
YIELDED THEIR BODIES TO BE BURNED,  
BEARING WITNESS TO

THE SACRED TRUTHS WHICH THEY HAD  
AFFIRMED AND MAINTAINED AGAINST THE  
ERRORS OF THE CHURCH OF ROME,  
AND REJOICING THAT

TO THEM IT WAS GIVEN NOT ONLY TO BELIEVE IN CHRIST,  
BUT ALSO TO SUFFER FOR HIS SAKE.

THIS MONUMENT,  
WAS ERECTED BY PUBLIC SUBSCRIPTION,  
IN THE YEAR OF OUR LORD GOD,  
MDCCCXLI.

## THE SEVEN CHURCHES OF ASIA.

## No. IV.

THE CHURCH OF THYATIRA.—REV. II. 18—29.

Mr. Lindsay's account of Thyatira is as follows :—

'Ak-hissar, the ancient Thyatira, is said to contain about 30,000 inhabitants; of whom 3000 are Christians, all Greeks except about 200 Armenians. There is, however, but one Greek Church, and one Armenian. The superior of the Greek Church, to whom I presented the Romaic Testament, esteemed it so great a treasure, that he earnestly pressed me, if possible, to spare another, that one might be secured to the Church, and free from accidents, while the other went round among the people, for their private reading. I have therefore since my return hither, sent him four copies.'

Mr. Hartley thus speaks of his visit to Thyatira :—

'From Sardis we took the direction of Thyatira; and first had to cross the celebrated plain, on which Cyrus overthrew the empire of Lydia. Upon arriving on the banks of the Hermus, we found that the ferry-boat had been destroyed; and that it would be necessary, in consequence, to ford the river: this appeared to be rather a dangerous enterprise, as the river is both wide and deep; happily a fine Turkish youth undertook to be our guide; and, riding gallantly at our head, he conducted us to the other side in safety; the water reached to the breasts of the horses. We now approached the immense multitude of lofty barrows, or tumuli, which have so justly attracted the admiration of travellers: they cover a very large extent of ground, and are, in general, of very regular formation: we were of course, particularly struck with that which is considered the tumulus of Halyattes; and which is, probably, the largest artificial hill in the world: but the *tout ensemble*, more than all, engaged my attention. What a most extraordinary burying ground! Here you are ready to exclaim, with the prophet, "all the kings of the nations, even all of them, lie in glory, every one in his own house." Isaiah xiv. 18. Beyond the tumuli, we passed the Gygean lake to the right. After a ride of six hours and a half we arrived at Mermere. This is a fine large village, with a northern aspect, and defended on the south by a rocky and precipitous hill: two mosques with domes and minarets are very conspicuous. I heard only of five or six Greek houses, and one church.

'Thyatira, April 27, 1826.—I have now the favour to write in the fourth of the seven Churches. It is about four hours distant from Mermere. On the way we observed many columns and antiquities, notifying an ancient town. Mr. Arundell discovered an inscription containing the words, 'from Thyatira.' Ak-hissar, the modern Thyatira, is situated on a plain, and is embosomed in cypresses and poplars. The buildings are in general mean: but the Khan, in which we are at present residing, is by far the best which I have yet seen. The Greeks are said to occupy three hundred houses, and the Armenians thirty. Each of them have a Church.

1844.

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'Here we witnessed a fine Turkish spectacle. The new Mutselim of Aidin arrived from Constantinople, with a retinue of 200 horses. They were all extremely well-dressed and mounted: their turbans were white as snow, and the renowned scymitar of Turkey hung gracefully behind them. I was much struck with the lordly air which they displayed. "It is well," I thought, "for Europe, that such cavaliers have no discipline."

'We paid a visit to the Church of the Greeks: it is a wretched structure: upon opening the door, we had to descend four or five steps into the body of the building. We found a priest, a native of Milo, who was engaged in hearing the confessions of the people. On returning to the Khan, I conversed for a considerable time with four or five Greeks on the study of the scriptures—the predicted apostacy from true Christianity, and the means which were furnished for detecting it—the inutility of arms for the salvation of man—the necessity of forsaking sin, &c. Nicolas afterward sat up with the same party till midnight, reasoning with them on the most important subjects. I presented the most interesting of these young men with the New Testament, and cannot but indulge the hope that a useful impression has been made on his mind.

'The language addressed to Thyatira, (Rev. ii. 18—29,) is rather different from that of the other Epistles: the commendations (verse 19) are scarcely surpassed even in the epistle to Philadelphia, while the conduct of some (verses 20, 21) was impious and profligate: the Church thus exhibited a contrast of the most exalted piety with the very depths of Satan. In too many parts of Christendom we observe a similar state of things, even at this day: how important, then, the admonition, "That which ye have already, hold fast till I come!"

'And this language is not only designed for those who have recently been brought to the knowledge of Christianity. It is a caution very needful for those who have long been acquainted with its infinite value. The most ostensible danger to Christians is rather after a perseverance of some years, than in the commencement of their Christian career. When religion appears to have become habitual, we are in much greater danger of being thrown off our guard, than when we have just been awakened to observe its great importance and our own weakness. Let the follower of Christ be therefore especially careful, lest he lose his crown after he has won many victories. Let the joy which he feels, under the conviction that he is approaching nearer to the end of all his wishes, be ever tempered with the recollection, that he is still possessed of a heart which is "deceitful above all things and desperately wicked," and that he is still encompassed by a "world which lieth in wickedness." When the disposition of "fearing always" is united to the character of watchfulness, courage, and simple dependence on the divine aid, then will be realized obedience to the caution, "Hold fast that which ye have."

'The address to the unfaithful part of the Church at Thyatira is at once alarming and inviting. It contains one of those many denunciations of divine anger, which place it beyond all doubt that "God will by no means clear the guilty." Nothing will save them from the indignation of Him, who has revealed himself as a consuming fire to the wicked.

'The sacred writer of the Acts of the Apostles informs us, that Lydia was "a seller of purple, of the city of Thyatira;" and the discovery of an inscription here, which makes mention of the "Dyers," has been considered important, in connection with this passage. I know not if other travellers have remarked, that, even at the present time, Thyatira is famous for dying. In answer to enquiries on this subject, I was informed, that the cloths which are dyed scarlet here, are considered superior to any others furnished by Asia Minor, and that large quantities are sent weekly to Smyrna, for the purposes of commerce.

'June 15.—Near Thyatira, we still find very beautiful vegetation: the neighbourhood has a most fertile appearance: the white rose is extremely abundant, and scents the air with a most delightful odour.

'At Thyatira we had very delightful intercourse with the Bishop's Procurator, and with five priests. Christ crucified was the subject of our conversation; and Mr. King addressed the children of the school, forty-five in number. We also distributed many tracts, and gave away two New Testaments; and regretted much that we had not with us a larger supply of books, as a great desire for them was displayed. No one surely will doubt the importance of distributing useful books, after hearing the following fact, of which we were informed by a Greek of this place. Two Missionaries, he said, who were doubtless the Rev. Messrs. Fisk and Parsons, had visited Thyatira five or six years ago, and distributed books. They had presented him with one, which he had actually lent to more than two hundred persons.'

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#### ANECDOTE FROM RAUSCHENBUSCH'S LIFE.

'He often penetrated deeply into a person's heart, with a single striking word. At the sick-bed of one member of his church, whom he frequently warned to leave off an irregular manner of living, he opened the conversation with saying, 'Have I not many a time told you, that it would come to this; and now it is all taking place!' By that brief appeal, the sick person's whole past life was brought before him in such a light as he had never viewed it in before, and he acknowledged that God had visited him justly, and had chastened him as he deserved; he then confessed his sins. Another such person seemed as if he could not say enough to represent himself in the strongest language as the greatest of sinners. 'Is, then, all this really true,' said Rauschenbusch, 'which I have been hearing of you?' At these words, the sick man raised himself up in his bed, and said, 'What have you heard of me, Sir? No one can say anything against me:' and then the 'poor sinner,' that had just been saying such humbling things of himself, became eloquent in commending his own past life, and in execrating as enemies and backbiters, those, whoever they might be, who had said anything bad of him. 'It is not from enemies and backbiters,' answered Rauschenbusch, 'but from your ownself that I have just heard what a bad man you have been; but now I see, that you yourself do not believe it.'

## THE VANITY OF THE WORLD.

## A Sermon

BY THE LATE REV. JOHN SCOTT, M.A. OF HULL.

[It is not our custom to present our readers with Sermons, unless written on some special occasion—as, for example, on the death of some devoted Christian. We feel convinced, however, that we shall be consulting at once their inclination and profit by giving insertion to the following Sermon—which has been handed to us for the purpose, and which was written by a well-known Clergyman of our Church—some years since removed to his eternal rest. It was first preached in 1813, and bears marked reference to many events of surpassing interest at that period. But the general instruction it conveys is equally applicable at all times ; and it seems well calculated to carry home useful lessons to the hearts and consciences of all in every age. It is scarcely necessary to remark, that the nature of the discourse is very different from what was usual with its revered Author—or, indeed, with any other of the Clergy of the Church. Though it would of course be unadvisable that such Sermons should frequently be preached, it may, perhaps, admit of a question whether judicious allusions to striking events passing around us might not be introduced more frequently with happy effect.—Ed.]

## ECCLESIASTES I. 2.

“VANITY OF VANITIES, SAITH THE PREACHER, VANITY OF VANITIES :  
ALL IS VANITY.”

So “the Preacher” saith : but who regards him ? He is thought to be delivering mere words of course : a sort of official language, which it is to be expected he should use, and nobody should attend to. Perhaps he is supposed not very sincerely to believe himself what he delivers to others : or if credit is given him for sincerity, his sentiments are conceived to bear the tinge of disappointment, or of a mind in some degree turned towards melancholy or moroseness.

Let us hear then what *facts* say upon this subject. Solomon, guided by inspiration, thought it worth while to write a whole book upon it : let it not then be thought a misapplication of our time, if we employ a discourse upon it—even though that discourse may lead a little out of our ordinary line of pulpit discussion. I shall begin then with adducing several instances in proof of the extreme vanity of the world.

About 100 years ago, there lived in India (that country to which our attention is now so deservedly turned) a man of the name of Aurungzebe. His father swayed with great celebrity the sceptre of the Mogul Empire : and he himself (a younger son) prematurely made his way to the throne by the deposition and imprisonment of his Father—the

defeat and death of two brothers, and the perpetual confinement of a third, whom he had made, in an unexampled manner, the tool of his artifice and ambition. He filled the throne which he had thus acquired, for half a century; he mounted it the year that our Oliver Cromwell died, and he held it till very near the accession of our George the first: and all this time he lived the scourge and terror of the extensive regions of India, as much as the Ruler of France has been for some years past, that of Europe. He was moreover a man of learning, and inflexible in his administration of justice. Here then was prosperity exalted and continued in no common degree. But now hear how this man was forced at length to feel concerning the world, and his own successes and uncontrolled power and long life in it. We have two curious letters of his preserved, written to his sons when he was ninety years of age. They are letters of business, but singularly intermixed with short reflections upon himself and his prospects, such as strikingly lay open the interior of his heart, and shew the miserable emptiness and desolation which reigned within. 'Old age (he says) is arrived: weakness subdues me, and strength has forsaken my members. I came a stranger into this world, and a stranger I depart. I know nothing of myself: what I am, and for what I am destined. The instant which passed in power—observe he had lived ninety years, and reigned fifty—and now hear how he speaks of it—'The instant which passed in power, hath left only sorrow behind it.' Again: 'My valuable time has been passed vainly: life is not lasting; there is no vestige of departed breath, and all hopes from futurity are lost. I have a dread for my salvation.' And again: 'Now I depart a stranger, and lament my own insignificance; what does it profit me? I carry with me the fruits of my sins and imperfections. . . . Wherever I look I see nothing but the Divinity. My back is bent with weakness, and my feet have lost the powers of motion. . . . Nothing of me remains but skin and bone. I have committed numerous crimes, and know not with what torments I may be punished.'

What an awful spectacle is here! An old man, an old monarch, an old sinner, yea, and an old philosopher and devotee, (for he bore these characters too, under the direction of Mahometan principles) going out of the world, and with no better reflections, no better prospects to solace him, than these!—"The wicked is driven away in his wickedness, but the righteous hath hope in his death." What a contrast is here to the death-bed of a true Christian. Yet let it be remembered, that these dismal sentences are written by a man still at the head of his army, and in the camp: still capable of exercising his command:—that they are sentences introduced only in the pauses of letters, full of sage political counsels and orders to his sons!

Young persons! The wise and inspired writer of this book of Ecclesiastes admonishes you, in the last chapters of it, by "remembering your Creator in the days of your youth," to "remove sorrow from your heart, and to put away evil from your flesh." Now learn from the case I have brought before you, what he means. See the dreary, dismal, hopeless 'sorrows' which a life of ungodliness and sin entails upon a man. Aurungzebe with all his power, with all his greatness, with all his conquests, with all his protracted length of life; was forced to feel at length that the world was vanity. Happy, happy for him, had he learned the lesson in time!

Observe too that sentence of his ; ‘ wherever I look, I see nothing but the Divinity.’ However he might have forgotten God all his days, he felt himself now surrounded with God—an unknown God—an unpropitiated God—yet a God from whom he could not escape. Oh how fearful a thing to feel ourselves thus in the hands of the living God, without having found peace with him through Christ, when the hour for seeking his favour is past !

My dear friends, if you will not now acquaint yourselves with God, that you may be at peace, you will one day find yourselves in this situation. “ Remember your Creator, therefore, now in the days of your youth, while the evil days come not.”

But Aurungzebe was a conqueror—a leader of unprovoked offensive war—a wholesale butcher of his species, a man loaded with mighty crimes. He deserved, (perhaps you will say) thus to feel the misery which he had inflicted, and even to be “ tormented before the time ” with the fearful anticipations of his Maker’s wrath. And though I would beg leave to decline all attempts to estimate the comparative guilt of different offenders against God : all presuming to denounce the vengeance of God upon individuals : and still more (if possible,) all triumphing in the inflictions of his wrath upon any : yet I must so far join in your estimate of a professed conqueror, as to pray God to sink the very name and notion in everlasting detestation or oblivion—that, if it be his will, it may never more be heard of. But still it is not such a character alone that is made bitterly to feel the vanity of the world—the vanity of success even in the most splendid schemes.

Take another instance. Few men have been better entitled to fame than Columbus the discoverer of the American world. His was not the discovery of accident, but of previous reasoning and calculation : he found what he set out to seek ; and his invincible perseverance, and his admirable address in the management of his desponding and mutinous companions demonstrate him a man of a superior order. Now hear how he was received when he returned home, and his success was known.

‘ The bells were rung,’ (the historian tells us) the cannon fired ; Columbus was received at landing with royal honours, and all the people, in solemn procession, accompanied him and his crew to church, where they returned thanks to Heaven.’ During his journey through Spain to the royal residence, the people crowded from the adjacent country, following him everywhere with admiration and applause. When he approached, the King and Queen rose from their thrones to receive him, and commanded him to take his seat upon a chair, and give a circumstantial account of his voyage ; which when he had finished, they both fell down upon their knees, and offered up solemn thanks to Almighty God for discoveries from which they hoped for so great advantages. Every mark of honour that gratitude and admiration could suggest was conferred upon Columbus. His fame flew throughout all countries, and the old world seemed almost convulsed with joy at the discovery of the new. What could the vainest or most ambitious mind have wished for beyond what this man (who was neither a vain nor an ambitious man in any extraordinary degree) had thus attained ? But what was the event ? Columbus had performed too great services to retain either the confidence of his sovereign, or the love of his fellow-subjects. An impostor carried off the honour of giving his name to the new world which Columbus had

discovered, and within a few years Columbus himself was sent home, through the machinations and calumnies of his enemies—a prisoner in chains! “For every right work, and every great work, a man is envied of his neighbour”—and seldom does he add by it to his own happiness. “Vanity of vanities, all is vanity.”

A like fate awaited nearly every one of those leaders, who with almost equal celebrity, but with so much less innocence, followed Columbus, and performed such prodigies in the conquest of the countries which he had discovered. The man who achieved what was the next great object of ambition in those times, by sailing round America into the Eastern seas (and gave his name to the straits through which he passed) lost his life in nearly the first islands at which he touched! But let us adduce a few examples nearer home. What an instance is our great Elizabeth. How melancholy the account given by the historian of her latter end! ‘With the death of her favourite Essex, all Elizabeth’s pleasures seemed to expire. She had fallen into a profound melancholy, which all the advantages of her high station, and all the glories of a prosperous reign, were unable to remove. After her discovery of the deception practised upon her, respecting Essex, by the Countess of Nottingham, she resigned herself to the dictates of fixed despair. She refused food and sustenance; she continued silent and gloomy; sighs and groans were the only vent she gave to her despondence, and she lay for ten days and nights upon the carpet. Perhaps the faculties of her mind were impaired by long and violent exercise; perhaps she reflected with remorse on some past actions of her life, or perceived but too strongly the decays of nature, and the approach of her dissolution. She saw her courtiers remit their assiduity to her, in order to pay court to James, the apparent successor. Such a concurrence of causes was more than sufficient to destroy the remains of her constitution, and her end now visibly approached.’

So the great Marlborough who, a hundred years ago, stood in the place which Wellington now occupies. At the close of his wars, he fell into neglect at court, was suspected and accused—obliged to resign all his employments, to leave his country, which he had raised to the highest pitch of renown, and reside abroad.

Again: look at that man whose gigantic power has been the astonishment and terror of all these parts of the world for several years past: who has risen from nothing to tread on the necks of kings, to overturn their thrones and raise up new ones at his pleasure: to stand, as he *has*, at least, stood the dictator of Europe. But a few months ago he seemed to himself about to put a finishing hand to his schemes, and establish his system uncontrolled over all the continent. To what a giddy height had he attained! The most extravagant ambition in its most insane reveries, could never at the outset of its career, have promised itself any such success. But has that man never at any moment any vexatious sense of the vanity of the world—of the vanity of success? None when he thinks of Spain—when he looks at Russia—when he turns to England?

When I composed this sermon, some months ago, I had to ask these questions; but now I must say much more. Never perhaps was there such a fall as that which he has experienced. Ah! he must now feel as Aurungzebe did—‘that the moment which passed in power is gone,



and has left nothing but sorrow behind it.' And can he help feeling that he is beset on all sides by the Deity, whom he has disregarded, and must shortly give an account of himself to Him. "My son,—let not thine heart envy sinners; but be thou in the fear of the Lord all the day long. For surely there is an end, and thine expectation"—expectation derived from Him—"shall not be cut off."

But not only I say in such instances as these, where atrocious guilt goes hand in hand with splendid success; but in all cases it seems the determination of God to inscribe *vanity* on all earthly things. What extraordinary results, what ruin to him, what prosperity to us, and to the cause of European liberty and happiness, were not a few months ago anticipated from the extinction of our great adversary's army in the North. But comparatively little is, I fear, likely to be realized.\* And to descend again from nations to individuals; we have seen the veteran General under whose prudent management the preservation of Russia was achieved, and who so well therefore deserved the gratitude of mankind—we have seen him sink silently into the grave before he could ever know what consequences should follow from his counsels and his successes. Had I preached on this subject a few weeks ago, I might safely have adduced that great commander, on whom our country is now looking with so much pride and triumph, as one who was not left without his lessons on the vanity of success. While all were gazing on him with admiration or envy, had he no painful feelings on this head when the fruits of a victorious campaign seemed lost before a single fortress, and that order was extorted from him concerning the state of his army which every Briton must have heard with heartfelt grief. But the present is a moment of triumph (though not unattended with qualifying circumstances) I participate the joy and hope which prevail, and by no means intend to damp them.

Take another instance which we all remember—that great minister of state, who so long wielded at his pleasure the energies of this mighty empire. Both friends and foes acknowledged his unrivalled powers, and felt that no resistance could be successfully opposed to him. Take all circumstances together, and I know no situation that a proud man, whose pride was under the control of judgment, could have chosen in preference to that which he so long and from such early age held amongst us. I pretend not to be a very competent judge of such matters, nor should I at all think this the place from which to deliver my judgment upon them. I own myself, however, inclined to think with those who regard him as the instrument by which God saved this country. Supposing it to have been so, then indeed we owe much to him—but for himself, so far as worldly rewards go, what a vanity did all prove. He never lived to witness the fruits of his labours in which we all now rejoice. He saw the evils, which it had been the labour of his life to oppose, prevailing over all our allies, and at length I believe died in great degree a martyr to the anguish he felt at beholding French despotism triumphing over the independence of Europe.

I will mention but one more instance. It has been said with some justice, that the age in which we live, seems to have been particularly

\* It is scarcely necessary to observe, that some trifling alterations were made, by the Author in this Sermon, sometime after it was composed—to render it more suitable to facts then only gradually developing themselves. These the attentive reader will perceive and allow for.

characterized by the pouring out of the vials of divine judgment upon crowned heads. What a wreck of ancient families, and overturning of established thrones have we witnessed ! Scarcely an European sceptre but has passed from the hands that should have wielded it, or which, if it remains, is not the symbol of departed power ! One throne, however, through the special providence of God, has stood unshaken amid the storm. One crown has not fallen from the venerable head which wore it. One sceptre has remained through half a century in the same hand, with distinguished and unsullied honour. It has been indeed a *proud* situation, as the world would call it, in which the King of Great Britain has stood through these tremendous times : and a situation as grateful to the benevolent as to the ambitious heart. With his foot on a rock, from which every wave that assailed it has recoiled unavailing and discomfited, he has stood, and extended protection to shipwrecked and weather-beaten multitudes on every side of him. But what now is the personal situation of our aged, beloved, revered monarch ! Taking all circumstances into the account, lives there one in all his dominions who is a more just object of deep and tender condolence than he ? We will not enlarge upon the case. O let us rejoice that the reign of our beloved king has been so differently employed from the one of nearly equal length which we noticed at the beginning of this discourse. Let us rejoice, that in his present dreary circumstances, he has not, we trust, to say with Aurungzebe—‘all hope from the future is lost.’ Let us rather indulge the belief, that the future even now sometimes cheers him with bright anticipations. Let us not fail to implore on his behalf, that whenever his sun shall set in this world, it may rise in another in everlasting glory ! Yea, that if it please God, it may still, ere it finally sets on earth, once more beam forth from behind the dark cloud which is now drawn over it, and thus furnish an anticipation and pledge of elsewhere rising in brighter array. Still, who can help feeling that the state of those who are highest in this our favoured land, loudly proclaims to us that greatness is but vanity, that it cannot make its possessor happy—cannot secure him against what is pitiable in the extreme.

I offer you then all these instances, as specimens and proofs that the world is vanity. And you are to observe, that I have not selected my proofs from cases of disappointment—though the persons who fail and are disappointed in pursuing the world, are unspeakably more numerous than those who succeed. But I have uniformly selected instances of success—of great and uncommon and splendid success. For this is what strikes me as I go on in life—how success all ends in vanity ; so much so, that disappointment seems hardly worth mourning over : and because I think every one must admit that if “all is vanity” in such cases as these, then it must be such in all cases whatever.

But perhaps I may be told I have gone too high. You do not expect to find happiness among kings and conquerors. You would wish to enjoy life on a somewhat more moderated scale. This is only because such very splendid situations are yet high above out of your reach. In proportion, as you should rise towards them, you would aspire even beyond them. But to come somewhat nearer your present ideas : hear the testimony of the celebrated Lord Chesterfield. When his end drew near, we are assured he expressed himself in the following manner. ‘I have run the silly rounds of business and pleasure, and I

have done with them all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which is very low; whereas those who have not experienced them always over-rate them. They only see their gay outside, and are dazzled with their glare; but I have been behind the scenes, and seen all the coarse pullies, and dirty ropes, which exhibit and move the machine. I look upon all that has passed as one of those romantic dreams that opium commonly occasions: and I do by no means desire to repeat the nauseous dose for the sake of the fugitive dream. Shall I tell you that I bear this melancholy situation with that meritorious constancy and resignation which most people boast of? No: I really cannot help it. I bear it, because I must bear it, whether I will or no. And I think of nothing but killing time, now that he is become my enemy.'

Oh brethren, I cannot forbear again remarking what a contrast is all this to the end of a consistent Christian. *"I am in a strait betwixt two, having a desire to depart, and to be with Christ which is far better."* *"Now, Lord, lettest thou thy servant depart in peace according to thy word."* *"I have fought a good fight, I have finished my course. I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me in that day."*

What then is the use which we are to make of the whole? Are we to infer that there is nothing worth living for?—that there is no sufficient inducement to put forth our powers at all?—that we may as well slumber away our time in torpid inactivity, and forget our misery as well as we can?

My brethren, if there were no other world, there might be some pretence for such a perverse construction,—though then a life, even of misapplied, if not directly mischievous, activity would be preferable to such a state of living death. But though the scriptures proclaim all here to be vanity, no reader of the scripture can pretend that it is calculated to produce a life of inaction. The last verse I have quoted is directly in opposition to every such idea. No: where are such active men as true and consistent Christians?

What then are we to infer from such demonstrations that all here is vanity, as we have now adduced, and as the world is for ever furnishing? Why, 1. That this world is not the place we were made and are ultimately designed for. If man were made for this world, so that his main concern—his chief interest and enjoyment lay here—then he would indeed, of all creatures, seem made in vain. He might complain of his lot, as being alone, left destitute of all that can satisfy the desires which he feels stir within him. But we might as well think that the innumerable blossoms which fall off in the spring, and leave no fruit behind them, were intended to answer some very important end in the world, as that he who springeth up, and is cut down as a flower of the grass,—that a race of beings, one half of which perishes in infancy, and an immense proportion of the remainder passes hence, even before it has taken part in any considerable works of life,—that such beings were made ultimately for this world. No, we are here trained for another world. There lies our main concern. Our home is in eternity; and we are rapidly passing away to it.

2. Then I infer that it matters little in what station we are placed,—

or in what line we pass through life,—provided only, we pass through it rightly and usefully, and at length attain to heaven.

Contentment is a lesson to be learned from the vanity of the world. All will soon be over. Our trials here will soon have come to an end, and so will our enjoyments. Do we find vanity in the course we have pursued? It is of no use to repine, and look back, and wish we had chosen a different line of life. Supposing we had, we should have found in that also vanity. I do not extend this remark to wishing we had lived more religiously. Though even then, let us not spend our time too much in regretting the past; but let us immediately seek to amend our ways and be wise. But I speak of wishing we had chosen a different profession, and pursued it in a different situation. All this is vain, and worse than vain. And sure I am, all the instances to which we have adverted, should teach us contentment in humble life. We must not go to high station—to great wealth—to splendid fame—in order to find happiness. No. Great prizes in the lottery of the world turn out great blanks. Ample gifts of providence are generally counterbalanced by accompanying trials fully proportioned to them. The fact is, we have all sinned and wandered from God: we have set our hearts upon the creature, and therefore it is even in mercy that he has turned all to vanity to us, that feeling our error we may turn back unto him, the only bliss of the soul.

3. Our third, and last use then, in which all others meet, is to invite you—affectionately and earnestly to invite you—to religion—to God—to Christ—to salvation. And would to God that we could do this in a worthy manner. “Vanity of vanities, saith the preacher;” and he goes on through the book shewing this in a great variety of instances; but it is always with one great exception, with which he concludes, “Fear God and keep his commandments, for this is the whole of man.” We are to include in this general language, the commandments of God, to repent of our sins—to believe in Jesus Christ whom he hath sent. The obedience always required in scripture, is the obedience of faith and love, which springs from a heart renewed by divine grace. And taking the words in this sense, to fear God and keep his commandments is indeed the whole duty of man—his whole interest—safety—happiness—honour, as well as his whole duty. All else will fail, but a life devoted to God through Jesus Christ, will never make us ashamed. Beauty will fade—pleasure will vanish and leave a sting behind it—wealth will make to itself wings and fly away—honour will soon burst as a bubble—knowledge, such as it here exists, will soon disappear (like the stars before the rising day) in the light of eternity; and talents will only leave us more to account for;—but to have loved God—to have served him—to have found peace with him through our Lord Jesus Christ—“when the earthly house of our tabernacle” shall be about to be “dissolved,” to “know that we have a building of God, a house not made with hands, eternal in the heavens;” this will indeed stand us in stead. Oh! then come and cast in your lot with the Christian! With glory hereafter, and immortality before you, be not so grovelling, so infatuated as to take up with lower objects. “Wherefore will ye spend your money for that which is not bread, and your labour for that which profiteth not?” “What will ye do in the end thereof?” “Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine

heart, and in the sight of thine eyes ; but know thou, that for all these things God will bring thee into judgment."

O seek ye then after God, and your soul shall live. Yield up yourselves to him, and you shall feel—not that your energies are palsied—not that you have nothing to call forth your powers. You shall feel, that, in an infinitely higher sense than one of old used the term, you are 'labourers for eternity ;'—and shall not this invigorate and ennoble your labours infinitely beyond your present conceptions ?

Oh ! we pity those who are strangers to the hopes and consolations of true Christianity. They have nothing beyond this poor perishing world. They must soon "*lie down in sorrow.*"

## THE SONG.

"Is any merry, let him sing Psalms."—JAMES v. 13.

A CERTAIN monarch, as we all have read, forbade the use of music to his people ; lest the heart-softening influence should unnerve the arm, and unfit the citizen for a soldier's duty ; lest spirits moved to harmony and love, should lose their taste for conquest, slaughter and devastation.

Wiser than Philip have read the secret deeper ; and drugging the emolient cup itself with warlike passion, have converted it into a stimulant to deeds of blood. We need not call our schoolroom learning up for illustrations of the power of song : to tell how Ixion rested on his wheel, and furies sunk upon their iron beds, and fate was moved and Proserpine relented : fictitious imagery of no fictitious powers. The influence of song—of music mixed with words especially, though not exclusively, is of more recent experience. The Swiss exile may not sing his home-song, lest he sicken and die of longing. The republican may not sing his seditious hymn, lest he be maddened into revolutionary outrage. In a christian country and in peaceful times, it is found necessary to restrict by licence the use of music as a public entertainment, lest it lead to riot, debauchery, and crime. These are facts known to all : and while the dangerous influences of music are universally acknowledged, there is an increasing impression of its value as an influential means of cheerfulness, good humour, and good will. The world is by at least so much the wiser grown, since Philip's days, as to be aware that martial courage is not the only virtue, or bloody victory the only gain.

Extensive efforts are making to teach our whole population to sing. Would it might be with one voice the praises of God !—but if this is more than we may hope, we may expect a moral influence—a softening, harmonizing influence, which must have an effect, beneficial at least for this world ; in lightening the heart of toil, and softening down the more discordant passions, which produce so much endless and aimless strife in the assembling together of the lower classes. However peaceful the occasion and intention of the meeting, men do very easily and very commonly talk themselves into dissension, violence and uproar : I

do not think they ever sing themselves into a broil, so long as they are individual participators in the harmony. We may watch the working of this influence in the embryo republic of the infant school. The first disposition of the tiny multitude on being brought into contact, is to play themselves into a quarrel, and end in a fight. But when the process of singing is super-induced, or something akin to it, in simultaneous utterance of see-saw sounds, the disposition to molest each other rapidly subsides: if some little hand or foot seems still bent on aggression upon its neighbour's peace, it is sure to be the child that *does not sing*. For, effective as the mere hearing of music is to some as a gratification, a solace or an excitement, the effect so produced, is very partial and limited, I apprehend, compared with its effect on the individual who participates in the production of the harmony. In this I think consists the peculiar advantage of the new system of choral instruction; all are to enjoy the pleasure, not of hearing but of singing. "The deaf adder heareth not the voice of the charmer, charm he never so wisely:"—and the heart of the sinner hears no notes of penitence or praise, while preoccupied with its own evil thoughts, desires and purposes: but induce him to open his lips and join the sacred song, and for the time at least the charm will lay the guilty passions still. Can we calculate the value of one such interval? Of such intervals repeated every sabbath-service—every morning and evening in domestic worship? I remember visiting a county prison in which the silent system was rigidly enforced. Not with the horrors of solitary confinement and mental dis-occupation, for the prisoners worked together: marched in and out together: eat together: every sense, but one, was permitted its own social exercise; but they might not speak. On visiting the chapel, which was so constructed that different classes of prisoners entered by different doors, and could not see each other as they sat, though all could see the minister, I was told that when daily service was performed, they were allowed to sing: in which they always manifested the utmost satisfaction: and it was not uncommon to see the most hardened and daring of the criminals, whom nothing else could move, melted to tears during this interval of indulgence: a brief suspension of their miserable doom.

These wretched culprits would not have been moved, had they been commanded to keep silence while others sung to them. They would not have listened, they would not have heard; the voice of harmony would have seemed an insult to their woes; and would, not impossibly, have stirred them to resentment. I wish the managers of our church-choirs would well consider this. If any persons are induced to come to church in order to hear good music, let them go and gratify their taste elsewhere: their very presence, with such a motive in their hearts, is a profanation of God's holy place. They ought not to be thus induced to come, lest they be tempted into sin. The meaning of church-music is devotion: if it serve not this end it has no business there. However it might be in another place an innocent, and perhaps a wholesome recreation, in the devotional service of the house of God, it is a monstrous profanation. "Let us pray"—"let us sing."—This is the language of our service. Nay, but we sing with our hearts. Oh! no—you do not. We know hearts too well for that: and so do you, if you were honest. Sublime and holy words give effect to high and lofty strains:

groined roofs and fretted windows give increased effect to both : you hear, you enjoy, you feel—the music : but the soul holds no intercourse with God the while. He hears not from you—you hear not from him : and therefore it is not devotion. The feeling thus excited may be good, it may be serious and religious after a manner ; but it is feeling, sensation, impression, at the best. We do not adore, we do not pray, we do not praise, while the mind is occupied with the manner of performance, and harmony of voices.

Supposing there may be, here and there, an individual so peculiarly constituted that this is not exactly true, it is a rare exception. The public service of God is for the multitude : the singing should surely be such as all can most readily join in : and every worshipper should surely feel that unless he joins, he has no more participation in this part of the service, than he would have in the prayers if he refused to pray. All ought to sing : to sing loud, for the assistance of others, if their powers be good : to sing low that others be not annoyed, if the voice or ear be defective. God takes no count of either, but He does take count of the sullen soul that will not chaunt his praises—because the singing is too good or too bad for him to join in—because he does not, or because he does—like music.

The subject, however, to which my thoughts were determined by hearing the above text, is not so much the influence of song upon the mind, as the influence of the mind upon the song : for if it be true, that “ Out of the heart the mouth speaketh,” it is a hundred fold more true, that out of the heart it sings—out of the deepest feelings of the heart, the truest tones of music will be heard, and by its bent determined. Why does the Jacobin sing his Marseillaise Hymn, but because he desires to renew the scenes of cruelty and disorder with which it is associated in his mind ? Why does the mountaineer love his Ranz de Vache, but because he loves the home it brings to mind, its snowy mountains, and its pure bright waters ?

We walked through the village on a summer night—a calm, cool, evening, towards the harvest home. We met the waggoner riding on his team, singing the song of ‘ the Cow-boy whistling o’er the lea.’ We met groups of villagers returning from the fields : they sung of harvest homes and merry wakes, of cakes well-kneaded and of home-brewed ale. We looked through the doors where the lonely woman sate : turning her weary wheel, or twirling the monotonous bobbins of her pillows. Her song was of the stormy, ruthless deep : of mast-high slumbers and of watery graves. Why did she sing of these : she had never so much as seen them ? Because her husband or lover was away, and her thoughts were not on her pillow or her wheel. We passed the canteen, where soldiers ate their supper—the sign of the Nelson, where the sailors gossipped—the alehouse where brutish drunkards roared their mirth—and heard, or might have heard what we expected.

Suppose our evening walk had been elsewhere : our hearing where it was not : our observation where it could not be : in the family circle, the secluded gardens, or the lonely chambers of the more refined : wherever any were singing to *please themselves*. Would the result not have been the same ? Would the song not have taken its key-notes from within—the tone of the heart’s mirth, its griefs, or its desires ? We know it would. Let us bear it well in mind. The Christian’s

great difficulty is to know himself: his great duty is to examine his own heart. Any thing that will give us help in this, give us encouragement, or give us warning, is of essential value in a godly course. 'What song may I sing? Is there any harm in this? Ought I not to sing that?' Nay—not so fast—what songs do you *like* to sing? It is a question of infinitely greater moment to yourself, whoever you be that ask it. "Out of the heart of man proceed"—we need not give the list—it is very comprehensive: Mark vii. 21, 22. Be it the words of the song, or the associations of the tune, that gives expression to any thing named in this text, the heart that likes to sing it, likes to feel it: it is vain to equivocate—it *must be so*.

The text says, "Is any merry, let him sing Psalms"—singing then is intended to be an occasion of mirthfulness—of hilarity—enjoyment: the use of singing is to express this, to communicate it to others, or produce it in our own minds. Most eminently is it adapted to this end: to induce cheerfulness in the sad heart and give vent to it in the light heart. 'But psalm-singing is so dull—so grave—so gloomy, so inappropriate to times of festivity and relaxation.' Then if it is, I have no more to say. God would not have us saddened in our mirth, and the apostle must be mistaken. I fear that those who think so are right, as regards themselves—they think it, because they feel it. It is only on the Sunday, perhaps, that singing psalms befits their state of mind: I am afraid it does not make them merry then: however it may help to pass the time away. But should it be so? It cannot be so always. We are not wanting of information on this point. In heaven all is mirth, and joy, and gladness: and we know what they sing about in heaven. Some have heard angel's songs: we all have read them; and many an inspired and a heaven-taught song beside, which kings and prophets were well pleased to sing. Oh! where is gladness such as saints on earth have found, in words that Moses and the Psalmist sung—in joy and grief—out of a heavy or a joyous heart, but always designed to lighten it? In the Bible there are songs of war, of victory and triumph, of holy courage and of timid trust: of nature's beauties and her starlight skies: of perilous venture and of home's calm pleasures: the hearts' outpourings of all social interest and love; the heart's deep secrecy of hidden feelings. What can song, what can poetry, or music utter more, than is comprehended in the Bible's holy strains? All meant to ease the heart and cheer and gladden it. It is very strange that they should make us dull. There is no mention, even figuratively, of singing, but as a contrast to misery and an emblem of delight. Read first the Song of Moses at the Red Sea. (Exod. xv. 1—19.) Was ever war song like to that? So glorious—so triumphant? Does it reach no heart's string, wake no chord in us? "The Lord is a man of war," and we are baptized to be "his faithful soldiers to our life's end." There is many a Red Sea on our way, and many a foe pursuing: Miriam and the women when they heard the song, took timbrels and danced for joy. Read Moses' other song—in sight of Canaan, on the banks of Jordan. Deut. xxxii. How it "drops as the rain—distils as the dew, as the small rain upon the tender herb, and as showers upon the grass." Where is there such heart-touching pathos—such tender remonstrances of slighted love: such forced unwilling anger: persuasive threatenings and repenting wrath? Or where such imagery



of heaven-blessed abundance? "Honey out of the rock, and oil out of the flinty rock." One thing is very remarkable of this song: The Lord commanded Moses to teach it to the people, that when evils and troubles befel them for their sins, this song should testify against them as a witness for himself: against their unfaithfulness, in witness of his truth; but it was not intended even then to make them sad—"Rejoice, O ye nations with his people." Oh! is it not indeed a joyous song? for days of penitence and self-reproach—of mourned unfaithfulness and remembered sins; as precious to our faith, as gracious to our penitence, and forgiving to our tears as ever it was to theirs?—"The Lord will be merciful unto his land, and to his people."

We cannot dwell upon the Song of Deborah and Barak—of David, when the Lord delivered him out of the hand of all his enemies—of Isaiah, when he prepared for "that day" which is to come. It would be well for us to study them all, that we may learn what they sung of, when their hearts were merry.

There is one song—THE SONG—which we all must learn, if ever we are to share the harmony of heaven: and which cannot be learned, it appears, where it is sung: "a new song, which no man can learn, but the hundred and forty and four thousand, which were redeemed from the earth."

It may be that angels have no need to learn it, they sung it first:—when the Son of man was born. Or perhaps theirs is only the chorus of the song—Cherubim and Seraphim, Angel and Archangel, pealing one loud Amen, with the voices of the Redeemed of earth. If this celestial, everlasting music should be of the kind too gloomy for light hearts, it would be a stranger thing than all the rest. So much in unison is it, the prophet calls it, "*a voice*:" though "as of many waters,"—"as of many thunders,"—"the harping of many harpers:" and yet one voice. There are no silent ones there; hearts inaccessible to holy mirth, and unfit, or indisposed for such high themes, and apt to grow weary of their too frequent repetition. It may be said we are not yet in heaven, nor meet for it yet, nor prepared in heart and voice to join its choirs. That is too true; but our business here is to prepare—to be made meet—to learn with heart and voice what if it be not learned here, can never be learned at all: and if it be not liked here, will never be liked at all: if it suit not the merry-hearted now, that heart's mirth can be at best no preparation for the joys of heaven.

It may be asked if we would prohibit every thing but sacred song? We would not prohibit anything: but we would that every heart were tuned aright, in present unison with the joys of heaven: and that those which are not should discover the fact, and be aware of what is wanting in them. Men are not taken to heaven against their will, to be made happy in their own despite; in opposition to all their tastes and feelings and delights, while they live upon the earth. Our meetness for heaven is a heavenly mind,—a mind that loves what it will love in heaven—chooses what it will choose there—enjoys what it will enjoy there—as far as in this perishing world it may be permitted: and if there is something, bearing the character of a pleasure, a gratification, a festivity, which is not only permitted but commanded here, after the manner that it is enjoyed in heaven; my desire in all that I have said is only to produce conviction, consideration, in those that feel they have no pleasure in it: it makes them dull: they prefer something which they know assuredly will *not* be enjoyed in heaven.

## Review of Books.

**AUTHENTICATED REPORT OF THE DISCUSSION** which took place between the REV. JOHN VENN and the REV. JAMES WATERWORTH, in St. Peter's school-room, **HEREFORD**, on the 12th, 13th, 14th, and 15th of February, 1844. 8vo. pp. iv. & 212. *Hereford*: Anthony. *London*: Seeleys. 1844.

PERHAPS some of our readers have no great relish for public discussions on topics of religious controversy; and we cordially sympathise with them in their objections. To persons of thought and reflection, who wish to see every subject fairly investigated, step by step, there can be little satisfaction in hearing an argument sustained for a limited time, assailed for an equal time, and then alternately supported and attacked, with all that want of order and precision which must attend this desultory kind of polemic warfare.

Yet occasions may doubtless arise, when such discussion becomes necessary, and the effect subservient to the cause of truth. And therefore, with whatever reluctance we may take up a controversial volume of the kind now before us, we feel it our duty to do so occasionally; taking care to select such as, in our judgment, have the best claim on the serious attention of the public.

The Hereford discussion has excited in our own minds, a deeper interest than most of those which we have had the opportunity of reading. It has something peculiar both in the circumstances which called it forth, and in the manner in which it was conducted; although, perhaps, the matter of it may not have differed materially from that of former controversies on the same subject.

With regard to the circumstances in which it originated, we may observe, that the vigilant and excellent Pastor of St. Peter's, Hereford, having found that two of his young and hopeful hearers, and, we believe, communicants, had been tampered with by the Popish Priest, Mr. Waterworth of Hereford, resolved to use every effort to prevent his sheep from thus leaving their pastures, and becoming entangled in the thorns and briars of Romish tyranny and superstition. His exertions in the way of private intercourse not proving successful, he determined on the bolder measure, of challenging the Romish Priest to a public discussion on the points of difference between the two churches. Mr. Waterworth shrunk from the contest, but the gauntlet was taken up by his brother, a practised controversialist, and Popish Priest of Newark. Mr. Venn might fairly have refused to meet this substitute for the antagonist by whom his flock had been invaded. But regardless of the disadvantages to which he knew he should be exposed, in contending with an unscrupulous, skilful, and learned stranger, who was a mere interloper in the controversy; and confident that he held the truth of God, and that the God of truth would be with him, he took like David, his sling and stones, and in the Saviour's name and strength, went forth to the unequal conflict with the very Goliath of Romanism.

Still further, the Romish champion chose to dictate the precise line which the controversy should take; thus selecting beforehand the

ground on which the battle was to be fought—an advantage of which no controversialist can doubt the value.

Thus armed with greater learning than his more humble opponent claimed for himself, and with more impudence than a good cause would tolerate, or even a bad one could use without injury to itself; this bold champion stepped into the field, anticipating an easy victory, but, according to our judgment, sustaining a most humiliating defeat.

From this glance at the circumstances in which the contest originated, we may turn the attention of our readers, for a moment, to the spirit of the conflicting parties. Let it not be hastily inferred, that Mr. Waterworth is clothed in impenetrable mail, because he says so. That he has read much on the Romish controversy we have no doubt. It has been the business of his life. But he is a one-sided student after all. Either he did not know many things which he ought to have known, or he suppressed, mutilated and mis-stated what he knew. We leave him to choose on which of the two horns of this dilemma he would rather be impaled. Both of them it is impossible he should escape. Nor let it be imagined that Mr. Venn, because he modestly yielded the palm of erudition to his confident antagonist, was quite incompetent to the right management of the controversy, or destitute of the learning necessary to bring it to a successful issue. A patient examination of the whole discussion, will inspire the attentive reader, we have no doubt, with increased confidence in the goodness of the cause which, with Christian simplicity of mind, and with a well-cultivated understanding, Mr. Venn has undertaken to defend, against the wiles, the assumptions, the bold assertions, and the plausible special pleadings of his opponent.

The opening speech of Mr. Venn, is a calm and dispassionate adduction of proof that the church of Rome ‘sanctions falsehood in principle and practice.’ His first reference is to the third Lateran Council, held in the year 1179; in which the sacred obligation of oaths is set aside whenever they interfere with the supposed welfare of the church; ‘Those are not to be called oaths, but rather perjuries, which are contrary to the good of the Church and the appointment of the holy fathers.’ He then quotes more at large from the fourth Lateran Council held in the year 1215; in which the doctrine of transubstantiation is expressly maintained, and in which all heretics are excommunicated and anathematized. Such persons are after trial and condemnation by ecclesiastics to be delivered to the secular power ‘to be punished in a fitting manner.’ Even suspected persons are ‘to be smitten with the sword of anathema;’ and if any temporal lord ‘shall neglect to cleanse his country of *this heretical filth*,’ he shall be ‘bound with the chain of excommunication.’ Should this not succeed, the Sovereign Pontiff is to be informed, in order that he ‘may declare his vassals to be absolved from their fidelity to him, and may expose his lands to be occupied by the Catholics.’

The next Council referred to, is the celebrated *Council of Constance*, famous, or rather infamous, for the deliberate murder of John Huss, and for the compulsion of the Emperor Sigismond to violate his solemn pledge.

Sufficient evidence is here given, that the church of Rome sanctions falsehood in principle. The remaining part of the speech is occupied

in proving that it also sanctions falsehood in *practice*. This is shown in the doctrine of transubstantiation which it requires all to believe—in the sacrifice of the mass—in the doctrine of ‘confession of sins to a Priest’—and in that which declares the intention of the Priest to be necessary in order to the valid administration of the sacraments.

Now what is the answer which the well-instructed advocate of Romanism has to make to such a mass of serious charges? In reply to the introductory observations of Mr. Venn, regretting the necessity which lay upon him to expose the errors of the church of Rome; Mr. Waterworth says:

‘Ladies and Gentlemen, I am not surprised that my Rev. opponent, when he began to address this assembly, should have said that he could not express the pain he felt, and that, therefore, he would throw himself upon your indulgence to conceive the pain it must give him to assert that 250 millions of the Christian world are tricked and deceived by their clergy; and that the clergy of that body, amounting to many thousands, are men bound by the principles of their religion to palm falsehoods upon the world;—in one word, to enter into one vast conspiracy, deep, awful, and enormous as hell,—to deceive those millions of human beings.’ p. 9.

This sounds very well for an exordium, and is followed by more of the same declaratory stamp; the speaker taking care not to leave himself unpraised. For instance,

‘I have from the church no honours to expect; nor are there any dignities that I can hope to attain to. I owe no gratitude for favours received, nor do I expect any. A mere pittance is given to me, and to eke out that pittance and enable me to present myself as a gentleman in the town in which I live, I am doomed to eight or ten hours daily study. I do not say with Mr. Venn, I am no scholar; I profess to be that—I tell you then there is no such secret system. Why should you not believe me? If there were any such doctrines as those which are imputed to us, I, at all events, should know it. I was educated at Rome,—the very centre of Catholicism. I came over to England and was appointed public professor of divinity in the college of Oscot, where I taught divinity for four years. If any one *should* know a time when this secret allowance of lying was instilled into the minds of the clergymen, I should know it; and it would be a part of my duty to do so;—now, in the presence of that God, who is hereafter to judge me, I say I am not guilty of it. Why, except for truth’s sake, should I cling to a church which has nothing to give me beyond a mere pittance of £80, or £90 a year, and which compels me to labour and to strive, with my own hand and my own pen, to earn my bread as hard as any daily labourer?’ p. 11.

We give this, as an example of that tone of confident assumption which Romish controversialists are in the habit of adopting when they stand before a Protestant audience. And if all men were as ignorant as the advocates of popery would wish them to be, it might pass current for something more than a mere attempt, at the commencement of the fray, to blind an opponent by throwing dust in his eyes. But who can be ignorant of the fact acknowledged, even by Popes themselves, that the society of Jesuits were, as a body, guilty of the most systematic fraud? And yet in the face of the best authenticated facts of history, the *learned* Priest of Newark travels as far as Hereford, to say that the church of Rome knows no such system! He professes to be *learned*; he still needs some one to teach him to be *discreet*.

The manner in which the Popish Priest of Newark meets Mr. Venn’s argument, must now be submitted to the reader. He begins by a broad assertion which stands in the place of valid proof. ‘I say that

ALL THAT IS IN THE GENERAL COUNCILS IS NOT OF FAITH. I say that *eight parts out of ten*, of their contents, are *not of faith*.' Yet it seems that Pope Pius IV. as quoted by Mr. Venn, thought and declared very differently; for in his creed, which Romish Priests are required to adopt, are these words, 'I also profess and *undoubtedly receive all other things delivered, defined, and declared by the several canons and General Councils*, and particularly by the Holy Council of Trent.' It is true that, when pressed by an opponent, a Romanist will shield himself under a distinction between matters delivered as articles of faith and others; but this is a mere subterfuge; The Romanist is bound by the decrees of Councils generally, whether relating to questions of faith or discipline. But supposing it to be otherwise; the Councils referred to by Mr. Venn are guilty of enjoining, as matters of faith, doctrines most repugnant to Holy Scripture and to the common sense of mankind; and for opposing these, it is well known that the holiest men have been committed to prison, to torture and to flames. To support his untenable position, Mr. Waterworth quotes such authorities as Bishops Baines and Troy, who, to serve a purpose, when the Romish claims were discussed, made statements at which they ought to have blushed as the Emperor Sigismond did, when he broke faith with John Huss, and violated the safe conduct he had given to that intrepid champion of truth. But such help avails him little. Nor will that of Lingard or of Butler serve any better purpose.

He meets the quotation made by Mr. Venn, in which oaths taken against the utility of the church are enjoined to be treated as perjuries, and therefore not to be kept, by attempting to shew that the expression was only applied to a particular case—namely that of Chapters, and therefore could not be intended for a general proposition.

'To argue (he says) from a particular to a universal, is *sophistry*. To argue from a Chapter to a universal church—is *sophistry*. To argue that an *incidental* remark in a council is an *article of our faith*—is *sophistry*.' p. 15.

But is it quite so clear, that Mr. Venn is arguing from a particular to an universal? A careful reader of the passage quoted, will see that though the case alluded to was a particular one, yet a general rule was laid down by which it was to be judged. Nothing is more usual, when any particular course of conduct is enforced, to do it by the introduction of some general principle of action, which the writer applies to his particular case. So is it here. A certain line of conduct is prescribed for the government of churches, and this line is enforced by an argument put as generally as language can make it, without the slightest intimation that it was applicable *only* to the case in hand. 'Those are not oaths but perjuries which are made against the utility of the Church.' Where then is the *sophistry* in the case? Is it not, where we might reasonably expect it, with the learned Advocate for the religion of Jesuits?

Mr. Waterworth has, however, still more trouble and still less success in his treatment of Mr. Venn's second reference to the doings of Romish Councils. To get rid of the odium which naturally attaches itself to the Church in consequence of its decisions at the fourth Council of Lateran, he begins by stating that these were not meetings of Ecclesiastics only, but of the States-General. Now, it is not denied that

Kings and Princes were present at the Council : but it is denied that they were there to vote. The ecclesiastical power was there supreme ; and temporal Princes were only present to grace the triumphs of the hierarchy.

Again, he contends, that the 'secular powers,' which in that Council are required to be coerced if needs be, are not Kings or Sovereigns, but only Magistrates. A mere paltry and contemptible subterfuge, of which every honest man ought to be ashamed. Were not our King John and Queen Elizabeth both dealt with as subject to the authority of Rome, in consequence of the very claim of authority over Sovereign Princes, which Mr. W. has the hardihood to deny ?

He then argues that these canons were really *never passed*, and thus contradicts his own most eminent doctors ; and, to crown the whole, contends that the only persons aimed at in these canons were persecutors, who spared neither widows nor orphans, neither old nor young, neither age nor sex. Who, does the reader think were these outrageous persecutors ?—None other than the poor ALBIGENSES ! If this is not the wolf charging the lamb with troubling the waters, we are greatly mistaken. Such statements as these are what Mr. W. calls answering the arguments of Protestants ; but very different answers must be made before they will cease to urge their objections against the persecuting principles of Rome.

It is not necessary to pass through his vain attempt to bolster up the character of the Council of Constance. He argues that the Emperor had no power to grant a safe conduct which should exempt the heretic from the authority of the Church ; that nothing more was meant by this document than protection from injury in going to the Council, and, if he was not condemned, in returning from it. It is enough to ask, 'Did Huss so understand it ?' 'Does any one feel satisfied with such a Jesuitical solution ?' If however, this reasoning be valid, then the Church, not the Emperor, was the Persecutor, and was guilty of the shedding of this innocent blood. But no, it is pleaded, the Church does nothing but leave the guilty to the secular power : it does not punish them. So then, neither Church nor Emperor have any power, yet between them the martyr dies ! Both wash their hands of the charge of persecution, and yet both conspire to carry it into effect ! Who can fail to admire the ingenuity or effrontery of the "MAN OF SIN ?"

The Jesuitical reasoning by which the Papal advocate strives to evade the charge that the Church of Rome withholds the Scriptures from the laity, deserves something more than a passing notice. But our limits will not allow us to do any justice to the subject. It is the great sin of the Church of Rome that she presumes upon a right, given to no human beings whatever, of granting or withholding at pleasure, the power to read the Holy Scriptures. Mr. W. contends that the Scriptures are as free among the Romanists as the air they breathe. It is easy to utter the words, but not to prove them true. Where Protestantism prevails, his Church is shamed into a reluctant acquiescence with customs against which it is in vain for her to contend. She therefore makes a merit of necessity and professes to let the word of God have free course among her people. But is it, or is not true, that she claims the power to grant and recal the license to read them. Christ says, "Search the Scriptures." What right has she to add any command of her own to His ?

Is her authority necessary to sanction his, or of sufficient force to set his aside?

On the whole of Mr. Waterworth's reasoning in favour of Rome, two or three observations naturally present themselves,—

First, notwithstanding his facility of language as a practised controversialist, it requires but a little close attention to his argument to perceive its radical unsoundness. He is always fencing, parrying and shifting his ground. He tries to present the most nefarious transactions in a favourable light. He has no scruples about the way of disposing of an adverse argument. If he cannot untie the knot, he has the courage to cut it; if he cannot surmount the difficulty, he will dash through it; and think nothing of the danger he incurs of being made to eat his own words, or of being convicted of the most palpable evasions. He presumes on the ignorance of his audience and his own address, in escaping detection. And not a little does he also presume on the gentle christian spirit of his forbearing antagonist.

Secondly, he boasts in strong language of his Church, as being *infallible*; and yet he has no difficulty in asserting that he is not bound by the authority of Councils, or Popes. The hearer might suppose, sometimes in the course of his speech, that the Church of Rome had never laid the minds of men under any kind of restraint, if they could but forget the records of her history, and blood-stained pages of Protestant Martyrology. But when we read such passages as he gives, to prove that he is free from the controul of Councils and decrees and doctors, we are naturally led to enquire, 'Where then does this vaunted infallibility reside?' And 'how can we know what is infallibly declared?' These questions have never been answered and never will.

Thirdly, it is impossible not to remark upon the want of urbanity and gentlemanly bearing on the part of Mr. W. towards his opponent. The meeting was at length roused to indignation at his insolence, and he was obliged to lower his tone. But we may say, that we could not wish any cause to be decided more absolutely by the spirit of its advocate than this. The meekness and gentleness of Christ was on one side, the proud over-bearing spirit of Antichrist on the other.

A few words on Mr. Venn's part of the debate, must conclude this article. He never attempts any thing beyond the most simple and straight-forward statement of his case; and the most frank and open adduction of evidence bearing upon it. He depends not on the force of declamation, but of truth. He reverts to no sinister methods of sustaining his cause, but lets it speak its own eulogium and plead its own defence. The consequence is, that while the cause of the Romanist puts on its best aspect at first, but afterwards appears with continually diminished power, the cause of the Protestant advocate perpetually strengthens, as it proceeds, and becomes, in the end, meekly yet firmly triumphant. Mr. Venn is, in truth, much more thoroughly informed than his modesty allowed him to think or to declare; and we suppose his antagonist would, after a little experience of his polemical qualities, wish he had been less rash in boasting of his own learning or in denouncing his opponent's ignorance.

A specimen or two of Mr. Venn's manner must be given for the reader's satisfaction.

'With regard to Jesuit writers, (who had pleaded for the lawfulness of

practising deceit,) Mr. Waterworth has said that a certain Pope objected to them, and that others had denounced them.' He then proceeds acutely and forcibly to assert. 'So much the more guilty then is the Church of Rome, in restoring the order after all these discoveries.' Oh! if Mr. Waterworth *feels* the indignation he expresses against such principles, and if others feel with him, why do they not all protest against them? Why do they not themselves petition Parliament to do away with these immoral books which are now used in Ireland, where the priests are instructed in those principles?' p. 42.

Again, he asks,

'Has the Church of Rome ever put forth an authorised translation of the Bible in the vulgar tongue, giving her own authority to it? Again, she declares that she alone can judge of the sense, and she will not permit the people to exercise their own private judgment. Has she ever put forth any commentary? I will bring the whole thing to that test. I would put a Bible in Mr. Waterworth's hand, and ask him to find a single chapter which he can interpret according to the sense which the Church of Rome holds. Now if the Church of Rome has the right interpretation, how iniquitous not to furnish her people with it? If she *cannot* do it, how iniquitous to profess to be able to do it?' p. 42.

In another place he says,

'What was my object in bringing forward these charges: [viz. against the Church of Rome]. God knows it was not from any feeling of pique or resentment. God knows it was not from any desire to expose the infirmities of my fellow-creatures, or to wound the feelings of neighbours that I respect for their honourable and moral feeling—men, who in all the relations of life may be kind, and courteous, and upright, and honourable. But, Sir, in compassion to their souls I would do any violence to my own feelings, and to their feelings, to convince them that *their Church is not infallible*—to deliver them out of that bitter bondage and those fatal errors. And now, Sir, I know no way more calculated to produce this effect, then by bringing something startling before them. In talking with those who have been unhappily seduced into the communion of the Church of Rome, amongst my own parishioners or friends, I have found invariably this:—I come to the word of God; I say, "try the doctrine by God's written word," and what is their answer? "The Church teaches me so—the Church is infallible." And they will not enter into the examination of the doctrines by God's word; or else I should soon bring them back. How then shall I convince them by practical and simple arguments?—how shall I convince those who have no knowledge and no learning, that their Church is not infallible? Why, Sir, there is the simplest of all means. I take their *general councils*, and show that in them, professing to be under the inspiration of the Holy Spirit, there is a mass of error, a mass of absurdity, and a mass of falsehood; and that they lay down principles subversive of the interests of society, of truth and justice, such as those which I yesterday brought forward as shewing that they assume to themselves the power of absolving subjects from their allegiance, if it be to serve the interest of the Church. Can that Church be infallible which depends upon such means for its protection and propagation? But why (you ask) should I charge the *members* of the Church with practising falsehood? Why, granting the Church infallible, I wish to know what is the practical advantage of an infallible Church, if the *teachers* are fallible—and if the teachers in the matter of religion will not be honest men? Did I not quote the declaration of the Bishops? There is a solemn declaration signed by all the Roman Catholic Bishops of England and Ireland, and seventy influential laymen, and I trust I proved that that document was altogether calculated to convey a false impression—to represent the Church of Rome in a very different light from that in which she ought to be represented, in order that Protestants may be approached *gradually*. Why, every one knows that if the Church of Rome in all its naked deformity were put before any English congregation, they would start back from it, and there would be no hope of obtaining any converts. But approach them gradually—deny certain doctrines—give a false colour—say "we abjure such notions imputed



to us,"—say, "it is all a calumny, we are very friendly to the circulation of the Bible,"—say "that the Roman Catholic Church has never forbidden the free circulation of the scriptures—it is all a calumny;"—and then Protestants who are ignorant, are put off their guard, and so perhaps they may be seduced, and may be led by a fatal infatuation to join that Church.' p. 64.

We have selected the above passage, both as giving Mr. Venn's reasons for entering on this controversy, and as stating in a summary way the substance of his own argument on the first day of the controversy. The remainder of the volume we must leave to the consideration of our readers. It contains more than two hundred closely printed octavo pages, and the price is only three shillings. We sincerely hope that Mr. Venn's design in the publication of this work will be fully answered: and that many who have, for a while, been entangled in the meshes of the Papacy will be brought back to the sober and evangelical principles of our Protestant Church. Indeed we cannot suffer ourselves to doubt that a work undertaken in such a spirit, conducted with such temper, and sustained by such scriptural arguments will be blessed to the spiritual benefit of mankind.

THE CHRISTIAN'S MIRROR of duty to God and man : or THE EXAMPLE OF CHRIST illustrated from the Scriptures. Square 18mo. pp. xvi. & 148. London : Seeleys. 1844.

It is hardly necessary to point out the amazing importance of the subject treated of in this valuable little volume. We are well convinced, however, that in no point have the professedly christian world so greatly erred as in neglecting to place before their minds continually the *example* of our blessed Saviour, as that which is to form the standard of their actions, and after which they ought to be found resolutely and perseveringly following. We wish we could believe that this neglect had been confined to the merely *nominal* section of the christian world. We greatly regret that we are compelled to believe the error to have deeply affected even that portion of the professed Church of Christ, who may be said—amidst all their remaining sins and infirmities—to "*worship the Father in spirit and in truth.*" How great discomfort to themselves and dishonour to religion has thus been occasioned—who shall say?

It is the design of the pious Author of this valuable publication, to attempt to rectify, in a measure, this pernicious error, by presenting to the believer a compact and comprehensive little work, clearly pointing out the duty and privilege alluded to, by most apt and striking quotations from scripture, under a variety of general heads, which are again sub-divided into more particular subjects. Very appropriate and pithy extracts are given from eminent divines touching on many of the points treated of: and the whole is accompanied by copious indexes and table of contents, rendering the book most convenient for reference to any topic required. We trust it may be rendered really beneficial in the highest point of view to those who profess to be the disciples of him who "*left us an example, that we should follow his steps.*"

## Intelligence.

### CHURCH MISSIONARY SOCIETY.

#### MISSIONARY TOUR TO UPPER EGYPT.

On the 30th of January, 1844, the Rev. W. Krusé, accompanied by Mrs. Krusé, commenced a Missionary Tour to upper Egypt, by embarking in a boat on the Nile.

For about three weeks, nothing of a remarkable character occurred. The scenery through which they passed is thus described:—

'Feb. 15.—On the 13th we passed Siout, and soon afterwards the wind abated. We have since been obliged to proceed by towing. The people whom we now meet in our walks begin to be of a darker colour: they have a wild appearance; but when addressed they manifest much civility. The country appears to be well cultivated; we see many villages on both sides of the river; and here and there flocks of sheep and goats together, tended sometimes by children, but more frequently by the shepherd with his staff. Then again large droves of buffaloes and camels, hundreds of wild geese, some pelicans, innumerable pigeons, the crows and eagles about the mountains, which are steep and lofty, render the scenery truly interesting. Toward evening we arrived opposite Er Reineh, in the neighbourhood of which our Captain did not feel quite secure, and thought of pushing off to an uninhabited island. A great many people came from a fair in another village, and among them was the Sheikh of Er Reineh, who asked permission to come into our boat and cross over to the other side: he would then, he said protect us near his village, and send us two watchmen for the night. This promise he faithfully kept.'

Assouan, the first town of the district which is chiefly inhabited by the Coptic Christians, was the place where Mr. Krusé's labours were to commence. Here they arrived on the 21st; and Mr. Krusé writes—

'As soon as our boat was properly secured, two Copts came to pay us a visit. They told me that the number of Christians had increased—there being now forty Christian families living here; but they have nei-

ther Church nor Priest. They are visited once or twice a year by a Priest from Esneh or some other place theréabout; and on Easter Day as many as can afford to leave go to Edfou to attend the Church Service there. When our visitors heard who I was, and the object of our visit, they greatly rejoiced; and begged me to use my influence at Cairo to obtain for them permission to build a Church. One of our visitors—Muallem Chaleel—was the principal man of the Copts here: he thought permission for building a Church might now easily be obtained, as the Pasha had allowed the building of a Church at Khartoom, where, two years ago, many clerks in the service of the Government were sent; and this year the Coptic Patriarch had provided them with a Bishop and two Priests. Muallem Chaleel further informed me, that, in December last, two Missionaries of the Propaganda passed Assouan on their way to Khartoom in order to settle there. He remarked, "What can they do there? the Copts do not understand Latin."

'Feb. 22, 1844.—The Copts being engaged in their offices, we could not see them till after their daily work was over. We therefore took the opportunity to visit the cataract. Our way led over the ancient Syene, a true picture of the mutability of all human things, and an exact fulfilment of the prophecy in Ezek. xxix, 10. We next passed over the cemetery of the ancient town, filled with grave-stones, covered with Arabic inscriptions. We next crossed a wide sandy plain, embosomed, as it were, in immense masses of granite rocks. As far as the eye could reach, these rocks met the view; and as we approached the river, many little hamlets lay scattered between. The sight was at once sublime and solemn. We could only gaze with awe upon these mighty works of nature, and from them our hearts turned upward to the Author and Finisher of all. At the cataract it seems that

disappointment is the universal feeling: the whole scene which presents itself is rock upon rock, between which the river in several places rolls down. In vain did we look around, hoping to see some mighty fall. However, the scene delighted us, and we stood gazing with admiration upon the wild landscape, surrounded by nearly the whole populace of the adjacent village. We tried to speak to them: but the Arabic language seemed wholly unintelligible: they knew only one word—"Backsheesh," (a present): this they all understood. Poor people! We thought, When will the light of the Gospel shine again into this dark region?

*Feb. 23*—I rose early this morning, intending to take a walk on shore; but before our usual morning devotions were over, several Christians were anxious to see me. After some profitable conversation, and supplying them with the Word of God, I accompanied them to their School, where I found Muallem Chaleel, and several respectable Copts, already assembled and waiting to receive me. The Teacher appeared to be tolerably intelligent—not blind, as is generally the case. There were fifteen boys in the School. They had no books; but were engaged in reading and committing to memory passages from the Psalms, which had been written by the Master on tin plates. I questioned the boys upon what they were learning; but found them very ignorant. After having shown the Teacher how he might improve the minds of his pupils by questioning them, and impressing on them the meaning of what they read, I addressed the boys, who attentively listened; and the Christians who were assembled manifested not less attention. They repeatedly expressed their approbation; and when I was leaving, they remarked, "*This has been a blessed season.*" Upon my return to the vessel I sent a supply of books for the use of the School.

"The rest of the day was taken up in unpacking and distributing Books and Tracts, and seldom have we witnessed such a scene. The eager desire for books was very great: not only Christians, but even Mahomedans, were anxious to possess them. The general cry was, "Give me but one;" and when it was obtained, it

was devoutly kissed, secured in the folds of their robes, and joyfully carried away. One man, who, from his wearing a green turban, was known as a descendant of their prophet, made his appearance from among the crowd, and begged earnestly for a book; and when he was told that they were Christian books, he determinately said, "I can read: give me but one." The Copts being disengaged, to-day being Friday, many came to our boat, and thus I had many opportunities to speak to them on the *one thing needful*.

"In the evening we went on shore for a walk; and as we passed, we saw a group of Christians sitting on the ground, and eagerly conversing. I joined them, and endeavoured to impress on their minds the necessity of reading and studying the Word of God; and for this purpose urged them to assemble, as often as they could, at the house of Muallem Chaleel, to whom I had sent a good supply of the Holy Scriptures, for the use of their Meeting. *Before they would let me go, one of them very earnestly begged for a copy of the New Testament for his son. On my remarking to him that I had already distributed many, and that I must keep some for other places, they all, with one voice, pleaded for him, saying, "We are here, as it were, in a desert, and not within reach of these means, as others are towards Cairo."* It is indeed gratifying to witness these signs of thirst for the Word of God.

*Feb. 24*,—On our return to the boat I met some Christians, with whom I had some profitable conversation on Religion. During the rest of the morning our boat was beset by crowds, who were desirous of obtaining books. We found it impossible to supply them all; but distributed a large number of Tracts.

"In the afternoon we crossed over to the Island of Elephantina, called, by the Natives, the Island of Assouan; but even here the people followed. *It was at once a painful yet gratifying sight to see the poor creatures come over in boats to supplicate for more books.* A Mahomedan Schoolmaster came with several of his scholars, desiring books; and when I told him that they were for the Christians, he said, "Oh give me but a few for my boys, and I will teach them all their contents." Upon receiving a

small supply he retired, and, seated on the sandy shore, instantly set about reading to his eager pupils. The throng of applicants for books still increasing, many, who could not get near enough to me, held up their hands to Mrs. Krusé, as if praying, calling to her, "*Oh, lady, give me a book.*" Having distributed many more Scriptures and Tracts than we had at first calculated for this place, we tried to elude the demands, by going on shore to take a walk; but were obliged soon to return to our boat, while fresh applications were made.

'Toward evening we quitted Assouan, with grateful hearts that the Lord had thus far prospered our journey. We confidently hope and pray that a blessing will attend this visit.

'Great changes have taken place in Egypt during the last few years. I was informed, at Assouan, that they had never seen so many travellers come up as this year; they had counted forty boats. We saw two steamers there: one had come, for the first time, with some gentlemen and Consuls from Cairo to visit the antiquities: and the other was one of the Pasha's steamers, which had brought up a messenger, who had gone to Khartoom, and was waiting here for his return. On our passing the Pasha's steamer, part of *the crew came off in a small boat and begged for some books. I had previously sent some to the Captain, at his request. They were supplied, and returned joyfully to their vessel.* On inquiry, I was informed that the inhabitants of Assouan are computed at 1500 families, who are all Mahomedans, with the exception of the forty Coptic families.

'Feb. 25, *Lord's Day*—This was a calm and quiet day, and was particularly felt to be so after the bustle and toils of the last three days. We greatly enjoyed Divine Service by ourselves in our little cabin, and experienced the blessing of the Lord. In a country where we daily see our fellow-creatures without the true consolations of the Gospel, we cannot be sufficiently thankful for the Means of Grace given unto us. We begin to find the heat oppressive: the thermometer has been 90° to-day.

'Feb. 26—During the night we arrived at Edfou. Before we breakfasted, a Copt, who had been watching the river, as he said, for the last two days, came to our boat. He had

been apprised of our intended visit by the English Clergyman with whom we had been in company. Having learned from him that the Christians here—about fifteen families—have now a Church and School, I accompanied him to visit the Priest, who freely answered my inquiries respecting his Church. During our conversation, several Christians assembled; and when I expressed my wish to see the School, the whole party accompanied me thither. I found 14 Scholars: *the only book in the School was a half torn Manuscript Arabic Psalter, tied together with a bit of twine; and from this the master instructed the boys.* I put several questions to them; but they were unable to answer. I then spoke to them on the love of Christ, and exhorted them to *love Him who first loved us.* I left with them a good supply of School-books and Tracts, much to the satisfaction of both the Priest and the boys.

'On returning to the boat, the Priest and almost all the Copts in the place accompanied me. I gave to each a book and some tracts; and it was a pleasing sight to see them seated on the deck eagerly perusing the contents of their valued gift.

'In the afternoon the Priest called again, and some of his people with him. We all went on shore, where, seated on the sandy soil, we entered into a friendly conversation on true repentance and faith in Christ. They assented to what I said, and appeared to be much pleased with the explanation of several passages of Scripture. When I gave to the Priest a book—On Preaching—a man asked what that meant; and another answered, "The Priest preaches when he reads the Gospel in Church."

'After this I went with them to call upon Muallem Bashoor, the principal man in the place: his son, Muallem Henna, recognised me, and expressed his delight in meeting me again under his own roof. He was in Cairo some years ago; when he saw our Schools, and received the Holy Scriptures and Tracts from me. *These, he said, were eagerly taken from him by his relations;* and the father remarked that he had preserved the whole Bible in his family: he, however, could no longer see to read it, the print being too small. I offered him a Testament of a larger print, with which he was highly de-

lighted. Inquiries were made about our work in Cairo; and all the Christians who were present listened attentively to what I told them, and seemed to be glad to hear of the progress which the Bible and the Missionary Cause is now making in the world. I further explained to them the nature of true Religion, supported by passages of Scripture, which I read to them; and it proved a profitable meeting. They begged me to remain for the night, and promised to send donkeys for us in the morning, that we might attend their Church. When I bade them good night, they used their general expression of pleasure, "*This has been a blessed day.*"

'Feb, 27—This morning we went, according to appointment, to the Church. Our ride, about two miles, was at once exhilarating and delightful. Upon reaching the Church we were kindly greeted by the Priest and people waiting outside for us. We entered, and Service commenced. Alas! how painful it is to witness their superstition! These poor people, who, in many respects, appear to be amiable, well-intentioned men, grasp at the shadow, while the substance is held out to them *without money and without price*. Their Service was in Coptic, which neither of us understood, nor did the people: the Gospel was read in Arabic, to which the people listened with great attention. I made this observation to the Priest, after the Service was over, and showed him how much more profitable it would be for the people, if the Service were conducted in a language which they understood. The Priest admitted the truth of my remark; but manifestly avoided entering into further discussion upon the subject: he evaded it, as is usually the case, by saying, "We translate into Arabic what we read in Coptic." I am, however, persuaded, that few of the Priests understand that language themselves. The body of the Church is divided into three compartments. The inner part contains four recesses, called "Haykal," and in one or other of these the Priest officiates: each of these places contains an altar, the principal of which is dedicated to the Virgin Mary: in front of these is the part appropriated for the deacons and respectable people. We were

surprised to find that Mrs. Krusé was allowed to enter this part of the Church: as females are never admitted there, it evinced the great respect entertained for us by the Priest and people. The next compartment is for men in general; and the last, separated by a closely-latticed screen, is appropriated to females only. Behind this, there is a small place containing the baptismal font, where the children are immersed: they always use cold water from the well.

'After Service the Priest and the people accompanied us over the ruins of the ancient Convent: on the top of the mountain they showed us some caves, where, in the times of persecution, between the third and fifth centuries, the followers of our dear Redeemer took refuge. These caves brought to our minds the passage in Hebrews xi. 37, 38. There were also pointed out to us the sepulchres of those Primitive Christians, hewn out of the solid rock, and a large stone rolled against the entrance, exemplifying Mark xv. 46, and Matt. xxviii. 60. The Priest told us that most of these tombs over which we were walking contained the remains of the monks, who in former centuries inhabited the Convent; there were, at one time, about 600 monks living together. In coming down we had a full view of the outside of the newly-repaired Church: it presents a singular appearance, having sixteen small cupolas, forming a square.

'In the afternoon the Priest and some of his flock came to pay us the farewell visit. I had again an interesting conversation with them on prayer, and the only Mediator, Jesus Christ—1 Tim. ii. 5. 1 John ii. 1. I again pressed upon the Priest the necessity of his studying the Holy Scriptures, and teaching his people accordingly. *They seemed quite willing to listen: on parting, the Priest made a pleasing remark: "We are of different nations, and differ in external observances; but we have the same God, and are united in the same bonds of love and faith in our Redeemer, the Saviour of mankind."* We leave them with a humble hope that our visit may prove a blessing to them, and that the Scriptures and Tracts here distributed may be as seed sown in good ground bringing forth fruit unto eternal life.'—*Missionary Register.*

## LONDON CITY MISSION.

FROM THE SECOND ANNUAL REPORT OF  
KENSAL-NEW-TOWN DISTRICT.

'In this district there is more need than ever to call for prayerful exertion, owing to the increase in the population; the increase being nearly one fourth during the past year. There are now 521 houses occupied by 548 families, composed of 2,296 individuals, of whom 1,463 are adults; 208 of them cannot read, and only 268 professedly attend public worship; thus leaving nearly 1,200 immortal and accountable beings living in habitual neglect of the house of God; and fearful ignorance of the requirements of God's holy and righteous law prevails among them.

'The destitution which existed of adequate means of grace has been met in the Potteries by the erection of a commodious Schoolroom, which has been opened by the Vicar of Kensington for public worship on Sabbath afternoons, and I rejoice to say many avail themselves of this means of grace. A new Church also is now being erected at Kensal-Green which, when finished, will supply what has long been needed in this fast-growing neighbourhood. I sincerely hope the word of life may there prove the power of God to the salvation of many souls.

'Fifteen deaths of adults have come under my notice during the year. The first is of —, who died August 23; her case was one I watched over with much anxiety. She was only twenty years of age, and previous to my knowledge of her, had, I believe, been very upright, amiable, and moral, and remarkable for her quiet, reserved, and gentle disposition, yet lacking the "one thing needful." When I first called, after hearing of her illness, her relatives, with mistaken kindness, disapproved of my visits; giving as a reason, that she had done nothing very wrong, and, therefore, they did not like her mind to be disturbed. By continually calling I gradually gained her confidence; at first I could only converse with her; then, I was enabled to read portions of God's Word; and after a few weeks my visits seemed to be appreciated by the relatives, and to her I was a

welcome visitor; and for many weeks, I not only read and prayed with her, but her relatives would also join in the exercise. She appeared to become convinced that her fancied good works would not save her soul, and listened with earnestness to the truths of the Gospel; the Scriptures were constantly read by her till weakness and pain of body prevented, and a marked change was observed by those around her. Previous to her death she sent for some of her youthful companions, and exhorted them to prepare to meet God while they had health, for they knew not how soon they might die... She rarely spoke of her own feelings, but from the pleasure she felt in hearing of a Saviour's love, I cherish the hope that she will be found at the Redeemer's right hand in the judgment-day.

'When I first came on the district, Mr. — desired not my visits; he was an upright and moral man, and saw not his need of being "born again" ere he could "enter the kingdom of heaven." As I continued my visits, he gradually became more interested in the expositions of Scripture and prayer; and I was led to hope that the Holy Ghost was applying the Word to his soul, and causing his self-righteous delusions to give way before the light of the Gospel. In May last he was taken ill; a conversation then took place, which showed that a great change had taken place in his sentiments... From this period I visited him constantly till he died, November 4. I was always a welcome visitor, and often when I had concluded my visit, the old man would press my hand warmly, and say, "God bless you for coming to teach a poor sinner like me; do come again soon." From his wife's testimony, that from being irritable and peevish, he became patient and contented; and from my own knowledge of his anxious desire to hear the Word of God, the delight he seemed to feel in speaking of the love of Christ, and his constantly expressed reliance on the blood and merits of the Saviour alone for pardon and salvation, I firmly believe he had "passed from death into life," and departed in the faith of the Gospel, "to be for ever with the Lord."

## Register of Events.

THE PARLIAMENTARY SESSION has been—virtually at least—at an end, since the 9th of August. On the evening of that day notice was given by Lord Wharncliffe, that the House of Lords would be adjourned to the 2nd of September, and by Sir R. Peel, that the House of Commons would be adjourned until the 5th of the same month. The adjournment is for the purpose of allowing the Judges to return from their circuits, and give judgment in the case of the Irish writs of error, in order that that tedious business may be finally settled before Parliament is actually prorogued; and thus the strictest justice may be done to O'Connell, and his worthless fellow-prisoners now located in the Richmond Bridewell, while the next Session may be undisturbed by the intrusion of the truly wearisome process connected with the richly deserved punishment of some of the most flagrant malefactors with whom the law has ever had to deal.

There is much in the EVENTS OF THE SESSION, and particularly of the latter portion of it, which call for sincere regret in every considerate and christian mind; while at the same time it would ill become us to be ungrateful to that merciful Providence which has provided us with a government in many respects so well fitted to manage the intricate affairs of this mighty empire. With the allowances always to be made for the defects and infirmities of the wisest of men, we feel no hesitation in avowing our conviction that it is long indeed since rulers have been set over us so well qualified for conducting that department of the affairs of this country, and its dependencies, which most strictly come under the head of *political economy*. To the talent, judgment and experience of Sir R. Peel, and most of his fellow-ministers, it would be difficult to pay too high a tribute of respect. But alas! we cannot but most painfully feel the glaring deficiencies to be found in him wherever questions of moral and religious principle are at stake. It is true that we look in vain to any other quarter, whence a government is likely to arise, for any superiority on such subjects; and the only results accruing from a change in one direction or the other, would resemble the substitution of the beam for the mote which now dims the moral vision of our political rulers. Semi-papists or whig-radicals would form a sorry substitute for our present government, and only serve greatly to expedite the progress of affairs in one or other of the diverging roads of error and peril in which we seem already to be taking alternate strides. It is marvellous to observe the kindly patronage at present afforded to the antipodes of error—Popery and Socinianism;—and that by men who would shrink to be suspected of the slightest inclination to either! The grievous mistake committed in these matters by the wisest of men—in the world's esteem—may serve effectually to convince us of the imperative necessity that the *balance of the sanctuary* should be made use of, if we hope to legislate with anything like propriety where moral and religious principle are at stake. For want of this, we see eminent statesmen, like Sir R. Peel and his compeers, one day bestowing an unhallowed boon upon the followers of the awful heresy of Socinus, and another holding forth golden hopes to the members of the apostate Church of Rome! All this indicates a state of mind anything but alive to the vital importance of the insuperable barriers which separate genuine Protestant Christianity from Socinian heresy on the one hand, and Popish idolatry on the other; and manifests an attempt to make *that* the subject of mere political expediency, which cannot fairly and scripturally be ranked under any other head than that of religious principle.

It will be obvious that while we allude in the first place, to the Socinian endowment bill—which we have already expressly and repeatedly noticed—we have reference, in the next, to the INCREASED GRANT FOR IRISH EDUCATION in the highly objectionable manner in which it is attempted to

be carried on by the government scheme for that purpose ; and also to the threatened increase of the grant to Maynooth College, which—even to its present limited extent—ought never to be tolerated by a Protestant Legislature, unless it can be proved that the good faith of the country is pledged to its continuance in the articles of union with Ireland. For its *augmentation* nothing can apologize. It is greatly to be feared, however, that the Conservative government is prepared with some proposition to this effect ; and no doubt the Whig-radical party will be as ready to aid in this, as in the other unprincipled measures which have already been carried through by the government. Among these may be classed the increased grant—already alluded to—for Irish education, from £50,000 to £75,000 per annum. However this system may be disguised or palliated, we regard it as nothing less than a *deliberate grant by a christian and protestant country to educate the youth of Ireland as Papists upon principle, instead of leaving them to grow up as Papists through ignorance*. Which is the most objectionable of these, we leave to any enlightened christian to decide. Meanwhile the various societies for the diffusion of sound scriptural and protestant christianity are left to work their way, as best they can, through the agency of voluntary support. To all alike any government aid is denied. From one it has actually been *withdrawn*, ever since the introduction of the present obnoxious scheme. Our readers need scarcely be informed, that we allude to the Kildare Place Society. The language of the Premier on all these subjects, indicates a mind tossed to and fro on the restless ocean of religious expediency, without the compass of spiritual perception to point out his way, or the rudder of scriptural decision to steer his course ;—utterly uncertain in what quicksands of delusion he may be swallowed up, or on what rocks of error he may be dashed in pieces. Would that his attention were effectually directed to the simple but all-important direction of St. James, “*If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not ; and it shall be given him.*”

Various other measures have also been recently passed by the legislature ; some—to say the least—of a very doubtful nature. Among these we may mention the ROMAN CATHOLIC PENAL ACTS REPEAL BILL, whereby various laws for the discouragement of Popery have been erased from the statute-book ; and also the LECTURERS and PARISH CLERKS BILL, the object of which is twofold. 1. To allow the Bishop of the diocese, with the consent of the Incumbent, to impose parochial duties upon all lecturers who shall in future be appointed ; and 2. To provide that the funds hitherto dedicated to the maintenance of parish clerks, may be available for the support of assistant curates in the parishes to which they pertain. This is effected by providing that *clerks in orders* may henceforth be employed in the stead of the lay agents who have hitherto discharged that office. With respect to the former of these bills, it is certainly true, that most or all the statutes concerned, were virtually *obsolete*, and many of them utterly absurd in the present state of the country ; and, as to the latter, there is no doubt that the funds hitherto appropriated for the somewhat useless—and often very mischievous—appendages of lay parish clerks, might be much more profitably expended in the support of well-selected clerical assistants for the overgrown parishes of our towns and cities : but, notwithstanding this, we perceive dangers which may be very easily incurred by these somewhat sweeping changes ; and we cannot but decidedly deprecate the unwarrantable haste with which such important measures have been hurried through Parliament, at the close of a protracted session, when neither time nor inclination allowed of their being canvassed in the manner which such bills imperiously demanded. We forbear, for the present, to speak further on the objectionable portions of them—which, however, we greatly fear are neither few nor small—especially in the case of the proposed additions to the duties of lecturers in parish Churches, at the almost uncontrolled will of the Bishops of the dioceses in which they are placed.

The infamous AGGRESSION OF THE FRENCH ON TAHITI has created



a great sensation in the country. The Queen's being compelled to retire to an English vessel for protection, and the imprisonment of the British Consul—Mr. Pritchard—are events of no ordinary occurrence, and demand prompt and firm measures on the part of this country. We trust, however, that the government are prepared to act a decided part in the matter, as the affair has been denounced in the strongest terms by her Majesty's ministers, both in the Lords and Commons. May it prove to be the will of Providence, that the design of the abettors of war between this country and France shall be frustrated, and "*peace be granted in our time,*" while justice and equity are at the same time, effectually secured both for ourselves and other nations—and more especially for the helpless and oppressed.

We deeply regret to find that the MURDER of COLONEL STODDART and CAPTAIN CONOLLY by the Khan of Bokhara, has at length been too clearly proved, through the agency of the Rev. Dr. Wolff. We earnestly hope and pray, that that enterprising and devoted man may be preserved from a similar fate, which seems too likely to be his portion at the hands of the same blood-thirsty tyrant, by whom, we deeply regret to say, he has been most unwarrantably detained in custody. The government at whose instigation the two officers went out, appears to be compromised in the matter. What course they ought to take, we pretend not to say; but we view with horror and dismay such infamous treatment towards the brave officers of the army of our beloved country.

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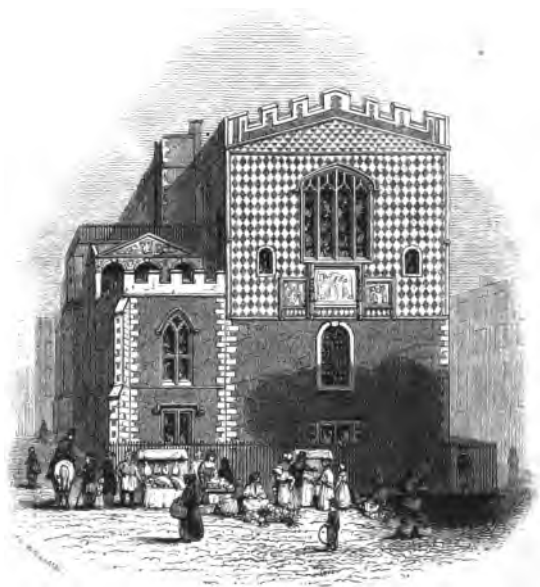
### Notices and Acknowledgements.

OUR respected correspondent near Kettering is informed, that the work to which he refers has never reached us, and has thus been necessarily prevented from being reviewed by us. We are much obliged by the friendly tone of his letter, whether or no we entirely accord with his view of the subject on which it treats.

We think 'a Dissenters' second letter is written in a fair and candid spirit. Time and space forbid us at present entering far into the points to which he alludes. We never doubted that numbers of the Dissenters were well acquainted with the *doctrinal tenets* of Popery. We still think that their actions too often might seem to indicate, that they were far from sufficiently aware of its *actual workings*. We allude especially to the lengths they have gone in uniting with Papists for the subversion of the Protestant Church in this country. As an instance of this, we might refer to the 'Ecclesiastical Knowledge Society,' and its infamous publications, some ten years ago. Unless our memory much deceives us, O'Connell was present—and even took the chair at one or more of those meetings, while surrounded and extolled by Dissenting ministers of almost all persuasions! We confidently ask any candid Dissenter whether this is the way to discountenance Popery? or whether it is not lending it the most effectual helping hand? Can Dissenters be so very blind as to believe that Papists have any real feeling of regard for what they absurdly term '*religious liberty*'? They merely rejoice to make them a stalking-horse for the establishment of *spiritual despotism*, which would be easily accomplished, if the Protestant Church of England were once subverted—despite all the efforts of all the Dissenters in the land—who would then awake in vain from the slumber in which they had so long been lulled by the wiles of Papists, and bigoted prejudice against the Church of England. 'A Dissenter' is much mistaken if he imagines that we are of those who '*insinuate*' instead of openly expressing their sentiments, when the proper season offers for so doing. It is scarcely necessary to say that our remarks apply only to modern political dissenters, and not to the genuine followers of Owen and Henry, Watts and Doddridge,—and others of a similar stamp—for whom we entertain a sincere christian regard, however we may disagree with them on minor points.

We are obliged by the communication of 'G. T. Senior,' which, however, we do not think suitable to our pages.





THE GUILD HALL, NORWICH.

# THE CHRISTIAN GUARDIAN,

AND

## CHURCH OF ENGLAND MAGAZINE.

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OCTOBER, 1844.

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### MEMORIALS OF THE ENGLISH MARTYRS.—No. IX.

BY THE REV. CHARLES B. TAYLER, M.A.

Cambridge, and Norwich.

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THOMAS BILNEY, FELLOW OF TRINITY HALL, CAMBRIDGE, MARTYR.

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“I WILL bring the blind” saith the Lord, by the prophet Isaiah,\* “by a way which they knew not.” This scripture found a striking illustration in the case of a learned and elegant scholar of the university of Cambridge. After having studied both civil and canon law, and having taken his degree as a Bachelor of law, his mind was drawn to the study of Divinity. But he had no light beyond the dim light of his own understanding, and the false light of Popish teachers. He was a man of peculiarly sensitive mind and tender conscience, and his meek spirit became wounded and depressed under a keen sense of unworthiness and inability to keep the law of God. In answer to his anxious enquiries, he was directed to be diligent in outward observances, in watchings and fastings, in mortifying the body with penances and in all those bodily exercises which are enjoined so rigorously by the corrupt and fallen church of Rome.

About this time, the New Testament of Erasmus fell into his hands, he had heard its style commended and bought the book. He was charmed by the elegant latin in which it was written. But it was not the inspired truths now for the first time presented to him, that engaged his attention, but the graceful form in which those truths were conveyed. So at first it seemed to him, but it pleased God to make His own word the sword of the Spirit to the heart of the learned yet ignorant reader, quick, powerful and sharper than any two edged sword, and pouring in its healing balm by the same hand that pierced and wounded.

\* Isaiah xlii. 16.

The name of Jesus, now for the first time brought before his eyes in the pages of the inspired word, and under the convicting influence of the Holy Ghost sent down from heaven, was made the power of God unto salvation to his soul. The place where he was reading, was one of the most important and delightful scriptures in the whole range of the written word. It was the first chapter of the first Epistle of Paul to Timothy, at the fifteenth verse, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." This man was Bilney—the arrow had reached the heart of the reader—but we must hear his own account of the matter :—

But at the last, I heard speak of Jesus, even then when the *New Testament* was first set forth by Erasmus ; which when I understood to be eloquently done by him, being allured rather for the Latin than for the word of God (for at that time I knew not what it meant) I bought it, even by the providence of God, as I do now well understand and perceive : and at the first reading (as I well remember) I chanced upon this sentence of St. Paul (O most sweet and comfortable sentence to my soul !) in his first Epistle to Timothy, and first chapter :—" It is a true saying, and worthy of all men to be embraced, that Christ Jesus came into the world to save sinners, of whom I am the chief and principal." This one sentence through God's instruction and inward working, which I did not then perceive, did so exhilarate my heart, being before wounded with the guilt of my sins, and being almost in despair, that immediately I felt a marvellous comfort and quietness, insomuch, that my bruised bones leaped for joy.

' After this, the scripture began to be more pleasant to me than the honey, or the honey comb ; wherein I learned that all my travel, all my fasting and watching, all the redemption of masses and pardons being done without truth in Christ, which only saveth his people from their sins ; these, I say, I learned to be nothing else but even (as St. Augustine saith) a hasty, or swift running out of the right way, or else, much like to the vesture made of fig leaves, wherewith Adam and Eve went about to cover themselves, and could never before obtain quietness and rest, until they believed in the promise of God, that Christ the seed of the woman should tread upon the serpent's head. Neither could I be relieved or eased of the sharp stings and bitings of my sins, before I was taught of God that lesson which Christ speaketh of in the third of John :—" Even as Moses exalted the serpent in the desert, so shall the Son of Man be exalted, that all which believe on him should not perish, but have life everlasting."'

And now did Bilney implicitly obey the divine injunction. " Arise ! shine !" The word that bade him arise from the darkness and the shadow of death in which he had been lying, bade him go forth with its light in his hand to enlighten others. Blameless and harmless as a child of God without rebuke, in the midst of a crooked and perverse nation, and shining as a light in the world, he held forth the word of life, and wherever he went he led others to rejoice in its light. From his childhood he had been brought up at Cambridge, and there the scene of his first labours in the extension of the truth was laid. He began with Cambridge. Good Master Stafford, the public lecturer on scripture at the University, may have been one of his converts, as

well as his earliest coadjutor. Latimer and Barnes were undoubtedly two of the first-fruits of his quiet labours. His way of proceeding there, though not a common was a very simple one, and the extraordinary success that attended it, proved that it was an eminently good one. He singled and sought out the individual, and obtained a private interview, and then, when they were quite alone, he spoke first of the goodness of God to his own soul. He set forth with all gravity and gentleness the dealings of God with himself, and probably while his thoughts burned within him at the remembrance of that glorious scripture which had entirely subdued his own heart, he preached to his companion Jesus coming into the world to save even the chief of sinners, and rejoicing with all His hosts of angels over the one sinner that repenteth. Few turned away from these appeals of the blessed Master Bilney. His system of religion was not only pure truth, but it was peculiarly spiritual, experimental and practical. Like Paul he planted, but like Apollos he also watered; indeed the office in the church for which he seemed peculiarly fitted was that of "him who watereth." His instructions were like the quiet dew, or the most gentle rain upon the tender grass. Having travailed in birth of his spiritual children till Christ was formed in them, he was then gentle as a nurse in cherishing them.

It is delightful to dwell on such a character, one of so tender, and yet resolute a spirit, meekly braving the waves of that sea of storms through which his course was thrown. His Lord and master had come to him, walking on that troubled sea, and had bidden him to come down and walk with Him upon the billows. Strong in faith, the modest Bilney obeyed the call. To walk with Christ became his only care, his chief delight; as seeing Him, who is invisible except to the faith of His devoted followers. He might indeed be said to realize at all times his master's presence, as in his loving spirit he brought to one and to another the good tidings of grace, mercy, and peace.

He is said to have been 'the framer of the University of Cambridge in the knowledge of Christ.' His influence there, and elsewhere, was perhaps second to none in the great work of the Reformation in England. But although the name of Bilney ought to occupy a chief place among the leaders of that glorious Reformation, it has scarcely been brought forward with the prominence that is due to it. His fame, like his character, won rather than commanded the attention of men; for in his labours he was as much as possible unobtrusive of himself, acting in lovely accordance to the inspired description which the Lord God has given of his own way of extending his own kingdom. "Not by might, nor by power, but by my spirit, saith the Lord of hosts." \* Blessed saint Bilney, as Latimer loved to call him, was one of a truly meek and lowly spirit, sweetly exemplifying, in his disposition and temper, the apostle's words, "the servant of the Lord must not strive, but be gentle towards all men, apt to teach, patient, in meekness instructing those that oppose themselves."

He appears to have had no taste for public disputations, nor did he ever meddle with politics; but with quiet and unwearied perseverance, he gave himself up to that department of the work for which he was peculiarly qualified. Among others who owed to him, under God, their first religious impressions, Lambert must not be forgotten, who

\* See Foxe.

was one of Bilney's most distinguished pupils ; he was once, says Foxe, a mass priest in Norfolk, and afterwards a martyr in London. The first introduction of the principles of the Reformation, at the sister university of Oxford, may also be traced to Bilney, for the party of scripturists transferred by Wolsey in 1524, to his new college at Oxford, were many of them the friends and followers of Bilney. Frith was one of them, and Clark their leader was a man of like spirit to the blessed Bilney.

After labouring for some time with such wonderful success at Cambridge, Bilney sought for a season a new sphere of action. He left Stafford and Latimer with Barnes and some others at Cambridge, and went forth into Norfolk and Suffolk, journeying from place to place, and preaching wherever he went. Ipswich and Hadleigh appear to have been the two towns in which he laboured longest, and with most success. In the former town, the churches in which he preached, were St. George's, and Christ-church. Gentle as he was in private, he was doubtless a bold, unflinching advocate and expounder of protestant truths as a preacher, and his plain and faithful protest against error, gave such intorable offence, that he was twice torn from the pulpit. But the people came in crowds, even out of the country, to hear him, and the principles which he taught, took deep root, not only in the town, but in the surrounding country.

Hadleigh as we have already seen, was one of the first towns in all England that embraced the truth, so that instead of a population of clothiers, it rather seemed to be filled with devout and learned clerks, and the instrument under God of this extraordinary work, was the godly and zealous Bilney. But though not more than a year and a half, or two years, was spent by Bilney in this itinerating work through Norfolk and Suffolk, his labours were blessed of God in no common degree, his work of planting and watering was in simple accordance with the truth as it is in Jesus, and God accordingly gave the increase to it. The seed sown took root downward and bore fruit upwards. He appears to have been the first man who went forth after the generation of the poor priests had died away, as a missionary from place to place, according to Wycliffe's plan. His deep humility, his thorough knowledge of scripture, his talents as a preacher, the unspotted purity of his life, and the peculiar sweetness of his disposition, endued him with singular wisdom in winning souls to Christ. 'There never was a more innocent and upright man in all England, than he was,' says honest John Foxe ; 'he was given to good letters, very fervent and studious in the scriptures, as appeared by his sermons, his converting of sinners, his preaching at the lazar cots, wrapping them in sheets, helping them to what they wanted, if they would convert to Christ ; laborious and painful to the desperates, a preacher to the prisoners and comfortless, a great doer in Cambridge, and a great preacher in Norfolk and Suffolk, and at last, in London, he preached many notable sermons.' The lazar cots, or pest-houses, are still found in many towns of England, at a little distance from all the other dwellings. Though no longer needed or used for their intended purpose, they still retain the name. The two old stone pest-houses still remain at the upper end of Hadleigh, separated by a few pleasant fields from the alms-houses which Rowland Tayler passed on his way to Aldham

common, and, doubtless, the blessed Bilney, while he sojourned at Hadleigh, was a frequent visitor to their poor diseased inmates, regardless of the infection of their loathsome disease, tenderly waiting upon them, and doing many an office of love for them with his own gentle hands, while he spoke to them with all his winning sweetness of that good and gracious master whom he served, and entreated them to cry to him for spiritual healing in the words of the leper of old, "Lord if thou wilt thou canst make me clean;" telling them also of the reply of Jesus, "I will, be thou clean." When leaving Cambridge, on his missionary tour, Bilney had taken with him one of his converts, master Thomas Arthur, and with the same companion, on leaving Suffolk, he took his journey to London, and from thence to Willesden and Greenwich. He preached many sermons in London, and the report of one of these sermons at St. Magnus, in which he boldly protested against the new idolatrous shood newly set up there, caused so great a sensation, that he and Arthur were apprehended, and summoned before Bishop Tonstall, who committed them to the coal house, from whence they were removed to the tower. In whatever manner Bilney attacked the shood at St. Magnus church, we have the concurrent testimony of an enemy and a friend, as to the spirituality of Bilney's sermons. Brusien, a priest of Ipswich, who was a violent opposer of his preaching, charges him in one of his conversations with him with being like 'one rapt to the third heaven of high mysteries.' 'What a ridiculous thing it is,' says the scoffing and carnal-minded priest, 'for a man to look so long upon the sun, that he can see nothing else but the sun.' The same priest complains of his vehement violence in preaching, but praises at the same time his towardsly disposition. Pybas, of Colchester, in his examination, as recorded by Strype, declares of Bilney's preaching, that he had heard him preach at Ipswich, and that after he had heard him, he published and declared that sermon to divers persons, and set it forth as much as in him was. He adds, 'that master Bilney's sermon was most ghostly, made spiritual, and better for his purpose and opinions than any that ever he heard in his life.'

During his abode in London the lovely spirit of Bilney shone forth with new lustre. During a year and a half he \* commonly took but one meal a day, and would carry his dinner and supper to some prison, where he would give them to some poor prisoner whom he went to exhort to repentance.

After Bilney and Arthur were arrested, they were not only brought before the Bishop of London, but before Cardinal Wolsey, in the Chapter House of Westminster. Wolsey, however, saw them himself but once, and turned them over to his commissioners, who were some of the Bishops. The charge of teaching the people the heretical opinions of Luther was brought against them, and several examinations of them took place. Copies of these examinations and three of the beautiful letters written by Bilney to Bishop Tonstall are to be found in Foxe. The prisoners were found guilty, Arthur at once recanted and no further mention is made of his name. Bilney refused to recant, and continued for three days stedfast to his refusal, but at length overcome by the solicitations of many of his friends, and the persuasions of Tonstall, his resolution gave way. He consented to recant and to abjure his errors

\* See Foxe.



and to submit himself to the sentence which should be pronounced upon him. Tonsall shewed some kindness to him ; for the usual punishment of branding the heretic with a hot iron was dispensed with, but Bilney was condemned to walk bare-headed before the procession in St. Paul's Cathedral on the following day, bearing a faggot on his shoulder, and thus to stand all the sermon-time before the preacher at St. Paul's cross. To all this the poor bewildered prisoner consented, overcome for the time by the sophistries of his advisers, and by the fear of death. Alas ! who would not weep over the fall of so humble and holy a disciple ; overcome for a little time by these infirmities, which are so natural to the best and most faithful of men. Surely the gracious Jesus whose truth he thus lamentably betrayed, looked down in pity upon his weak and faithless follower. Well were His compassionate words to the faithless Peter applicable to Bilney, "Satan hath desired to have you that he may sift you as wheat, but I have prayed for thee ; and when thou art converted, strengthen thy brethren."

Bilney returned to Cambridge, and was welcomed with joy by his loving friends, but his heart was overwhelmed with grief. Like the Apostle who denied his Lord, he sorrowed and suffered with no common sorrow and suffering. They sought to comfort him, but he refused to take comfort. His conscience always tender, and often wounded before, had been outraged, and his peace of mind was gone. He had forfeited his own self-respect, and what could he care for the respect of others. He never held up his head ; he answered not when spoken to, even by his dearest friends. 'For a whole year,' we are told, 'he was in such anguish and agony, that nothing did him good, neither eating nor drinking, nor any communication of God's word. He thought that all the whole scriptures were against him, and sounded to his condemnation.' I many a time conversed with him, said Latimer, who was his familiar friend, 'but all things whatsoever any man could allege to his comfort seemed to him to make against him.' I knew a man, said Latimer again, Bilney that blessed Martyr of God, who what time he had borne his faggot, and was come again to Cambridge, had such conflicts within himself (beholding this image of death) that his friends were afraid to let him be alone. They were fain to be with him day and night, and to comfort him as they could : but no comfort would serve, and as for the comfortable places of Scripture, to bring them unto him, it was as though a man had run him through the heart with a sword. Ah, who can wonder that such should have been the state of such a simple and sincere child of God as this fallen saint assuredly was. How would he recal with the bitterness of death, all his former exhortations, all his tender truthful pleadings with others, and the recorded experience of all the mercies of his Lord to him, on which he had dwelt so sweetly and so eloquently to them. He had given the direct lie to the whole argument of his former discourse and past consistency of life and conduct. He had been a traitor to his most dear Lord, and a deceiver towards every convert that he had made. But this anguish of spirit in the tender Bilney was not without its use to his beloved companions. He was reading them a lesson they would never forget, and preparing and strengthening them by the warning which his state presented, for the short-lived, bodily sufferings which many of them were afterwards to endure at the stake and in the flames

of martyrdom. Long after Bilney had himself suffered, they would recal with a softened subdued spirit the intolerable anguish which he had brought upon himself by yielding to the temptations of the evil one, and the infirmity of his own heart, and shrinking from the disgrace and the death to which a manly confession of the faith would expose the true disciple of Christ Jesus in those days of darkness and terror.

But though heaviness may endure for a night, joy cometh in the morning. The heavy night of Bilney's sorrow was about to clear away, and a new and brighter day than he had ever seen was soon to dawn upon him. "I have prayed for thee," said his gracious Lord. And he who called the broken-hearted Peter by name, did doubtless come to this poor sorrowing disciple who loved Him so truly, and bewailed with such heartfelt sorrow his falling away from his steadfastness. When the servants of God sorrow after a godly sort not according to the sorrow of this world which worketh death, but unto a repentance not to be repented of, then it may be truly said, "Blessed are they that mourn, for they shall be comforted," then God will give them according to His gospel promise, "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." By God's grace, and by the constant study of His blessed word, the spirit of the contrite Bilney at length revived. He who never breaks the bruised reed; He whom the poor penitent offender sought with the tears of a genuine repentance, said, Peace—and there was a great calm.

It was nearly two years after his fatal deed of recantation, that in the hall of his college—Trinity hall \*—at ten o'clock at night Bilney suddenly announced to his astonished friends that he was about to take leave of them and of his beloved University for ever in this world. The cloud of his heavy affliction had quite passed away, and with a calm and smiling countenance and a cheerful voice, he told them that he would go up to Jerusalem, and so would see them no more. Mild and gentle as he was, his mind was stedfast to the purpose he had formed, and bidding them at once farewell he immediately departed.

They next heard of him in Norfolk, where he preached first privily in houses to confirm and strengthen the brethren and sisters, and also to confirm an anchoress whom he had converted to Christ. He then proceeded to take the most public course of action. Regardless of danger, and desirous in the most decided way to undo as much as possible the effect of his sad fall upon that cause which was dearer to him than life; he preached publicly in the fields—openly confessing his sin and beseeching his hearers to take warning from his base weakness, and never to trust to human counsellors, nor to deny the truth, but to be rather ready and willing to lay down their lives. A charge was soon found against him, and made the handle for his apprehension. A strange charge for Christian men to take offence at. He had given a copy of Tindal's English New Testament, to the anchoress at Norwich, and for this, Nixe the Bishop of Norwich threw him into prison to wait there till he had sent up to London for a writ to burn.

All means were taken by the popish party during his imprisonment, to prevail on him a second time to recant and to die in their opinions; the Bishop sent to him the best men that he could find, that they might

\* This College was rebuilt at the end of the seventeenth Century, but the hall is on its original site.

prevail with him by their arguments and entreaties; among others, as Foxe relates, Dr. Call, Provincial of the Grey Friars, Dr. Stokes, an Augustine Friar, and one Friar Bird, with one eye, who was a suffragan in Coventry, and afterward Bishop of Chester—the notorious persecutor of the Rev. George Marsh, whom he burnt at Chester—and another named Hodgkins of the Black Friars, who afterwards proved a mere time-server. These four orders of Friars were sent, it is said, to bait Bilney; but he had planted himself upon the rock of God's word, and continued unshaken and steadfast to the end. Stokes, however, remained in person in disputation with him, till the writ came for his burning. It is recorded of Dr. Call, that by the good doctrine and sweet spirit of the blessed Bilney, he was then partly won over to the truth.

The place of Bilney's imprisonment was the Guildhall of Norwich, a sketch of which is given as the vignette to this paper, but I have not been able to learn in what part of the old building the cell or dungeon is to be found in which he was confined, perhaps some antiquary in the ancient city might be able to inform us, for such places should not in these days be forgotten.

Saturday, which was market day at Norwich, was appointed for the burning of the blessed Bilney. No man ever maintained a more calm and cheerful spirit even to the last. He had been degraded before Dr. Pelles the Chancellor of the Diocese, and then committed to the lay power and to the sheriffs of the City, one of whom Thomas Necton, was his friend, who to his great sorrow was forced to receive him as his prisoner, but absented himself at his execution.

He was from this time, owing to the orders of Necton, more kindly treated than he had been under the Bishop and the Friars. On the Friday evening, previous to his death, many of his friends came to him to the Guildhall. They found him eating an ale-brew with a cheerful heart and quiet mind; and one of them expressing how glad he was to see him so heartily refreshing himself, so shortly before his heavy and painful departure, 'O, said Bilney, I follow the example of the husbandmen of the country, who having a ruinous house to dwell in, yet bestow cost as long as they may to hold it up, and so do I now to this ruinous house of my body, and with God's creatures, in thanks to Him, refresh the same as ye see.'

While there sitting with his said friends in godly talk to their edification, some put him in mind, that though the fire which he should suffer the next day should be of great heat unto his body, yet the comfort of God's Spirit should cool it to his everlasting refreshing.

What must have been their astonishment when, at this word, Bilney put his hand into the candle which burned before them, and feeling the heat, that he said to them, I feel by experience that fire is naturally hot, but yet I am persued by God's Holy Word, and by the experience of some, spoken of in the same, that in the flame they felt no heat, and in the fire no consumption; and I constantly believe, that howsoever the stubble of this my body shall be wasted by it, yet my soul and spirit shall be purged thereby, a pain for the time, whereon notwithstanding, followeth joy unspeakable. He then spake much to them on this place of scripture, the beginning of the forty third chapter of Isaiah. "Fear not, for I have redeemed thee; I have called thee by thy name; thou art mine. When thou passed through the waters I will be with thee,

and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burnt, neither shall the flame kindle upon thee." In his own tender and graceful manner, he spoke to them upon this great promise of God's word, so applicable at that time to himself; and to find, perchance, as fitting an application at no very distant hour to some of them. So highly spiritual, and so deeply affecting were his simple words, and 'some took such sweet fruit therein,' says his biographer, 'that they caused the whole said sentence to be fairly written in tables, and some in their books; the comfort whereof in divers of them, was never taken from them to their dying day.' In the library of Corpus Christi college, at Cambridge, Bilney's Bible may yet be seen, and the passage above cited, is there marked with his own hand. Truly a divine hand had imprinted that inspired promise in characters of light upon his heart,—as the word that liveth and abideth for ever!

And now the morning of his execution had arrived, and the good and modest Bilney came forth from his prison door in a layman's gown, with his sleeves hanging down, and his arms out, his hair hacked and mangled after a piteous fashion—which had been done when they degraded him, and gave him over to the civil power—but his small slight form erect, and his good and upright countenance calm with inward peace. As he appeared, one of his friends drew nigh, and gently prayed him in God's behalf to be constant, and to take his death as constantly as he could: with a quiet and mild countenance, Bilney replied to him, 'ye see when the mariner has entered his ship to sail on the troubled sea, how he for a while is tossed on the billows; but in hope that he shall at length come to the quiet haven, he beareth in better comfort the perils which he feeleth. So am I now toward this sailing, and whatsoever storms I shall feel, yet shortly after my ship is in the haven, as I doubt not, desiring you to help me with your prayers to the same effect.' Bilney had begun to experience the full comfort of that beautiful scripture: "Be careful for nothing, but in every thing by prayer and supplication, with thanksgiving let your request be made known unto God, and the peace of God which passeth all understanding shall keep your hearts and minds through Jesus Christ." He passed along through the streets, giving much alms by the way, by the hand of a friend, and through the Bishop's gate, and over the Bishop's bridge to the low valley then called the Lollard's pit, from the cruel martyrdoms which had taken place on the spot. The name is found there no longer.

The tall chimneys and dull red buildings of the gas works, a large and noisy factory, and a few houses with their little patches of garden ground scattered here and there, now meet the eye, where on the morning of Bilney's martyrdom the stake and the heaped-up faggots were prepared for the execution of the guiltless victim; and where the dense crowds of town and country people mixed together, looked down from the sloping hills awaiting in anxious silence, the approach of the martyr. And now the humble, saint-like Bilney slowly descended the hill from the city, and took his stand before the stake. Every sound was hushed as he lifted up his clear mild voice to make his parting address to the assembled people. He spake to them with calmness of his death, and then he rehearsed the articles of his belief. Devoutly he raised his eyes and hands to

heaven; and when he spoke of the incarnation of our Blessed Lord, he paused, and seemed to meditate within himself—on coming to the word “crucified,” he humbly bowed himself and made great reverence. His address being ended, he put off his gown, and knelt down upon a little ledge projecting from the stake, which had been made that he might stand upon it to be better seen of the assembled multitude.

Thus he offered up his prayers in silence, but with an earnest up-turned gaze, often raising his hands also in the fervency of his supplication. His private prayers being ended, he exclaimed aloud, in the words of the hundred and fourteenth Psalm, “Hear my prayer, O Lord, consider my desire;” and the next verse he thrice repeated as one in deep meditation, “and enter not into judgment with thy servant, for in Thy sight shall no man living be justified.”

He then turned to the officers of justice, and asked if they were ready. On receiving their reply, he put off his jacket and doublet, and stood in his hose and shirt, and went to the stake and took his place upon the ledge, and they fastened the chain around him. His beloved friend Dr. Warner, the parson of Winterton, whom he had chosen to attend upon him in his last moments, and who had accompanied him to the place of execution, now came forward to bid him farewell, but spake but few words for weeping, upon whom, adds Foxe, the said Thomas Bilney did most gently smile, and inclined his body to speak to him a few words of thanks, and the last were these, ‘O Master Doctor, Feed your flock, Feed your flock, that when the Lord cometh, He may find you so doing, and farewell good Master Doctor, and pray for me.’ And so Warner departed without any answer, sobbing and weeping. The sweetness of Bilney’s disposition even towards his enemies, shewed itself at this trying hour; for when a party of friars, who had been maliciously present at his examination and degradation said to him, O Master Bilney the people be persuaded that we be the causers of your death, and have procured the same, and they will withdraw their charitable alms of us all except you declare your charity towards us and discharge of the matter. The gentle saint turned to the people and said with a loud voice, ‘I pray you good people, be never the worse to these men, for my sake, as though they were the authors of my death—it was not they!’

The faggots and reeds were now heaped around him, and the reeds were set on fire, and a fierce flame burst forth; but though it disfigured his face, the flame was blown away from him by the violence of the wind which was during that day and two or three days before unusually strong. For a short time he stood scorched but unburnt by the fire, at times knocking at his breast or lifting up his hands and saying sometimes Jesus and sometimes Credo (I believe). Thrice the flame departed and returned. At length the faggots burnt fiercely, and then he gave up the ghost, and his body being withered bowed downward upon the chain. Upon this, one of the officers with his halberd smote out the staple in the stake behind him and the body fell into the midst of the fire.

And thus was Bilney faithful unto death.

CHARLES B. TAYLER.

*St. Peter's, Chester,  
September, 1844.*

## THE SEVEN CHURCHES OF ASIA.

## No. V.

## THE CHURCH OF SARDIS.—REV. III. 1—6.

MR. Lindsay, after visiting Alah-Shehr, the ancient Philadelphia, gives this account of Sardis :—

‘ I quitted Alah-Shehr, deeply disappointed at the statement which I received there of the church of Sardis. I trusted that, in its utmost trials, it would not have been suffered to perish utterly ; and I heard, with surprise, that not a vestige of it remained. With what satisfaction then did I find, on the plains of Sardis, a small church establishment ! The few Christians who dwell around modern Sart, were anxious to settle there, and erect a church, as they were in the habit of meeting at each other’s houses, for the exercise of religion. From this design they were prohibited, by Kar Osman Oglu, the Turkish Governor of the district ; and, in consequence, about five years ago, they built a church upon the plain, within view of ancient Sardis, and there they maintain a Priest. The place has gradually risen into a little village, now called Tatar-keuy. Thither the few Christians of Sart, who amount to seven, and those in its immediate vicinity, resort for public worship, and form together a congregation of about forty. There appears, then, still a remnant—“ a few names even in Sardis,” which have been preserved. I cannot repeat the expressions of gratitude with which they received a copy of the New Testament, in a language with which they were familiar. Several crowded about the priest, to hear it on the spot ; and I left them thus engaged.’

Mr. Hartley thus speaks of his visit to Sardis :—

‘ April 25, 1826.—We left Philadelphia at half after ten ; and in seven hours arrived at a coffee-house, an hour’s distance from Sardis. We have the famous Acropolis of the city in full view. To the left of our route, we observed numerous hills, thrown into such singular forms, as to leave no doubt that earthquakes have often here performed their work of destruction. Our day’s journey was along the route of the younger Cyrus, when he commenced his expedition against his brother. We are informed, that there are as many as sixty Greek houses and one church within a circuit of moderate extent.

‘ April 26.—This morning I have visited Sardis—once the splendid capital of Lydia, the famous residence of Cræsus, the resort of Persian monarchs, and one of the most ancient and magnificent cities in the world. Now how fallen ! The ruins are, with one exception, more entirely gone to decay than those of most of the ancient cities which we have visited. No Christians reside on the spot : two Greeks only work in a mill here, and a few wretched Turkish huts are scattered among the ruins. We saw the churches of St. John and the Virgin, the theatre, and the building styled the Palace of Cræsus ; but the most striking object at Sardis is the Temple of Cybele. I was filled with wonder and awe, at beholding the two stupendous columns of the edifice, which are still remaining : they are silent but impressive wit-

nesses of the power and splendour of antiquity. I read, amidst these ruins, the epistle (Rev. iii. 1—6.) addressed to the church once fixed here. What an impressive warning to Christian Churches! “A name to live, while dead!” Is not the state of religion in Britain precisely such as to threaten punishment like that which has befallen Sardis? A certain portion of religion is at present popular: the world approximates a certain distance towards religion, and many persons who would pass for religious seem disposed to advance at least half-way toward the world. Does not this neglect of watchfulness end in many “defiling their garments?” And if this negligence does not give place to “remembrance” and “repentance,” and to a “strengthening of the things which remain and are ready to die,” the consequence will be equally fatal! May God preserve us from the fate of Sardis!

Mr. Arundell mentions the following incident as occurring in this place:—

‘Previous to quitting Sardis, I was deeply affected by an instance of bad principle in one of the two Christians at Sardis. I was anxious to send a letter to Smyrna, and requested this man simply to forward it by one of the numerous caravans, which are almost hourly passing before the mill door; and, as an inducement, offered to give him a Greek Testament. I had made the same man a present last December. He flatly and surlily refused to do it; while a Turk, who accidentally came in at the moment, voluntarily offered to convey it; and he was as good as his word.’

## SOME ACCOUNT OF THE CHARACTER AND HAPPY DEATH OF MISS SARAH JANE C——,

*Who died at Hull, Dec. 11, 1820, in the 19th Year of her Age:*

DRAWN UP BY HER SISTER, AND EDITED

BY THE LATE REV. JOHN SCOTT, M.A. OF HULL.

“And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.”—ISAIAH xxxv. 10.

[It is scarcely necessary to observe that the ensuing narrative was first published more than twenty years ago. Though it has passed through two editions, it is probably little known to the rising generation of the christian public. As we consider it eminently calculated for usefulness—among that class in particular—we gladly avail ourselves of the permission which has been given us, to insert it in the pages of the *Christian Guardian*. It is seldom indeed that we meet with similar narratives, so thoroughly authenticated, and so judiciously drawn up. We remember with peculiar pleasure and thankfulness, the beneficial effects pro-

duced upon our own minds by the perusal of it in early life, and we humbly trust that such may be the case with others also. The introductory remarks were first written by their revered Author, as a *Preface* to the little narrative. We think it best to insert them exactly as they proceeded from his pen, especially as they tend to throw a light upon his letter contained in the narrative, and upon other portions of the Memorial.—Ed.]

I BELIEVE I may take upon me, without reserve, to assure the reader, that the following account was drawn up without any view to publication. Neither is it now given to the public at my suggestion. For many reasons it was my wish, that the family should decide for themselves, on the numerous applications made to them by pious friends, who had perused the narrative in manuscript, requesting that it might be printed. But, when they had determined the question of publication in the affirmative, I then offered to perform the office of editor; and must therefore avow, that it does not come abroad without my approbation.

It may be very true, that there is an undue eagerness for death-bed histories, and stories of early conversion; and that too much of this kind is obtruded upon the world. Yet this decides nothing concerning any particular narrative; which must, after all, stand or fall by its own merits: and whatever tends really to lay open the history of the human mind, especially in the great process of the soul's return to God—from *whom it hath deeply revolted*\*—and in its evident preparation for a blissful immortality, *ought* to be interesting even to the philosopher, and *will* be so to the Christian. And such, in my opinion, are the contents of the following pages. The story is not mere common-place: and, I must add, it is related in a manner which appears to me so entirely proper, that I could with much pleasure contribute my part towards bringing it before the public.

Near the close of this little history will be found a letter, for which I feel that some apology is due. He who has read the preceding memoir, will naturally wonder to find me there collecting a number of particulars, not, he may think, the most striking that the case furnishes, from which to draw a conclusion concerning Miss C.'s good and happy state; a procedure which may appear to him quite superfluous. But such a reader must be requested to bear in mind, that most of what will be known to him, when he peruses the letter, was unknown to me, and indeed to every one but God and the conscience of the person herself concerned, at the time I wrote it. He is rather therefore to rejoice with me, in the ample confirmation subsequently given to the conclusion at which I arrived, than to censure my apparently tardy and over-cautious way of arriving at it.—And the event in this instance may encourage us to believe, that, in many others, where similar evidences of humble penitence and faith are all that appears, much more of a very decisive kind, is seen by the eye of Him, "to whom all hearts are open, and from whom no secrets are hid."

The pious Christian, I feel assured, will read this little narrative with heart-felt pleasure. It will present to him a fresh display of the great

\* Isaiah xxxi. 6.



goodness of God ; especially in his character of the God *that heareth prayer*. He will feel animated, and excited to thanksgiving and praise, when he sees the prayers of this young disciple, which were frequently offered amid much conflict and discouragement, so clearly answered ; especially in her peaceful and even triumphant passage from time into eternity.—*Oh how great is thy goodness, which thou hast laid up for them that fear thee ; which thou hast wrought for them that trust in thee before the sons of men !*—To such persons I commit this memoir with confidence.

But there is another class of readers, to whom I wish to address a few words in connexion with the account of Miss C. : I mean young persons brought up in religious families, taking a part in our religious and benevolent institutions, and themselves the subjects of many hopes, but of some fears also, to their ministers and pious friends.—Certainly I think that the young people of our times are, in many respects, much to be congratulated on the circumstances in which they are placed. Education has pretty extensively taken a more enlightened turn than formerly ; books of a more improving kind are in great abundance provided for the use of our families : and in particular the institutions which have been alluded to, and which are exciting an interest, that promises the happiest results to the great mass of society, furnish young persons with a species of employment, and a field for the exertion of their powers, such as were unknown to their predecessors, and which, under proper regulation, may bring “a double blessing,” both on those who labour, and on those for whose good labour is bestowed. All this is just matter of congratulation.—Yet *evil is set over against the good*. There are circumstances of our situation which call us to *rejoice with trembling*. I speak not now of ‘the display, the bustle, the flattery, the disputations, the secularity, the loss of time, which are in some measure almost inseparable from the prosecution of public designs :’ \* of these perils we are not unaware, and the religious public has been repeatedly cautioned against them. But what I have here especially in view is the danger to which, as it appears to me, the young persons of the present times, circumstanced as I have described, are peculiarly exposed, of *sliding into a religious profession* by habit, by sympathy, by imitation, by conformity to those with whom they associate, almost as a matter of course ; without that powerful operation of religious principle and of divine grace upon the heart, which is necessary to form a true Christian. Certainly it is at a very different cost, that a religious profession is now assumed, than it was in the days of our fathers. Hence my apprehension is, and it has not been unconfirmed by facts, that we are in danger, in the rising generation especially, of abounding in such characters as the author of the Pilgrim’s Progress has described under the name of PLIABLE : or as are exhibited to us by an authority, which we all acknowledge to be supreme, in the following explanation of the emblem of the STONY GROUND. *These are they which are sown on stony ground : who, when they have heard the word, IMMEDIATELY receive it with GLADNESS, and have NO ROOT in themselves, and so endure but FOR A TIME : afterwards, when affliction or persecution ariseth for the word’s sake IMMEDIATELY they are offended.*—See, I would say to my young friends, as

\* I beg to refer the reader to a very valuable paper, on our Spiritual Conflict with the world in the present times, (signed D. W.) in the Christian Observer for February 1815, p. 75.

you value your souls, see to it, that ye have ROOT IN YOURSELVES: that the fair external appearances, which excite our hopes, spring from a vital principle within: that a real contrition of soul for sin—a faith in your Saviour which leads you to an earnest and persevering application to him in secret prayer—and a true *renovation in the spirit of your minds*—lie at the basis of your religion. A HASTY UNFOUNDED JOY, arising from taking it for granted that all the blessings of which we hear are our own, is, it appears from the parable referred to, a characteristic of the religion which *endureth but for a time*. When the *broken and contrite heart* is wanting, we must conclude that there is no *sacrifice* offered with which *God is well pleased*. What has been lightly taken up will, it may be feared, be surrendered again for a slight reason. It is an unpromising symptom, if we can become religious without any difficulty. We must DIG DEEP in laying our foundation, if our building is to be lasting.

Now, my dear young friends, permit me to say to you, the example before us (which ended so happily,) appears to be of a very opposite description, to that against which I would warn you. Miss C——'s religion promised to be fruitful in all good works, to the glory of God, and the benefit of mankind: but it commenced in her closet. It was derived from communion with God in secret. Her feelings did not merely glow in public. They were deep and earnest when retired from the view of all the world. There was indeed in her case, at times, a severity of inward conflict, which we do not require to see copied in yours: it might arise from natural turn of mind, or other accidental circumstances: but allowance being made for this, you must remember, that, if your religion is to preserve you in life, to sustain you in death, and to conduct you to heaven, it must consist of the same elements as hers—repentance towards God—faith towards our Lord Jesus Christ—a spirit of prayer—self-denial—and a resolute care to subdue the flesh to the spirit.—I would only say further: You join with us in our Missionary and Bible associations: we rejoice in the fact. May you engage in the service with the spirit which actuated our departed friend! And may your zeal for those at a distance send you home, to become, like her, according to the proprieties of your respective situations, 'missionaries' to those immediately connected with you, or dependent upon you! \*—Thus, we may trust, shall you be *blessed in your deed*.

JOHN SCOTT.

Hull, December 27th, 1821.

SARAH JANE C\* \* \* \* was born at Hull, on the 13th of March, 1802. She had the blessing of a religious education; but few traces were discovered of any permanent effects upon her mind, which was naturally high-spirited and ardent, till within the last two or three years of her life; when God was graciously pleased to answer the prayers, that her parents had long offered up for this dear member of their family, and a decided though gradual change was observed in her character. Doubtless the good seed was sown in early life; for she told a friend, a short time before death, that she had had religious impressions, at intervals, ever since she was five years of age, and lamented her own

\* See pages 378-9.

sinfulness and blindness, in not sooner obeying the call of mercy, and seeking happiness where alone it can be found. She seemed particularly struck with the goodness of God, in preserving her life one day when her clothes had caught fire, about seven years ago. "Oh, if I had died then," she said, "what would have become of me?"

In the spring of 1819, her mind began seriously to awaken to the infinite importance of religion. She was then at a school in Kent, where she had formed a most intimate friendship with a young lady, about her own age, who was beginning, like herself, to feel the value of her immortal soul. After the business of the day was over, it was the delight of these two girls to steal a little time from sleep, to converse on the subjects nearest their hearts; how they might assist each other to grow in grace, and prepare for a blissful immortality. But this delightful intercourse did not continue long. Jane was removed to Ipswich in the summer, and never had the happiness of seeing her friend again. In their letters, however, they continued to relate the simple history of their spiritual hopes and fears, joys and sorrows, and to express the same affectionate solicitude for each other's eternal welfare. Though separated from this beloved companion, Jane's religious privileges at Ipswich were very great, and most highly did she value them. Her letters home were full of gratitude to God for leading her by his merciful providence into such a family as Miss B——'s, where she was not only treated with the greatest kindness, and saw religion in all its loveliness and consistency, but had leisure for prayer and reading the scriptures, and many opportunities of attending a most excellent and evangelical ministry. Many of the sermons which she heard, and many conversations which she had with these valuable friends, (particularly one on the nature of true faith,) were very useful to her; and in all these helps she thankfully acknowledged the promised aid of the Holy Spirit. Instead of considering them only as the instructions of a minister, or a friend, she humbly believed they were the means by which her Saviour was pleased to answer her prayers for divine teaching.

She deeply felt, and exceedingly bewailed, the various evils of her heart, her worldliness, inconstancy, and particularly her *pride*, which she always considered as her governing passion—as it undoubtedly was in former years; but since she had prayed and struggled against it, very few traces of it had been observed in her conduct; though from some expressions of her's, during her illness, it was evident that she felt its workings in her heart occasionally to the last.

The following introduction to a diary, which she began about this time, expresses the deep feelings of her mind on this subject. "I have begun the following diary, if so it may be called, with the hope that, through the blessing of God, it may be of some service in laying my heart more open to myself, and helping me to see how vile I am. O God, prosper this poor miserable attempt, and give, above all, O give me *humility*: discover me to myself, and grant that the result may be thy honour and glory. Amen, amen."

The spirit of the above passage runs through the whole of these private confessions, and the most ardent prayers for humility perpetually occur, mixed with the most fervent expressions of gratitude to the Father of mercies, for every encouraging token of his love. Every page

bears witness how severe was the struggle between nature and grace, and how deep and painful were her feelings of self abhorrence and abasement before God. But, though often cast down, she was never forsaken. He, who "carries the lambs in his arms and bears them in his bosom," never failed to cheer her drooping heart, in her moments of deepest despondency, by some blessed promise of final victory over all her spiritual enemies; and, though the conflict was arduous, it soon terminated in endless blessedness.

Soon after our dear Jane's arrival at Ipswich, she began to see the duty and privilege of receiving the blessed sacrament of the Lord's supper, and professing herself his disciple: but so deeply did she feel her own sinfulness and unworthiness, that it was some time before she dared approach the holy table, till the free and unlimited invitations of the Bible, to all who feel their need of a Saviour, encouraged her agitated mind.

The hymn beginning 'Come ye sinners, poor and needy,' which she joined in singing at the house of a minister, who took a lively interest in her everlasting welfare, exactly suited the state of her mind at this time; and with his christian advice and consolation served to dispel her fears. At length, with the most earnest prayers for a humble, contrite, and loving spirit, she ventured to approach the Lord's table: but so deeply was she agitated by a variety of emotions, that her friend who accompanied her, feared she would not be able to go through the whole of the service. Here, however, her hopes and prayers were more than answered, for the Saviour, whom she was so ardently seeking, graciously condescended, in a remarkable manner, to cheer and comfort her heart. Writing to a relation a few days afterwards, she says, 'My dear ——, I must tell you that I have indeed, notwithstanding all my scruples and fears, received the emblems of the body and blood of Christ, broken and spilt for sinners. I have now publicly avowed my Saviour, and if I should after this turn back, what will my condemnation be? Even my own hand-writing will condemn me! It was the happiest day I ever passed in my life. I wish I could always feel as I did then.'

On this memorable day, (when as she afterwards told a friend, the *fear of death* seemed taken away,) she began to teach a poor ignorant girl in the house the value of her immortal soul, and the way of salvation, and most fervently prayed for the aid of the Holy Spirit, without which she well knew she could have no success. Once, when very desponding about her own state, she says, 'I have just been trying to teach Sophy that she is a sinner, and found I profited myself. Thus does God bless my weak endeavours to my own soul. But, O my Saviour, wilt thou in mercy lead this poor girl to cry, "What shall I do to be saved?" Then I will praise thee. But, O Lord, in doing this, humble me. Not unto me, not unto me, but unto thee shall be all the glory. May I never relax in my efforts, but be more and more vigorous every day, till life and trial be swallowed up in everlasting joy for ever and ever.' She continued this labour of love, till she left Ipswich in June, 1820,—as it afterwards proved, never to return. After a day of unwearyed attention to the various duties of her situation, either in instructing the children placed under her care, or in improving her own mind; she would spend an hour with this girl in the evening, quite

regardless of her own fatigue, even when labouring under that disease which at length proved fatal.

Indeed the ardour and perseverance of her mind were remarkable in every thing she undertook. They had been her characteristics from childhood : and when, through the mercy of God, these energies were brought under the controul of religion, her character assumed a firmness and elevation, which are not often found at so early an age. We, who recollect her in her days of thoughtlessness and self-will, cannot enough adore that grace, which alone had produced this mighty change. She was always very frank and open, and had the utmost abhorrence of every species of dissimulation : and the friends, with whom she resided, bear the strongest testimony to the simplicity and perfect uprightness of her conduct, declaring they could repose the most implicit confidence in her at all times ; and, while they feel her loss, they affectionately rejoice that they had the opportunity of knowing her.

In September and October, 1819, Jane attended the Meetings of the Bible and Church Missionary Societies, at Ipswich, and thus describes her feelings at the time.

‘O how cold have I been with respect to the poor heathen ! Can I ever be so indifferent again, when I have heard of my poor fellow creatures (whose hearts, almost as soon as they heard the gospel, were touched) being sold for much less than I should give for any one part of my dress ? Can I be cold when I hear of one who is now preaching the gospel, but has been sold four different times ? And is this my fellow creature ? One “for whom Christ died ?” But this is not a solitary instance : would that it were ! Millions have been sacrificed to the covetousness of the English, and the cruelty of their masters. O Britain, hang down thy head ! And I, how ought I to be filled with shame, when I recollect, that I have lived seventeen years in the world in opposition to my Saviour, whilst these poor Africans, almost as soon as they had a Bible, fell down on their knees to God. Oh, if I ever again forget thee, O Bible Society, thee O Missionary Society, let my right hand forget her cunning ! If I do not remember thee, let my tongue cleave to the roof of my mouth ! If I do not prefer thee above my chief joy ! God hath abundantly blessed the endeavours of individuals, and, though I am but a young female, yet, if I exert all the influence I have, through the blessing of God, my labours will not be lost. Let me not say I have no power, till I have tried. Young and old are called upon to exert themselves. The judgment of the Lord is threatened against those who do not love the church. What, is it an unimportant work to save a soul from everlasting burnings ? One soul is worth more than the whole world. It will matter little for any of us to be clothed in purple and fine linen, while a Lazarus lieth at our gate full of misery, and we lift not a hand to save him. If I love not the souls of my fellow creatures, “how dwelleth the love of God in me ?” Can any one, who knows the value of his own soul, be indifferent to the souls of the heathen ? Finally, remember, O my soul, that the day will soon come, when thou shalt stand before the judgment seat of Christ. What will it concern me then, if I have not laid up for me a crown of glory ? What, if Christ should say to me, ‘You refused to give to a poor heathen the gospel of salvation, now I refuse you everlasting life !’—Let me then begin by doing all I can *with this poor girl*, who

is put under me. If I do not do my best here, I shall evidently shew that I am all boasting, and that there is nothing true in me. O Lord, help me to become a *missionary to this poor girl*, and send down thy Holy Spirit to convince her of sin! Thou who didst teach a poor African woman to cry out that she had two hearts, work graciously upon her in the same manner! I indeed feel these two hearts: O enable me to follow no longer the dictates of the old heart, but those of the new one.'

The second time Jane received the holy sacrament, she was much cast down by the coldness and deadness of her heart, so unlike the warm emotions she had felt before, at this blessed ordinance; and she thus describes the state of her mind:—

'I was full of unbelief at the Lord's table. I tried to repent, but could not. I tried to love God, but could not. I tried to be full of self-abasement, but was filled with self-complacency. I came home, and after dinner knelt down to pray, but not one petition could I offer. I got up bewailing myself, finding my sinful nature overcoming every thing spiritual in me. I mourned—wished my eyes to be fountains of water. Ah, this last week, I have been too, too self-confident. My misery was increased, when I reflected that in this sinful cold state, I had eaten the body and blood of Christ. I sat disconsolate for some time, when I thought I would at least offer a petition, that the sermon I was going to hear might shew me what to do; but, though I uttered this prayer, I had hardly any hope of its being answered. I went to church, but was so sinful, stupid, and drowsy during the prayers, that I was tempted to give all up, especially when I thought of having dared to receive the sacrament a few hours before. But oh, when the text was given out, it was exactly such as suited my case: "O wretched man that I am, who shall deliver me from the body of this death?" What cheering words to me at this time! they were a cordial indeed. Then, how great the grace, that keeps such miserable creatures to the end! Christ has said, "my grace is sufficient," for he is magnified in our weakness: then gladly let me glory in my infirmities, if they serve to the glory of God. But I must serve God with my mind, however my flesh lusteth against me. I must go constantly throughout my life to my Saviour, with humility and contrition; praying for grace to help me. I must not sit still, because Jesus died for sinners; and think because "the law of sin" is in me, that I must quietly obey its dictates. No, this will not do: I must strive humbly in the strength of him, who has promised to give strength to those that ask him, to overcome, my corruption. O Lord help me to do this, till I exchange this mortal body for (oh, may it be!) a glorious immortality. Amen.'

Another remarkable instance of the condescending mercy of him, who graciously listens to every prayer of the penitent heart, she thus records:—

Monday, December 6—'Yesterday my mind was so much under the influence of despondency, that I was almost persuaded to think God had cast me off, and was so angry with me, that he would not hear me. However in going to church, and before the sermon, I prayed that God would mercifully give the minister to address those of my character: but, I felt myself so miserable, that I hardly hoped he would answer such a wretch as I. But oh, what were my emotions, when the text

was given out from Isaiah xlii. 16: "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Mr. N. so exactly described my case, that I felt assured it was an answer to my prayer. He described my difficulties; my eyes being only opened sufficiently to see part of my misery, without being able to see the beauty of the way of salvation. But still, in all these difficulties, such have a guide: and, though a blind man goes on uncomfortably, yet he does advance, for he is led. Oh, how can I be sufficiently thankful to my Heavenly Father for his abundant mercy towards me. He has now most graciously shewn me my condition, namely, a poor blind person, whom he has been mercifully leading, and whom he has promised to guide to the end. Oh, may I lean wholly on him, and throw away for ever the reed of self-confidence and self-righteousness! Oh, may I spend my life in praising him! may I end it in praising him! Surely I have no cause to think he has forgotten me, when he himself has promised to be my guide. Bless the Lord, O my soul!'

Notwithstanding these gracious interpositions, the remaining unbelief of her heart, aided doubtless by the assaults of our great adversary, still caused her many a sorrowful hour, and when she returned home, at Christmas, we were often distressed at her silence and dejection of manner; though her increased earnestness about religion and consistency of conduct were a source of gratitude and joy. But ah! we little knew how great was her inward warfare at that time. She was then learning that hard lesson, the evil of her own heart; and, as she told me the following summer, it was to strip her of self-righteousness, and lead her to rely entirely on the all-sufficiency of the Saviour.

*(To be continued.)*

## THE STRANGER.

"Ye know the heart of a stranger, seeing ye were strangers in the land of Egypt."—Ex. xxiii. 9.

ASSIMILATION, in character, feeling, condition, circumstance, or experience, as the case may be, is indispensable to sympathy. Our Almighty Creator seems to recognize this principle, in his works and in his word. Surrounded by gratifications and delights of every kind, and made capable of intercourse with celestial beings, Adam was essentially alone—a stranger, as it were, in his own world—the stranger of the universe: without possibility of assimilation, or interchange of equal feeling with any living thing.

Power, command, superiority would not do: intercourse with other natures would not do; high and holy, and beneficent as they might be, and welcome visitants to the single one of creation. "God said, it is not good for man to be alone: I will make a help-meet for him." Not another like him—but bone of his bone, and flesh of his flesh—a por-

tion of himself: the utmost possibility of nearness, that there might be between them, an entireness of sympathy never felt perhaps by any earthly two, since the bliss of paradise was forfeited. The stroke that rent the parent stem from its eternal root, shivered and scattered the dissevered branches: we join them, but they do not fit as they did once: we plant them together, but they do not grow into one. Mark the fate of the second two: disunion was the first-born of corruption: to be a stranger again, the first punishment of crime: "A fugitive and a vagabond shalt thou be in the earth."

The same principle is recognized in the text we have just repeated;—the stranger only can know the stranger's heart, or estimate the pain of unparticipated feeling—the weight of undivided griefs and toils: the weary burthen of uncared-for cares, and very joylessness of unshared joys: the almost lifelessness of isolated being. And is it not because every one of Adam born, detached by the fall from the uniting root, is liable to find himself alone among his brethren, and amid the crowd of kindred life without, to carry within himself a stranger's heart—may it not be by reason of this universal sense of disunity, if I may so express it, of which we are all at some time conscious, that the name of stranger is an almost hallowed claim upon pity and protection; to which the rude and hardened savage is even more sensible generally, than the calculating members of civilized society; and of which the outrage carries with it universal shame! The claim is so recognized in the Bible continually: the stranger, the fatherless, and the widow—the hungry, the naked, the imprisoned, and the stranger, are numbered together as the special objects of interest and protection. "The Lord preserveth the stranger, the fatherless and the widow." "I was a stranger and ye took me in."

But we look deeper into the records of the divine word, and we find a deeper sense, a deeper meaning in that word 'Stranger.' We find it everywhere used to designate those whom God has chosen out of the world to be a peculiar people to himself. "Strangers and pilgrims," says the Apostle Peter, of them who had obtained mercy in Christ, "who in time past were not a people, but are now the people of God." "Strangers and pilgrims," repeats the Apostle Paul, of those who heretofore had died in faith, not having received the promises. Moses in Midian, called his first-born Gershon: and so he might, had he been born in Pharaoh's palace: for "Ye were strangers in the land of Egypt." "I am a stranger on the earth," says the Psalmist, when his soul brake with longing for his God. "A stranger unto my brethren, and an alien to my mother's house:" and when "David the king rejoiced with great joy," he still reiterated the words of his own mourning—"We are strangers and sojourners before thee, as all our fathers were." The first promise to Abraham carried the sentence with it, "Thy seed shall be a stranger in a land that is not theirs:" and the first possessor remained a stranger in it, "I will give unto thee and to thy seed after thee, the land wherein thou art a stranger."

Who are they, then, these pilgrim strangers of a populous world? How came they to be separate from their kind? What should they be doing in this alien land, and how find sympathy for all their joys and griefs? Much of this is answered by a single text, the words of the blessed Jesus to his disciples—"Ye are not of the world, even as I am.



not of the world." "If ye were of the world, the world would love its own : but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." This is the Gospel exposition of the Old Testament command—"Get thee out of thy country and from thy kindred, and from thy father's house, unto a land that I will show thee." We may trace the divine word from the one end to the other, and onward to the last sealing of the servants of God on their foreheads, while the four angels hold in suspense the desolating winds, and we shall find the same invariable language, the people of God are, and are to be, and must be, in the estimation of God, of the world, and of themselves, a distinct and separated, and isolated people. Strangers—the unknown, and disowned of an ungodly world : Sojourners, like Abraham, and like a greater One, in the kingdom that shall be their inheritance for ever.

Chosen out, called out, brought out, or cast out ; his lamp burning, his loins girt, his staff in his hand, and shoes upon his feet, like one that goeth a journey ; this is the believer's true position in the world : and all he does, and all he says and feels, should be in accordance with it : and will be, in proportion as he knows himself : "confesses that he is a stranger and pilgrim upon earth." His portion in this life is a traveller's portion : so much as he can carry forward : so much as may be given him by the way : so much as he can readily leave behind when he has done with it. As our father Abraham fed his flocks and pitched his tents, and built his altars, and dug a well, and bought a burying-place ; but never took possession of the land, or made himself a settled habitation in it ; so the Christian lays not up treasures, seeks not honours, chooses not his portion here, where he is not, and cannot be, and may not be at home ; and does not purpose, or expect, or wish to stay. "Our conversation—our citizenship—is in heaven : " I would not live always. "Certify me how long I have to live, that I may apply my heart to wisdom." His pleasures in this life are a stranger's pleasures, enjoyed with a mixed feeling of satisfaction and desire : well for the occasion, but wanting perpetuity and proprietorship withal : a grateful refreshment by the way—a banquet, not a heritage—a hospitality, but not a home.

His welcome in this world is a stranger's welcome : not always niggard or unkind : bland and persuasive sometimes that he would loiter longer, and take more largely of what it has to give ; ungird himself, and put aside his pilgrim's staff, forget his journey and make himself at home. But oh ! it is no home, no fatherland to him ! They do not understand his tongue, or enter into anything he feels. They do not love his loves, or fear his fears : their customs are so different, their tastes so different : They offer him a hundred things he does not want, but what he wants they have not. He must keep silence while his heart burns within him ; the deep yearnings of his soul must be suppressed, the longings of his desire must be concealed : his inheritance must seem to be forgotten and foregone, memory and expectation all suspended, while he gives himself to something for which he does not care, interests to them, but impertinences to him, whose heart is set upon his Father's house.

Two of a city, one of a family—our nearest and dearest very often least able to understand us—our loved and loving ones least capable of

participation in our feelings :—feelings that scarcely understand themselves :—thoughts that have no words to suit their meanings : that inner, inmost man—the new man, as it is scripturally called, which comes, not of the flesh, nor of the will of the flesh : it is like Adam in paradise at the first, alone in its new-created world.—“Old things are passed away, all things are become new :” and the renewed soul is found alone and companionless in the midst. None but the stranger can know *this* stranger’s feelings, not even in the bosom where it abides ; its conflicts, its yearnings, its emotions, so new, so strange, so joyous, so bitter, so constrained, and yet so free. The believer is a wonder to himself, and finds within himself a stranger’s heart—“a new heart will I give thee :” a heaven-born inmate of an earthly house, not well at home in this body of corruption. He meets with other sojourners, it is true, other new-born spirits from above, bound on the same errand, and travelling the same way ; but they do not seem to assimilate as they should. The confusion of Babel seems still upon them, and the confusion of sin within them : more like the caravansera of the desert, where pilgrims of every country meet by chance, than like the born children of one Father’s house. Of different habits, minds and languages, with little in common but their aim and purpose, they join themselves in one body, and agree to go together ; they exchange kind words and offices of love, walk by each other’s light, and share each other’s sustenance, and do all they can to support and help each other : but, it is still so, they do not understand each other’s language, they do not enter into each other’s mind ; the separating past overbears the uniting present ; and with some very few most rare and blessed exceptions, each pilgrim keeps his individuality, and finds himself still one without a second, a stranger among strangers to the last. Perhaps we are in fault : I think we are : “Love the stranger,”—“love the brethren”—“love one another as I have loved you” is that new commandment which yet is not a new one—as if to give it the force of novelty and antiquity at once : I think it means more than it has brought to pass, at least, in our days, when all is distraction and division among the followers of Jesus. That name recalls our purpose ; the main point of our subject.

There was a stranger once, more strange than ever entered the created world, more alone than ever the first Adam was,—than ever child of Adam has been since, the stranger of the universe indeed. Where have we words to say *how* lone he was ? “Art thou a prophet ?” “Art thou a King ?” “Who art thou ?” “We know not whence he is !” “If I tell you, ye will not believe.” These are but a few of the manifold expressions throughout the life of Jesus, that shew how strange he seemed, and how unknown a being, even to those who saw not beyond his manhood.

“They marvelled at him,” “They understood him not,” “How is it that ye understand not ?” “How is it that ye do not believe ?” “What reason ye among yourselves ?”—these and such as these, are the colloquies of his nearest earthly intimacy—his strangeness even among those who loved him. We who do know whence he came, and who he was, and what he meant, may come to some slight appreciation of what the isolation of his existence must have been while he abode on earth : the only uncreated—the only unfallen—the only incorruptible—

alone pure—alone sinless—alone righteous :—separate from his Father, denied of his brethren, disowned of his children, unknown of his own creation. “He came unto his own and his own received him not.” “He was in the world, and the world was made by him, and the world knew him not.” Alas! the Son of Man found not here so much as a stranger’s welcome : nor tasted even of a stranger’s pleasures ; but it passes the utmost effort of our minds to compass the extent to which he must have known a stranger’s feeling—“The heart of a stranger.” If there be any child of earth that thinks he is alone, no one understands him—no one feels with him—no one is like him, or can sympathize wholly with him,—Oh! let him think of this, and be sure there is *One*, at least, who must have learned sympathy with such a heart. The husband that is gone, the children that are parted from, the friends that have forsaken, the trusted that have been false, the loved that have forgotten, could not—no, nor the world entire, that casts us off perhaps for Jesus’ sake, *could not* have felt with us as he can,—have known our minds as he does,—have been one with us as he is, when he remembers that he was a stranger and sojourner too.

If there be some, and there are some, deep thinking, deep feeling, deep searching spirits, whom nobody has left, nobody has forsaken, nobody has frowned upon, and nobody wronged : and yet, like some caged inhabitant of the air, restlessly beating against its prison-bars, they long, they wish, they want—they scarce know what :—Jesus knows what, for he has wanted it too! O never any wanted it as he did! who brought infinitude of being into finite space ; a heavenly nature into an earthly dwelling : powers, feelings, faculties, and capabilities, to which nothing was adequate, and nothing commensurate, a heavenly appetite to feed on husks. Never can any know as Jesus did, the insufficiency of the perishable, to satisfy the yearnings of the immortal, the weariness, the inaptness, the satiety with which the exiles of paradise sit at the banquet of an unsuitable, unsatisfying world.

Let the pilgrim of time take heart. We may be the lonely ones of an ungodly world, crucified to us, and we to it—for the sake of Him who was crucified for us : or we may be the lonely ones of providence, bereaved of, parted from all that was once our own : or by the peculiar character of our minds, we may be lonely, in the full possession of all : it matters not, if we be one with Christ : He knew all this : we *can* be understood : our hearts *are known* : our inmost feelings appreciated and shared. One blessed Scripture reverses all the rest. “Now therefore ye are *no more strangers*.” An union closer, a similitude more entire, a oneness more absolute and inseverable, than even paradise witnessed, is revealed, and may be realized in him. “We are members of his body, of his flesh and of his bones.”

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## Review of Books.

**AN APPEAL TO CHURCHMEN IN BEHALF OF THE BRITISH AND FOREIGN BIBLE SOCIETY.** A Sermon preached in Gainsborough Parish Church, on Sunday, June 23, 1844. By the Rev. CHARLES SMITH BIRD, M.A., F.L.S. Vicar of Gainsborough and Prebendary of Lincoln, late Fellow of Trinity College, Cambridge. 8vo. pp. 16. London: *Hatchards and Seeleys.*

THE recently appointed Vicar of Gainsborough does not seem at all disposed to shrink from avowing his sentiments on any subject which he deems worthy public attention, whether or no these sentiments be in accordance with the views of his brethren in the ministry among whom he may be called to move and act. We lately noticed his admirable Sermon on the day appointed by our Church for the Commemoration of the Popish Gunpowder Plot Conspiracy; and on a former occasion we called attention to his very valuable volume entitled, ‘A Defence of the Principles of the English Reformation &c.,’ the object of which was to defend the doctrines of our Protestant Reformed Church against the Semi-popery which, under the somewhat absurd name of Tractarianism, has been gaining so considerable a hold upon the minds of some of the lay, and many of the clerical members of that church. In all Mr. Bird’s publications, there is a manly and strait-forward adherence to principle, which it is truly delightful to contemplate in these trimming and degenerate days. It is stated that the work last alluded to, was one of the modes by which the attention of the Bishop of Lincoln was drawn to its excellent Author, and his patronage gained for one whose selection reflects equal credit on the judgment of the Bishop, and the character of the Vicar of Gainsborough. That place also, and its vicinity owe a debt of gratitude to their Diocesan for his appointment of Mr. Bird, as they do to Mr. B. himself for the manner in which he discharges the duties of the new sphere in which he is called to move.

We have seldom known any Author who seems so well calculated as Mr. B. to illustrate the very important maxim ‘*suaviter in modo, fortiter in re.*’ In this point of view his style may bear comparison with that of Dr. Turton, the present learned and accomplished Dean of Westminster; while, as regards spiritual discernment, and decision of character and principle, he has greatly the advantage of that eminent individual.

But we turn our attention to that discourse which is to form the subject of our present remarks. Its title will doubtless be regarded as extraordinary, by many of those who imagine that they shew their zeal for the Church of England, by reprobating that Society whose simple object it is, widely to disseminate the sacred book on which that Church is founded! For ourselves, we have ceased to wonder, that when semi-popish principles are growing so rife within the bosom of our beloved Church, the aiders and abettors of them should shrink from everything which might tend to shed the light of scriptural truth on their nefarious proceedings. This must evidently be the case, the more the Word of God is read and circulated; and while on the minds of our people

is inculcated the Scripture maxim, "*To the law, and to the testimony : if they speak not according to this word, it is because there is no light in them.*"

To be a member of the British and Foreign Bible Society, in the present day, very generally earns for a man—and especially for a clergyman—the epithets of '*party-spirited*,' '*low-church*,' and others of a kindred nature. But Mr. B. is not to be moved by fear of the stigma implied in these foolishly bestowed appellations. He is conscientiously convinced, that the British and Foreign Bible Society has been an honoured instrument in the hands of the Almighty for the dissemination of sound scriptural truth both at home and abroad; and, as such, he thankfully lends it his own support, and cordially recommends it to that of his Parishioners. He is far from wishing to make so fatal a thrust at the Church of England, as to suppose for a moment that, the circulation of the Bible can be injurious to *her* real interests, however it may be so to the views of some of her ill-affected and unworthy sons!

The text which Mr. B. selects, is 2 Thess. iii. 1. "*Brethren, pray for us, that the word of the Lord may have free course, and be glorified.*" He states, at the commencement, that his purpose is to dwell mainly on the latter clause of the verse. He briefly touches on the low state both of *personal* religion, and of active exertion for the spiritual welfare of others, which characterized the last century,—the two mutually acting and re-acting one upon the other. He then treats of the '*Origin of the Bible Society*—just forty years ago,' and the circumstances which led to its formation, after which he says,—

'The then Bishop of London immediately joined it; so, amongst others, did that illustrious man, whose name is an honour to England, the lamented Wilberforce. In doing this there was no compromise of religious opinion. The sole and single object of the Society was, and is, to print, for the purpose of circulation, the word of God, without one human annotation. It is therefore, in reality, a great *printing Society*—the greatest and noblest printing Society which ever existed. It turns that glorious invention, the art of printing, to the best account to which it has ever been put, since it was brought to light. It makes it a blessing indeed to mankind, and infinitely overbalances all the mischief, which in the hands of wicked and foolish men, it has been the instrument of effecting.'

Perhaps our Author a little understates the object of the Society. We imagine that that object may fairly be said to embrace—to a considerable extent at least—the *circulation* as well as the *printing* of the Holy Scriptures. Else what is the intent of all the machinery and organization treated of in such works as '*Dudley's Analysis &c.*?' But, if such be the case, we see no room for the slightest exception being taken to the objects which the Society contemplates. Mr. B. indeed, in an after part of his sermon, seems to accord with this remark, as he says at p. 6;

'You see, Brethren, the single object of the Bible Society, and the single mode by which it accomplishes that object. Its sole desire is to spread the unadulterated word of God. Its single mode of doing this, is, by printing the Inspired Volume, and helping to put it in universal circulation.'

The great majority of the objections which we ever heard urged against the Bible Society, have respect, not to the constitution of the Society, but to what may be termed the *adventitious* circumstances connected with it. If the Bible is to be printed and circulated, *funds*

must of course be raised for carrying out these objects. And if funds are to be raised, from the voluntary contributions of the English Protestant public, *they* must be informed as to the application of those funds—the benefits conferred by them—the success &c. attending the efforts of the Society to which they contribute. In order the more effectually to accomplish these objects, public meetings have been held and speeches delivered by various members of the Society—lay and clerical. No doubt much has been said on these occasions which would have been better left unsaid—just as numberless works are issued from the press, as to which the sometimes too complacent Authors had incomparably better have saved their own time, trouble and expense—to say nothing of those of the public. But, as the latter is hardly sufficient reason for fettering the liberty of the press, so the former is scarcely cause enough for putting a stop to public Meetings. But supposing this were done; the Bible Society remains intact—as to its original constitution; and if worthy Churchmen—like Mr. Bird—will preach, in its behalf, sermons containing anything like the arguments and statements in that before us, we have no doubt far more effectual assistance will be afforded to the Society than by the former method. We confess ourselves, that we feel little or none of the difficulty, which seems to hamper some excellent persons, with regard to Bible, or even Tract Society Meetings; but we are perfectly willing to yield to the scruples of those who do—so long as they make up for the omission by some such means as those to which we have referred. We are certain that in the actual constitution of the Bible Society, there is no more danger of compromise of principle, than there is in co-operating with persons of different religious creeds for the erection and maintenance of a *County Hospital or General Infirmary*. Nay, we are satisfied that there is *less* difficulty and danger in the former, than in the latter; as the object, in the one case, is so perfectly simple and definite, that it is impossible to misunderstand it; while, in the other, since religious instruction has to be provided for the inmates of the Hospital or Infirmary, there will necessarily arise a question—perhaps a dissension—as to the nature of that instruction, and the mode of its administration.

But we feel that the extensive character of the subject has drawn us into greater length than we intended, and has caused us to swerve, more than we wished, from the actual language and sentiments of our author, which it was our intention to pourtray. After all, though the *subject* of a single Sermon may be most important, the design of a Review or notice should rather be to prompt the readers to peruse it for themselves, than to supply them with its contents. We cannot, however, refrain from presenting one or two extracts from our author's discourse, for the benefit of our readers. Speaking of the authorized version of the English Bible which is disseminated by the society, he says:—

'If the Society had done nothing else than render it now a thing next to impossible, that the Authorised Version should ever be annihilated, it has entitled itself to the warm gratitude of every true friend to religion. By its choice of that version as its English Bible, it has also given us an assurance that the character of the translations which it prints in *other* languages will be such as to merit confidence. We have a guarantee that no wilful deviation from the truth of God's word, as it exists in the original Hebrew and Greek, will be allowed in any version which is circulated by the Bible Society. Im-

perfections there may be, but even these will be gradually purged out, as they are gradually discovered : and in the mean time, God will bless the imperfect versions which are the best and most faithful that the Society finds ready made, or can procure to be made : and which it sends abroad, in dependence on His blessing, for the immediate and pressing use of those who "lie in darkness and the shadow of death." One ray of the light from heaven, though it be transmitted through a medium not absolutely without speck, may suffice to save their souls.'

We cannot sufficiently admire the large-minded view which the preceding paragraph developes. What an inadequate sense of the miserable imperfection of everything pertaining to humanity, must they have, who would rather delay handing "the bread of life" to perishing souls, till they can convey it in a casket of gold, unmingled with the smallest particle of dross!

Again, alluding to the '*The Reformation*—to which we are so infinitely indebted for the best and dearest of our blessings,' he says;—

'The Bible Society, my Brethren, is one great preservative of the blessings of the English Reformation. It is a barrier against the return of Popery : it is the union of all Protestants in the central point where they all agree—the acknowledgment that Holy Scripture is the sole standard and source of truth in articles of faith. This is a light in which the Society exhibits itself as unspeakably precious. The time may come when our common Protestantism may be in imminent danger—for who knows when a nation deserts or forgets God, what God may leave that nation to endure?—and if so, I hesitate not to say that the Bible Society will be found to have been one of our best friends and guardians. . . . Brethren, the benefit which the Society has thus conferred on Religion, will be estimated by you in exact proportion to the value which you attach to the Reformation.'

Once more—speaking of the *scruples* which many have felt in supporting this society, Mr. B. observes,

'At any rate, I think it a matter to be greatly rejoiced in by those who wish well to our Church, that the whole body of Churchmen did not share these scruples. It would have fixed a stigma on the Church of England—it would have alienated from her the esteem and confidence of the country, to an extent, perhaps, scarcely to be calculated, at a time when her practical value and excellence were but too little visible—had all her Clergy, and all her Prelates, opposed, instead of a large proportion of them affectionately supporting the Bible Society. I repeat, it is a matter in which even those, whom their conscientious scruples do not allow to join the Society, have cause to rejoice, that we, their brethren, do not share their scruples, and that thus our beloved Church has escaped the danger and shame which would have attended even an apparent distrust, on her part, of the free and universal circulation of the pure word of God. Entertaining this opinion firmly, as a Son and Minister of our Church, I am bound to support this Society myself, and to recommend it, my brethren, to your support.'

We feel assured that our readers will not complain of our dwelling longer than usual on so limited a publication as a single sermon presents. Would that such sentiments as these were more common among the clergy of our beloved Church. Then truly should we think that our adorable Redeemer was about to 'cast his bright beams of light upon his Church;' and that the heart-cheering exhortation was addressed to her with omnipotent effect, "*Arise! shine, for thy light is come, and the glory of the Lord is risen upon thee.*"

**WANT OF MINISTERIAL SUCCESS.** A Sermon preached in the Parish Church of St. Mary's, Lancaster, on Saturday, June 15, 1844. At the Visitation of the Lord Bishop of Chester, and published at the request of his Lordship and the Clergy. By WILLIAM CARUS WILSON, M.A., Rector of Whittington, and Incumbent Minister of Casterton. 12mo. pp. 22. *Seeleys*, 1844.

It would be difficult to select a more painfully interesting and important subject, on which to dwell, than that chosen by Mr. Wilson for his Visitation Sermon at Lancaster. We would ever keep aloof from the spirit which is ready to exclaim, "*the former days were better than these*," but we cannot avoid feeling, at times, a melancholy conviction, that the preaching of the gospel, in the present day, is not attended with the same blessed effects which used to follow from it at other periods of the history of the Church of Christ. Let us not be thought to hazard a rash assertion, or to give utterance to groundless and desponding feelings. We heartily thank God for the immense increase of active exertion, in the cause of his holy religion, which characterizes the age in which we live, and for the greatly enlarged incomes of many of the most excellent religious societies which are the glory of our land. We cheerfully indulge the hope, that much of true religion springs up—often almost imperceptibly—through the teaching of the Holy Spirit of God, in the hearts of the numerous *young* persons especially, placed under the sound of the gospel in our beloved Church; and we are sure, that an incalculable amount of moral influence is exerted, by these means, when true spiritual conversion does not take place. But, notwithstanding all this, we cannot but lament to observe the paucity of cases, in which—to use the Apostle's expression—the gospel seems to come home to the sinner's heart "*in power, and in the Holy Ghost, and in much assurance*."

We profess not to assign reasons for this apparent decline in the extent and profundity of the power of vital godliness in our land. It is doubtless often the case in spiritual, as in intellectual and physical matters, that where the stream flows more widely it becomes more superficial. We doubt not that all classes, both of clergy and laity, might trace home many sources of failure and defect to themselves, did they but diligently and impartially examine their own hearts and consciences in this matter.

It is doubtless with a view to this, that the excellent Rector of Whittington has penned this discourse, than which nothing surely can be more appropriate to the times and circumstances under which it was delivered.

The text on which the discourse is grounded is Jer. viii. 22. "*Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?*"

The author commences with expressing his deep sense of the "awful solemnity" of such occasions as those on which they were assembled, and earnestly deprecating that vicious "custom," or "natural heedlessness and insensibility of heart," which can detract from our ideas of this solemnity. His language is striking on this subject, and we give a brief extract,—

' For we have now in the midst of us our Spiritual Head, coming to take



account, visiting the churches to see how they do : and that mind must be strangely constituted which is not thrown back on the retrospect of pastoral duty, and that fails to look forward from *these* visitations to the appearing of the Chief Shepherd, when our stewardship must be fully accounted for, and the final award be made.'

The candid expression of his own deep-felt sense of insufficiency, which follows, is affecting to the Christian mind, and can scarcely fail to do away with the feeling, among his hearers, of anything like hortatory superiority assumed by the preacher :—

' If in aiming to discharge what seems to be my duty on this occasion, I appear to turn this day into a day of rebuke and sadness of heart, bear with me, my Reverend Brethren. Believe me, I address you with a full and unhesitating sympathy. I stand here on no vantage ground, buoyed up with the confidence of superior success. There is not a sad reflection on the past to which I am not ready to respond. There is scarcely a feeling of dissatisfaction with pastoral attainment in which I cannot accord.'

From a sermon, delivered in such a spirit, we may reasonably look for valuable instruction and advice, on that most important subject on which it treats. Our author proceeds :—

' Let us come then to the point. And may the good Lord grant us grace to look fairly and honestly at our position, in such a manner as may not drive us to reckless indifference and sceptical despondency, but rather to more fervent prayer, that we may have increasing light to perceive and know what things we ought to do, and increasing power faithfully to fulfil the same.'

He then considers the case of God's people of old, to whom the words of the text had primary reference. Having treated of the 'essential features of a godly character,' he says :—

' If it be asked what it is to be a faithful, godly man? I answer that it is to be a partaker of Enoch's walking with God : of the faith of Abraham, and the patience of Job : of the meekness of Moses, and the devotion of David : of the constancy of Daniel, and, if it be the Lord's will, of the ready martyrdom of Shadrach, Meshach, and Abednego.

' And this is the soul's health. This is the true vital godliness of the bible.'

In contrast to these, the author speaks of too much which is to be seen, in the present day, in highly favoured England. We are by no means sure, however, that he does not form too high an estimate of our fellow-creatures in olden times.

' But who among us dare bring the mass of our parishioners into comparison with those of ancient days? or into juxtaposition with the law as a rule of life? I need not enter into the sickening and disheartening details of pastoral experience. You know, beloved brethren, what it is that makes the rivers of tears to flow down your eyes : what it is that makes you tremble for the faithfulness of your stewardship. You know how many are the positive violators of the letter of the law : and you know how many want the unequivocal evidences of that godly principle which is its distinctive character.

' And yet this is the soul's health—the law exemplified.'

Our author then comes down to the times of the New Testament, and traces, in the character and exhortations of our blessed Saviour and his Apostles, the same line of conduct prescribed, as that in which vital godliness consists. He then refers to many pleasing cases of persons in the lives and deaths of whom, the same mighty efficacy of divine grace is seen illustrated. One passage is too beautiful to be withheld from our readers. It is as follows :—

' Go to the chamber of sickness. All do not die "like a lamb," with the

senselessness and ignorance of the beasts that perish—all do not sink into eternity tearless and impenitent, and unblest by a Saviour's pardoning grace and mercy. We have seen, not merely the worn out and feeble, the aged with whom life has lost its charms, but the young on whose path the sun shone brightly, and whose way seemed filled with flowers of fragrance—we have seen the young allured by a still small voice, and led by some silken cord, the drawings of a Saviour's love—far, far away from the attractions of earth, amidst such sweet and blessed manifestations of grace to the soul, and such bright and assuring prospects of an inheritance in the regions of bliss, as have neutralized all the fearfulness of dying, and converted the bed of languishing into the gate of heaven.

'And all this, under no romantic spell, or visionary self-deception, but carried forward in the sure and safe track of Scripture guidance and authority: heaven not caught at under the sudden impulse of its beauty, or wished for merely as the best of two alternatives: but heaven lawfully gained—the first step taken in tears, under the discovery of sins, negligences, and ignorances: the next, hastening with their heavy burden to Calvary, and then the feet thus shod with the preparation of the Gospel of peace, discovering an easy and triumphant way into the inheritance of glory.

' . . . . . Blessed be God, we speak that we do know and testify that we have seen. The death-beds we have witnessed tell us, that there is indeed balm in Gilead, and indeed a Physician there. Nor can we possibly conclude, that because the effects of the remedy are not more extensive, there is therefore no reality in the remedy itself.'

This strain of thought naturally leads to the inquiry,

'Then how shall we answer such an appeal as that in our text? If we are assured that there is balm in Gilead, and a Physician there, how is it that the health of God's people is not recovered?

'And here I am reminded of the observation once made to me by an eminent instructor of youth, that if things went wrong in his school, the first step he took was to consider whether there was not some defect in himself inducing the mischief.'

Mr. W. then proceeds to dwell on several practical reasons that may be suggested for that 'want of ministerial success,' which he so justly laments. For the striking manner in which he illustrates and explains his inquiries and suggestions, we must refer to the Sermon itself, since our limits only admit of our giving the general divisions or heads on which he so forcibly expatiates, with occasional brief extracts.

'I. Do we, as the constituted depositaries of Gospel truth, and the pastoral guides and directors of our people, really set before them the glorious gospel of our salvation in all its fulness and freeness: and fully convinced ourselves that neither is there salvation in any other, do we continually warn our people against all other dependencies.'

Under this head he inquires,—

'Now, beloved brethren, are we all verily clear of our brother's blood in this respect? Can we say that we have not shunned to declare the whole counsel of God? Have we determined to know nothing among our flocks but Jesus Christ and him crucified.'

A passing allusion is here made to one of the fundamental errors of the Tractarian heresy,—viz., *Reserve in preaching the doctrine of the atonement.*

'I do not believe that any amongst us, my Brethren, have been misled by the soul-destroying heresy of the day, and would for a moment allow, upon principle and system, of a reserve in proclaiming the grand doctrine of Redemption in the fulness of its blessings; but we shall do well to examine, and that with much prayer and self-distrust, whether our pastoral instruction

has been free from all hurtful leaven, and pointed, and full in holding forth the grand truth of an all-sufficient, and all-willing Saviour for needy and ruined sinners.'

The second of our author's inquiries touches a subject of surpassing interest and importance, on which space forbids us in any adequate manner to dwell.

'Bear with me while I suggest, further, whether we have held forth the great Physician to the people with the feeling and the heartiness of those who have themselves experienced his skill.'

We cannot withhold the following brief passages under this head;—

'The minister, to be successful, must be one that tells not of another's sin, without making it evident that he knows and laments the plague of his own heart. He must be one who has himself been with Jesus: who has known what it is to take the burden of discovered guilt to the cross of the Redeemer, and leave it there in faith. He must be one who has tasted that the Lord is gracious—one who feels and knows Christ to be precious. Christ must be to him the pearl of great price, for the sake of which he has gladly parted with all his other goodly pearls. And thus out of the abundance of the heart the mouth will speak effectually. . . . .

'A minister to be successful, must not only be like the guide-post directing to the city of refuge, but like an angel of mercy, laying hold of the lingerer and dragging him out of the city of destruction into the place of safety.'

The third head treats on what our author styles 'a fearful consideration on which we dare not be silent, and that is the influence of example.' This seems intimately connected with, and springing out of the last. Its importance cannot easily be overrated; but for the development of it we must refer to the discourse itself.

His fourth head is thus enunciated:—

'IV. But I come to another point of consideration to which I wish most particularly to draw your attention. We shall do well to enquire, how far the want of spiritual health amongst our people, may be owing to our neglect in praying for the influences of the Holy Spirit.'

We are well convinced that there are few, if any, who must not feel their deficiency in this respect; and surely none who have sought with full purpose of heart to discharge the work of the ministry, can have failed to arrive at a deep-felt sense of their own utter insufficiency to produce the smallest good effect, independent of the Holy Spirit's influences; and while from their inmost souls they exclaim, "*Not unto us, O Lord: not unto us, but unto thy name give the glory;*" their constant observation and experience confirm to them the declaration of the Almighty, "*Not by might, nor by power, but by my Spirit, saith the Lord of hosts.*"

With Mr. W's. implied interpretation of Rom. ix. 5., under this head, we cannot concur, though our limits do not allow of our discussing it on this occasion. It is nearly the only remark, throughout the course of this excellent Sermon, with which we do not fully agree.

The fifth and last head turns on 'the present educational movement throughout the land;' and our author very justly expresses the fear, 'lest in our active provision for the young we yield to a spirit of reckless despondency, and consequent neglect, as it regards the old.' With a striking passage on this subject, we must conclude these remarks, which the importance of the Sermon has induced us to prolong beyond our wonted limits.

'Will not the Holy Comforter deign to extend his offices even to those who

are afar off? and have we not seen confirmed ungodliness yielding to his hallowing influences? I have seen, and doubtless you have done the same, even the gray-headed mourn and weep bitter tears over discovered sin, and at the thought of a Redeemer's grace and mercy yet in reach. I have seen the man whose ignorance and inveterate habits of evil seemed impracticable, yet yield to the light of heaven, and become a new creature in Christ Jesus. No, my brethren, like the husbandman, we must have long patience, and our dependance must be, not on our skill in sowing, but on the early and latter rain. We know the sad consequences of neglected privileges, but it is not for us to pass judgment on the hopelessness of any.'

We are happy to add that the Sermon is published in a cheap form; and we strongly recommend it to the perusal of the clergy and laity, to both of whom it is well calculated for usefulness.

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RELIEVO MAP OF ARABIA PETRÆA and IDUMÆA, illustrating the Prophetical Scriptures, Wanderings of the Israelites, &c. Size, 23 inches by 18 inches. Scale, 15 miles to an inch. *London*: Dobbs, Bailey and Co. 1844.

NOTHING can be uninteresting to the christian public, whose object is to illustrate and impress upon the mind the testimony of Holy Writ with regard to that nation so highly favoured of the Almighty. The melancholy but instructive lessons to be learned from their protracted wanderings in the wilderness, are forcibly brought home to our minds while we gaze upon the lively picture which is presented to us, in the remarkable and accurate portraiture, afforded by this Map, of the scene of their forty years' pilgrimage. The appearance of it is novel, curious, and striking. Its design is thus stated by the publishers. It is,—

'An attempt to condense into a new Map the researches of the numerous intelligent travellers, whose investigations have latterly thrown so much light on Biblical Geography. The combining of this varied information with an effective mode of representing the mountain ridges in their relative proportions, will doubtless therefore render a RELIEVO MAP of Arabia Petræa peculiarly valuable both to the scientific Geographer, and the diligent student of scripture.

'The route and stations of the Israelites from Rameses to Sinai, thence through "the great and terrible wilderness" to the Promised Land, have in many instances been indubitably traced, by careful consideration of peculiar local features and Arab traditions.'

A considerable quantity of useful information is given in the margin and other parts of the Map, especially with reference to the various stations at which the Israelites encamped, the meanings of the names, and the places where they occur in Scripture. No doubt the whole will be highly interesting and instructive to every student of Holy Writ, and particularly so to the younger portion of the community.

## Intelligence.

### THE UNITED BRETHREN'S MISSIONS.

THE Synodal Committee, in their last Annual Account of their proceedings, give the following

#### *Survey of the Missions for the Year 1843.*

'The year 1843 has been distinguished by several remarkable occurrences both of a mournful and cheering character, in all of which, however, we recognise the hand of our gracious Lord, who, even where he smites and chastens, has the good of His children, and the advancement of His Kingdom in view.

'We would first notice the dreadful earthquake on the 8th of February. Its chief ravages were felt in the French Island of Guadaloupe, but the shock extended in one direction to Jamaica, in the other to the interior of Surinam. It was a wonderful providence, that, while so many buildings were thrown down, the only loss of life among the 15,000 Negroes belonging to our 10 Missionary Stations, was that of four school-children at Lebanon, while few sustained any bodily injury. This fearful visitation, so impressively teaching man's nothingness and God's omnipotence, had a salutary effect on the minds of the population generally. Not only were the Fast-days appointed by Government, in reference to this event, observed with universal seriousness and apparent humiliation before God, but the churches also were subsequently more diligently and more generally attended.

'Another visitation was the frequent and fatal illnesses among our Missionaries in the West Indies and Surinam. In six months, four Brethren and five Sisters, all in their prime, and some at the very commencement of their service, were unexpectedly called home to the Lord. Brother Jacob Zorn entered upon his labours in the year 1828, in Jamaica, and for the last nine years superintended the spiritual and temporal concerns of that Mission with singular faithfulness, wisdom, and activity, which were evidently blessed by God. He had nearly completed his fortieth year. Another was Br.

W. Reichel, who for a year and a half had served with much acceptance as warden of the Antigua Mission, and was in his thirty-third year. We must not expatiate on the pain occasioned us by these bereavements, and the perplexity attending the supply of so many vacancies in our widening Mission Field, while the want of faithful and qualified Labourers is so severely felt at home; nor dare we say to the Lord, *What doest thou?* We would rather learn not to place our confidence in men, however gifted or devoted, but in Him alone. And while we cannot but bewail the loss of these faithful Labourers, we can raise our eyes to heaven and congratulate them on the felicity which they enjoy, among the mighty host of those who have overcome by the blood of the Lamb, and by the word of their testimony, and who loved not their lives unto the death.

'Among the proofs of the wonderful help of the Lord, we mention, first, the willingness which He has put into the hearts of the friends and promoters of our Missionary Work, to aid us in meeting the financial difficulties of 1840. We were then burdened with a debt of nearly £7500. In our last year's statement, we expressed our gratitude, for a diminution of about £1000 in its amount; and now, our statement for the year 1842 has announced its reduction to less than £900, which may be considered as already covered by recent contributions. We beg to repeat our cordial thanks to all the friends in and out of our own communion, who have so kindly assisted us on this occasion, as likewise with reference to the damage inflicted by the earthquake. May the Lord recompense them by the bestowment of spiritual and heavenly blessings!

'*South Africa*—At the close of the preceding year, half a century had elapsed since our mission among the Hottentots of South Africa was renewed, by the arrival of the three Brethren, Marsveld, Schwinn, and Kühnel, at Bavianskloof, the present

Genádendal. They found there nothing but the walls of the hut inhabited by the first Missionary to the Hottentots, George Schmidt, some fruit-trees of his planting, and the old and almost blind Hottentot woman, Lena, who had been baptized by him, and who, though she had forgotten the greater part of his instructions, had carefully preserved her Dutch Testament. From this slender root have sprung up four Congregations among the Hottentots, one among the Tambookies, and one among the Fingoes, numbering together, more than 5000 souls; beside which, the Leper Hospital at Hemel-en-Aarde has been entrusted by Government to the care of our Brethren. These Congregations have enjoyed a peaceful course throughout the year, unmarked by any particular occurrences. The Tambookie Congregation at Shiloh, and that of the Fingoes at Clarkson, were on the increase, especially at Clarkson, which, being situated within the Colony, is less exposed to the influence of their wild and roving countrymen. On the Sunday after Easter, 52 members of that Congregation brought their united thanksgivings to the Lord, for having, within the year, obtained the privilege of Baptism or the Lord's Supper. The Fingoes who lived most remote from the Settlement had, of their own accord, built a small Chapel on the spot, formerly the scene of their heathenish festivities. The Congregation had likewise shewn great willingness to contribute from their poverty to the expenses of our Missionary work at large, when an idea was given them of its extension. From Shiloh the Missionaries report: "We have had many a day of blessing, when the Lord was sensibly in the midst of us, and tears were seen to flow down many a swarthy cheek, where such a motion had never been traced before. We live in a land where robbery and murder are the order of the day; yet our Congregation hold on its quiet course under God's protection. Meetings and Schools are well attended, and the walk of our people testifies that they have not received the grace of God in vain. Our conversation with them individually serve often both to cheer and to edify us."

'*British West Indies*—In the British West Indies some new Chapel

Schools have been erected; viz. one in St. Kitt's, on Estridge's plantation, and another in Antigua, in the Popeshead district, from which the negroes of many plantations, hitherto connected with the overgrown Congregation of St. John's is now supplied. Our attention has been especially directed to the supply of the vacancies already referred to. Br. Wullschlägel has been called to Antigua as Warden, in place of Br. W. Reichel, and other Brethren to Jamaica. Owing to various hindrances, however, these calls have not yet been carried into effect, so that our Missionaries in these Islands, especially in Jamaica, are tasked almost beyond their strength, and need the support of our earnest prayers. Owing to the combined exertions of various Missionary Societies for many years, the West-Indian Islands can no longer be regarded as heathen lands; and we have now principally to aim at the training of Assistant Preachers and Schoolmasters from among the Negroes themselves, as well as to teach them to contribute to the support of the Mission. In both these objects, a promising beginning has been already made.

'After an affecting farewell, 24 emigrants set sail with Mr. Riis and his company from Kingston in Jamaica, for the land of their heathen ancestors.

'*Danish West Indies*—Into the system prevailing in these colonies, important ameliorations have been introduced, which sufficiently testify the benevolent disposition of the King of Denmark and the Governor-General. At the instance of our Missionaries, and of other individuals of Christian character, the Sunday market has been abolished, and the whole of the Saturday given to the Negroes for cultivating their provision-grounds, which they were previously necessitated to do on the Lord's Day. Arrangements are also in progress for the extension of Negro Education, by means of our Brethren, to the island of St. Jan, to be followed by similar measures, having reference to the more populous island of St. Thomas. All children above eight years old—the age to which the daily-school education is restricted—are henceforward to attend School on Saturday and Sunday till

the age of fourteen. The labours of our Missionaries are, it is true, considerably increased by the charge of these Schools: the prosperity, however, of the Mission is so essentially connected with the Christian Instruction of the Youth, and the blessing of the Lord has so visibly attended the efforts already made, that we consider it our duty to meet the confidence reposed in us by the Danish Government, to the utmost of our power, and to grapple with the difficulties, relying on the help of God. Br. and Sr. Hartvig have removed from the settlement at Niesky to the town of St. Thomas, in order to attend more regularly to its Negro inhabitants.

*Surinam*—In the autumn of last year our Surinam Mission was reinforced by a company of seven persons; but it has since been severely tried by sickness. March 5th, the Sisters Gerschwitz and Thäslar, who had been but a short time in the country, were both called home to the Lord, in the same hour; and there were few of our Brethren and Sisters who had not been confined with illnesses more or less severe in the course of the year. At the time, however, when the last accounts were despatched, all the invalids were recovering. The sphere of their labours has been greatly enlarged; the number of plantations on which they are now permitted to make known the Gospel amounting to 113. The scattered situation of these plantations, and the many hours of labour required of the slaves, interpose many difficulties in the way of the visiting Missionary. A large proportion of the estates continue closed against us. Hitherto, beside Paramaribo itself, Salem, on the Nickery, is the only settled Station, and there the Mission proceeds in blessing. Beyond the borders of the Colony, among the Free Negroes of Bambey, the number of genuine converts is still very small; but their faith has been tried and approved by the opposition of their Heathen countrymen; and Br. and Sr. Rosmus Schmidt, amid frequent illnesses, and the fury of the Heathen, unweariedly pursue their calling at this solitary post.

*North American Indians*—In Northern America fifty years have elapsed, before the end of the year 1842, since our Indian Congregation,

after many hardships and wanderings during the revolutionary war, found a resting-place on the banks of the Thames in Upper Canada. Even here they had many trials, before the present Settlement of New Fairfield was founded in 1815. It is a situation in which our Indians are exposed to temptations of various kinds, and the course of the Congregation has always been very variable. The past year, however, has been one of encouragement to the Missionaries. The erection of a School House stimulated the pupils to renewed diligence. When both the Missionaries were laid up with illness, in spring, they were glad to find a substitute in the Indian Brother Ezra, whom they could employ in holding the Meetings. With regret we learnt that Br. Abraham Luckenbach, our senior Missionary, who has been active among the Delawares for forty-three years, felt himself obliged, by the infirmities of age, to resign his duties, and retire to Bethlehem. At the Settlement formed at Westfield, in Missouri, by emigration from New Fairfield, our Brethren could rejoice over the progress of the work. There were several instances of hardened sinners having been converted. A special visitation of grace from the Lord was discernible in the Passion Week, when, in addition to the usual Meetings, the Indians met together in the Chapel, of their own accord, to sing hymns treating of our Saviour's sufferings. The scattered Cherokee Congregation in Arkansas appear, at length, to be drawing together, most of the Indians at Barren Fork having joined those at Spring Creek, a more salubrious Station: and our Brethren have obtained permission from the Indian Council to establish a School and carry on the Mission there. The new Station has been called New Spring Place, after the original Settlement in Georgia.

*Labrador*—Our Northern Missions had enjoyed a winter of extraordinary mildness, so that our people nowhere suffered want. The "Harmony," which keeps up our connection with the coast of Labrador, arrived there on the 4th of July, earlier than on any former voyage, and before any drift-ice from the north impeded the passage, to the joyful surprise of our Missionaries, who had not yet begun to look out for the vessel.

Here, too, several of them had been interrupted in their labours by sickness, which is the more embarrassing, as a long interval must necessarily elapse, before we can send them the needful help.

*Greenland*—The Esquimaux had been preserved from contagious disorders; but in the south of Greenland a dreadful epidemic had raged amongst the Natives, attended with great suffering and unprecedented mortality. At Lichtenau, which numbers less than 500 adults, 62 persons died within seven weeks. There were often from three to four, and once even six funerals in one day; and hands could scarcely be found to dig the graves. It was a time of great labour and anxiety for the Missionaries, of whom, however, Br. Müller, of Lichtenau, was the only one affected by the complaint. During the whole of November, the Meetings and Schools had to be suspended. Most thankful were they, in this time of sickness, for the medicines and cordials which had been sent them by several friends in Europe. Our Brethren at Lichtenau are at present engaged in preparing for the addition of a second story to their house, by which they will obtain a convenient School-room. At Lichtenfels, the new School House, commenced a year ago, was completed. The Psalms, Scripture Narratives, and Catechism in Greenlandish, and a number of small Tracts in the Esquimax Language,

have formed very acceptable presents for these Congregations, and we are much indebted to the British and Foreign Bible and Tract Societies for the kind assistance rendered us in printing these works, as also to the Zeist Missionary Society for printing the "Harmony of the Four Gospels" in the Surinam Negro language.

There are, at present, 260 Brethren and Sisters employed in our Missionary Work, occupying 61 Stations. We commend them, and the cause in which they are engaged, to the continued sympathizing love and prayers of all who have at heart the extension of Christ's Kingdom. Many difficulties obstruct us in our labours, and we are often humbled by the sense of our insufficiency. Yet, notwithstanding all imperfections, our Missionaries and ourselves are powerfully encouraged and strengthened by the lively interest and co-operation in the cause of Missions which is exhibited in every part of the Evangelical Church, and of which we have received so many and valuable proofs; and we esteem it an undeserved favour to be allowed to join our labours to those of so many other faithful witnesses and soldiers of Christ, in the great work of Heathen conversion. May He, whose work it is, who must work in us whatever is good, and to whom alone pertains the glory, qualify us more and more fully for His service, and make His strength perfect in our weakness!

## A BRIEF MEMOIR OF THE NATIVE CHIEF, LEOTA,

FROM THE SAMOAS, WHO WAS IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY, AND DIED AT HACKNEY, LONDON.

LEOTA was one of the two Natives from the Samoan Group who arrived in England with their Missionary, the Rev. Thomas Heath, on the return of the "Camden." All the information which the Society is in possession of respecting the history of this good man, now departed to his rest, will be found in the following brief address of Mr. Heath:—

Our deceased Brother lived at Tutuila, 100 miles distant from my usual residence, and I did not become acquainted with him until December last. The island of Tutuila is governed by seven Chiefs of equal

authority, and Leota was one of them. Aperaamo tells me that prior to his conversion he acted mildly and kindly among his people, and not with that tyranny which is characteristic of some of the Chiefs in their Heathen state. This is just what I should have inferred from the development of his character since I have known him—that he was naturally a kind-hearted man. He lived in the district formerly under the superintendence of my lamented Brother Barnden, who was drowned while bathing about the end of the year 1838. After that



melancholy event, and until the location, in 1840, of Mr. Slatyer in the same district, our Brother Murray had the care of Leota's district; and it was during that time that Leota first began to feel serious concern relative to his salvation. It was some time before his convictions and desires came to a crisis; and in the interval he several times appeared to abandon, but again resumed his old pleasures and follies. In 1840, however, after the settlement at Leone of Brother Slatyer, he became decided, and applied for baptism, and subsequently for admission into the Church; to both which privileges, on due probation, he was admitted.

During our voyage to England, the behaviour and conduct of Leota and our other native friend was very exemplary. They kept up private prayer daily, as well as prayer together, and were in the habit of reading the Gospels and other books in their own tongue. We had also a short Service in Samoan for their benefit every Sabbath, in which our departed Brother took a part. He also kept a brief journal of the events of the voyage, and his visits in this country; and though I have not been able at the moment to find them, I have met with several memoranda-books filled with texts and skeletons of sermons, both of those which he heard in Samoa, and of the short addresses delivered by me on board ship, which shew that he was an attentive hearer of the Word, and that he wished to retain what he heard. At several of the Meetings which we have attended in different parts of the country (at which his presence and addresses excited much interest),

and, among the rest, at Norwich, which was the last he attended, he would say, in bidding farewell, "Perhaps we shall not meet again in this world, therefore let us prepare for the great meeting in heaven." On our way home from Norwich he complained of internal pain, but I did not think, from his description, that its seat was the chest. The next day, however, finding his breathing a good deal affected, I obtained medical advice. He was ordered to go to bed immediately (which he never afterward left), and the next day his disease was declared to be inflammation of the lungs.

From that time until the following Monday, when myself and Aperaamo left him, on going into the country, I did not think that the disease had assumed an alarming form; nor, indeed, did it, until the day before his death. On our parting with him we had prayer together, and I and Aperaamo said a few encouraging words to him; and having observed to him that some died of his complaint, we inquired what was the state of his mind? He replied, with great composure, "Just as God pleases. I do not fear. I believe in Jesus." His attendant could not converse with him; but she states that he was evidently much engaged in prayer to the very last. Although therefore, I sorrow, I do not sorrow as those who have no hope. On the contrary, I believe our friend was fully prepared to die; for, applying the best criteria we can, and are accustomed to do, with regard to Christians in our own country, I believe that Leota was a truly godly man.—*Missionary Register*.

## THE RELIGIOUS TRACT SOCIETY.

In the last Report, the Committee offered 100 Libraries for Factories, value 2*l.* each, at half-price. Forty-four applications have been made for these collections, which have been furnished. A manufacturer, writing from Yorkshire, mentions, that in nine districts visited by the town Missionaries, they found 293 shoemakers, 102 of whom were avowed infidels, many of them actively employed in diffusing their poisonous sentiments by conversation with their neighbours, by the distribution of

Tracts, and appeals at Public Meetings.

The Committee having had their attention especially called to the great efforts now made to circulate, at a cheap rate, books of an immoral kind, or containing Roman-Catholic and Infidel sentiments, issued, a few months past, a first list of approved publications at very reduced prices. Another list has been since added, consisting chiefly of larger and copy-right publications.

## Register of Events.

THE subject of by far the most stirring interest during the past month, has been the FINAL DECISION OF THE IRISH STATE TRIALS. On the second of September, the judges proceeded to deliver to the House of Lords the answer to the eleven questions, as to which their opinion has been asked. To enter into particulars, would be inconsistent with the nature of our publication. Suffice it to say, that *seven* out of the *nine* judges, who delivered their opinion, concurred in thinking that no sufficient cause had been shewn for reversing the sentence of the Court of Queen's Bench in Ireland. Of the two others, one at least, judge Parke, may be said to have expressed a very hesitating and doubtful opinion, and Mr. Justice Coltman alone seemed decided in favour of the reversal of the sentence. On the whole, a large majority was against the writ of error. When, however, the question came for decision before the House of Lords, *three* out of *five* of the law Lords present were in favour of the reversal of the sentence, and only *two* against it. The former three were Lords Cottenham, Denman, and Campbell; the latter, Lords Lyndhurst and Brougham. In consequence of this decision, the whole of the painfully tedious, and elaborate proceedings against O'Connell and his fellow-traversers are rendered null and void, and they are again let loose upon Ireland, to work, as far as in them lies, for the misery and ruin of that deluded and distracted country. This they seem to be doing to the utmost of their power;—the language made use of by the Arch-agitator, being more violent, abusive and exciting than ever. And all this is done against the opinions of all the Irish, and a very large majority of the English judges, by a majority of *one* among the law Lords, whose judgment, in such cases, is considered as the voice of the Upper House—the last Court of Appeal in this country! It is greatly to be feared that political sympathies, and the absurdities of affected liberalism, are not without their influence in this decision, and it seems a matter, at least, worthy of consideration, whether such extremely important questions should be left to the sole decision of men, several of whom have so often and so far committed themselves to the false principles which have actuated those on whose destiny they have to decide. It is far from reconciling our minds to the unhappy termination of the whole process to be aware, that all the parties are readily allowed to be substantially guilty, and are merely acquitted on some quibbles of the law, as to which the most eminent lawyers in the country disagree!

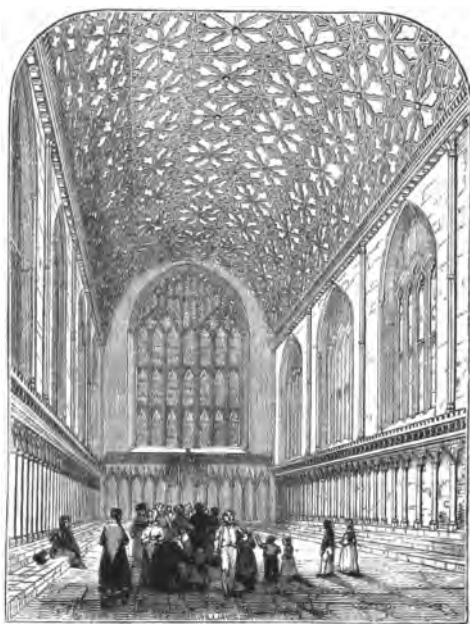
THE PROROGATION OF PARLIAMENT took place, by commission, on September 5, when the Queen's speech was delivered, which made allusion to several events of the session, but contained nothing of peculiar interest, except the assurance that peace was likely to continue between England and France. We trust, through the blessing of God, that this may be the case. We rejoice to find that the matter of Tahiti seems to be amicably arranged between the two governments, and that Mr. Pritchard—the ex-Consul—is to receive indemnification from the French government for the insult and injury which he has sustained.

The object which TRACTARIAN AGITATION IN THE CHURCH, has just now fastened upon, is, the attempt to oppose the election of Dr. Symonds, the Warden of Wadham College, to the Vice-Chancellorship of the University of Oxford. With their usual dissimulating tactics, they endeavour, through the agency of that unprincipled Journal—the Times Newspaper—to represent themselves as only desirous of promoting peace in the University by this movement! Those unacquainted with their profound duplicity would scarcely believe that this pretence was not uttered in jest, especially when their own defunct organ—the *British Critic* has forcibly

and justly characterised them as "*ecclesiastical agitators*" (who for some very 'vital truth,' as it assumes) intrude upon the peace of the contented, raise doubts in the minds of the uncomplaining, vex the Church with controversy, alarm serious men, and interrupt the established order of things, set 'the father against the son, and the mother against her daughter,' and lead the taught to say, 'I have more understanding than my teacher.' But, strange infatuation! though thus condemned out of their own mouths, there are found some amongst their opponents, who are foolish enough to believe their testimony, when at another time, and for another object, it suits their purpose to represent themselves as peacemakers, and those whom they oppose as agitators in the Church! Thankful shall we be, if this fresh exhibition of their crafty designs, open the eyes of any to the character and conduct of those who thus glaringly and shamelessly "*put darkness for light, and light for darkness; bitter for sweet, and sweet for bitter.*"

In connection with this instance of Tractarian Jesuitry—that of the CAMDEN SOCIETY AND THE ROUND CHURCH AT CAMBRIDGE is well deserving of notice. That extraordinary Society, which by its preposterous proceedings seeks to exalt Cambridge to the same unhappy notoriety as Oxford in the history of Tractarian heresy, lately, with great apparent benevolence, undertook to repair the church of St. Sepulchre in that town. Their offer was thankfully received by a poor Parish and a grateful Incumbent—the Rev. R. R. Faulkner. In the process of their work, Mr. F. perceived, to his great consternation, that a *Stone Altar, and a Credence-Table*—both decided adjuncts of Popery—were being surreptitiously introduced into his Church. He vigorously protested against these innovations, and received repeated assurances that his protest should be satisfactorily attended to. Notwithstanding this, the obnoxious objects remained, the Churchwardens and Parishioners were lured into supporting the Camden Society in maintaining them in the Church. Mr. F. was compelled to have recourse to the Consistory Court of Ely, which having decided against him, he has appealed to the Court of Arches, where the matter at present rests. Mr. F. is thus involved in all the trouble and expense which such formidable appeals necessarily involve. In the latter we hope he will readily meet with the aid of a sympathizing and insulted Protestantism, and for the former the thanks of the Church at large are justly due; while the whole transaction impresses on our minds the injunction of Scripture, "*Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders.*"





INTERIOR OF THE CHAPTER HOUSE,  
CANTERBURY CATHEDRAL.

# THE CHRISTIAN GUARDIAN,

AND

## CHURCH OF ENGLAND MAGAZINE.

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NOVEMBER, 1844.

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MEMORIALS OF THE ENGLISH MARTYRS.—No. X.

BY THE REV. CHARLES B. TAYLER, M.A.

Adisham—Canterbury.

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JOHN BLAND, PASTOR OF ADISHAM, AND MARTYR.

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THERE is a crystalline clearness in the balmy air, and not a touch of chiliness in its pure and bracing freshness. Perhaps some days in an English autumn are almost the loveliest of the year. This is one of them—a day peculiar to our temperate zone. In spite of those who rail against the weather of their native land, I cannot help suspecting that no climate can be found presenting in the circle of the year, such an abundance of pleasant and enjoyable days. And among them all, one like to-day, an exquisitely fine autumnal day, is surely the most delightful. It finds me on my pilgrimage, as usual, with no superstitious feeling, but with sad and thoughtful spirit, seeking another spot hallowed by the pure faith, and the meek and patient suffering of one who was slain for the word of God and the testimony which he bore to it.

My path to-day is over the pleasant downs and fertile fields of Kent, beyond the ancient city of Canterbury. The name of this county we are told is derived from a word describing the peculiar character of its landscapes, a country abounding with clear, fair, and open downs. I turn aside at present from high roads and busy thoroughfares, to seek the village of Adisham which lies in a hollow of these fair Kentish downs. The broad fields are spread over with heavy sheaves of golden corn. The winding lanes are still adorned with their luxuriant foliage, and their rich enameling of flowers. The hedge-row elms still wear their deep green livery, though here and there a yellow leaf tells of the advancing season. On every hedge the honey-suckle with its creamy

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flowers and crimson buds breathes its rich odours, and every bank is decked with patches of the harebell's graceful blossoms of heavenly blue. And this Adisham, this sweet sequestered village, these cottage-homes embowered in trees—a quiet, out-of-the-way place, but not to be passed over by those who love the pure faith of their godly and martyred forefathers.

I am alone—but I must have some one with me to whom I may turn and speak the thoughts and feelings of my heart, when they seek for utterance; and reader, my fancy calls on thee to bear me company on this sweet autumn day. Thou shalt be most obedient to my bidding, and I will lead thee as I will, to wander here and there—to rest beside me stretched upon this turf-clad bank, fragrant with wild thyme, and listen to my light, or thoughtful words—to lean beside me on that rustic style, and mark the sights and listen to the sounds which catch the wandering glance and steal upon the listless ear. We need not hasten, for although the shades of twilight will soon be falling, the broad disk of the harvest moon has begun to show itself, slowly rising above the opposite hills, and gathering, even as we gaze upon it, a brighter and more golden radiance. There is no paleness in the beams of the harvest moon, but they spread a light like mellowed sunshine over the sleeping landscape. The fields beneath it bask in a light almost as clear as that of open day. Let us ascend this gently rising hill,—for our pilgrimage is to the church which stands upon its slope. But thou must bear with me, for I have not brought thee hither to praise or blame with antiquarian feelings, that old square tower without a spire, those heavy and unornamented walls, those narrow lancet windows utterly devoid of moulding. I care not whether the building be graceful or unsightly in its proportions. No, no, I cannot linger with thee in a close inspection of the architecture of this ancient Church, its cruciform aisles, its rude tower rising above the intersection of its transepts from the bold arches by which it is supported. I cannot stop to lament with thee the unspared abundance of that vulgar white-wash which meets the eye wherever it may turn. I care not for the ladder which shocks thy sight in the north transept, reaching nearly to the roof, and forming the only way of approach to the belfry-door. I take no interest in the piscina which you point to in the south wall of the chancel, or the ambry on the opposite wall; the altar-piece with its quatrefoil-panels and its old limnings of the four evangelists—the pavement with its glazed and ancient tiles—the font of the early and square Norman form, its decorations of intertwined arches, faintly visible beneath the thick crust of that garish and prevailing whitewash. All these things are nothing to me here. I just notice,—and have done with them. My mind is full of higher and more hallowed thoughts. This is the place where John Bland of Adisham, the faithful shepherd of God's sheep which then surrounded him, followed his godly calling, and preached with all his heart Christ crucified; and adorned the doctrine that he preached with holy and consistent living. But there were traitors in this little camp, hating the truth their godly pastor loved and lived and preached—men, who being stirred up by the enemy of God and man, betrayed him to the adversaries of the truth. Here in his own parish church, and surrounded by his own people, he met with the first interruption to his ministry, the commencement, as it

proved, to that course of continued outrage and persecution, which only ended with his cruel death at the martyr's stake. These silent walls shining in the full radiance of the lovely moonlight, have echoed to the loud and brutal taunts by which this meek and loving pastor was assailed, because he could not consent to suffer the sheep whom he had fed so faithfully and tenderly in the fresh pastures of the word of God, to be poisoned with baneful weeds from the barren wastes of Romish error. My reader, is the story of this country pastor known to thee? If not, we cannot do better than seat ourselves upon a tomb-stone of this green churchyard, and you shall listen to a faithful narrative of the life of one who was taken from the little parish where his walk furnished a bright example of pastoral faithfulness, and made a glorious witness in those fires of martyrdom, by which the length and breadth of England were lit up, and which served, under God, to rekindle as it were the lamp of truth throughout the land.

Master John Bland, preacher and martyr, had been the tutor, according to Foxe, 'of divers towardly young men, which even at that present time did handsomely flourish; in the number of whom was Doctor Edwin Sandys, a man of singular learning and worthiness, a scholar meet for such a schoolmaster,'—the same Sandys who was successively Bishop of Worcester, and Archbishop of York. In the commencement of the narrative of Bland, as given by Foxe, the following short and simple letter is found from the martyr to his Father:—

'Dearly beloved Father in Christ Jesus, I thank you for your gentle letters; and to satisfy your mind, as concerning the troubles whereof you have heard, these shall both declare all my vexations that have chanced me since ye were with me, and also since I received your last letters. God keep you ever.

'Your son,

'JOHN BLAND.'

Master John Bland was a man of exemplary character, and had probably lived in undisturbed peace in this his quiet parish of Adisham, till the commencement of the reign of Queen Mary. It was about this season of the year, for it was upon the third of September, 1553, on the Lord's Day, after divine service was over, but before the pastor had put off his surplice, that one of the churchwardens, whose name was John Austin, went to the Lord's table, and laying both his hands upon it, said, 'who set this here again?' It seems, that on the previous Sunday, the communion table had been removed, without the pastor's knowledge, having been also, unknown to him, restored to its place. The clerk replied to the churchwarden, that he knew not: and then Austin instantly remarked; 'He is a knave that set it here.'

The minister, who was then going down the church, and wondering what Austin could mean, told him, that the Queen had set forth a proclamation to this effect, that they should stir no sedition. But, before he could say more, Austin cried out, 'thou art a knave.' Well goodman Austin,' replied Bland, 'what I have said, I have said:' but the insolent churchwarden cried out again with an oath, 'thou art a very knave.' Here, the clerk, who seems to have been a pious man, interposed, and was met by this brutal threat: 'ye are both heretic knaves, and have deceived us with this fashion too long; and if ye say any service here



again, I will lay the table on thy face.' Then, in a rage, he and others took up the table, and removed it. The good minister set off that same night to a neighbouring justice of peace to complain of the churchwarden's conduct; and the table was restored to its place. On the 26th of the following November, two others of Austin's family, it seems, came to the church, after the communion service was over, and began to question Bland, and to complain of his having taken down the tabernacle wherein the popish rhoad had been hung, and told him that the Queen's pleasure was that it should be restored. And then they began disputing with their minister about the mass, adding many insulting reproaches, and calling the good man a heretic and accusing him of having taught them error. Many other taunts were given, too long to tell: at last he was told, that as he had pulled down the altar, he must build it again. They then threatened that they would bring a minister there, and have a mass on Sunday, and a preacher that should prove him a heretic, if he dared abide his coming. The singular patience and gentleness of the good parish minister Master Bland was evident during all these proceedings, and he observed from that time forth an honest distinction between his allegiance to the King of kings, and his duty to the sovereign of his country. When told it was by the Queen's authority that the popish priest should enter his church and preach from his pulpit, he offered no opposition: but on that occasion the priest came not, and a large concourse of people having assembled, Bland would not suffer them to depart without setting the truth before them; and then with as much modesty as faithfulness, he made the epistle for the day the subject of his address to them, 'desiring the congregation to note three or four places in the same epistle which touched quietness and love one to another.' 'Then reading the epistle he noted the same places, and so making an end thereof, desired all present to depart quietly and in peace, as they did without any manner of disturbance or taken of evil.' Such is the account given by five witnesses, whose names are signed to their testimonial.

In the middle of the following winter, the minister on entering his church found a romish priest officiating there. Hewas performing matins, and about to commence the mass; on seeing Bland, he asked him whether he would oppose the Queen's commands, and was answered by the good minister that he would not resist the law. The epistle and gospel having been read, Bland requested that he might be permitted to address the people, and then with much plainness of speech, and godly faithfulness to the inspired word, be set before the congregation the many dangerous errors of the mass, and shewed how one heretic after another, presuming to alter and add to the word of God, had each added a patch—such were his words—to the service of the mass. 'I began to declare,' said he, 'what men made the mass, and recited every man's name, and the patch that he had put to the mass.' As might be supposed, such plain speaking gave great offence. The honest minister was interrupted in the most insulting manner, and was violently handled and personally ill-treated by the churchwarden Austin, and others. They ordered him to hear the mass. And Bland, who was determined to be present, but at the same time not to oppose the Queen's commands, stood with his back turned to the priest and his altar, and was finally shut up in the side chapel of his own church.

After this, the minister and his clerk were both conveyed to Canterbury, and there put in prison : but no charge could be made out against them, so that bail was accepted, and they were both set at large again. Two months after Master Bland was again seized, and remained for ten weeks in prison, but again obtained his liberty, for his enemies sought in vain for any just cause of complaint against him. But his troubles were not ended. In the following May, the good man was summoned to appear in the spiritual court, before the noted Harpsfield Archdeacon of Canterbury, and Collins the Commissary. The proceedings and examinations to which he was from time to time subjected, are to be found in Foxe, as taken from his own pen. They turn chiefly on what appears to have been the common subject of accusation against the Reformers of those days, the corporeal presence in the mass, which no man of common sense, well read in scripture, could conscientiously agree to. The arguments of Bland are well worth reading, for they prove, that on repeated occasions, he was enabled with ease to silence and confound his opposers. Many ways were tried to make him criminate himself, but the plain way of truth, and the wisdom of knowing when to be silent, made it very difficult for the adversaries of this simple-minded man to prove any thing against him. On one occasion, when required by the Commissary to declare his faith, he at once recited the Apostle's Creed. He was taken from prison to prison, he was placed at the bar with common felons, and put in irons, and taunted and insulted even by his judges. One of them, Sir John Baker, before whom he was examined, said that he himself would give six faggots to burn him rather than he should be unburned ; concluding his brutal speech to this sufferent saint, with these words : ' hence knave, hence.' The chief judge against him, was the Bishop of Dover, Dr. Richard Thornton, a notorious time-server, who had left popery to become a protestant in King Edward's days, and who when Mary came to the throne, turned papist again, and was as bitter a persecutor as any. A curious letter is given by Foxe, written to the Bishop of Dover by one Thomas Goldwell, a Roman Catholic priest, from Brussels, in which he solemnly charges him with his apostacy, and reproaches him for his opposition to the Pope and the sacrament of the altar, in King Edward's days.

As in the case of Bradford, the persecutors of Bland seemed to have resorted to every kind of shift to keep the good pastor in prison, till the commands of the Queen had been constituted laws of the realm, knowing that till then, they could not lawfully put him to death : and, as also in the case of Bradford, the minister of Adisham, after refuting the calumnies and triumphing over the sophistries of his opponents, at length manfully but meekly declared his faith in the most open and unguarded manner. His condemnation followed, and his execution took place immediately after. His answers and confession being taken, says Foxe, ' respite was given him yet a few days to deliberate with himself. On the 25th day of June, making his appearance again in the chapter house, he there bravely and boldly withstood the authority of the Pope, whereupon his sentence was read, and so he was condemned and committed to the secular power.' This was his prayer, before his death, and it bears internal evidence to the pious and lovely spirit of the martyr.

"O Lord Jesus, for whose love I do willingly leave this life, and desire rather the bitter death of this cross, with the loss of all earthly things, than to abide the blasphemy of thy holy name, or else to obey man in breaking of thy commandments, O Lord, Thou seest, that whereas I might live in worldly wealth to worship false gods, and honour thy enemy, I chose rather the torments of this body, and loss of this my life, and have counted all things but vile dust and dung, that I might win thee, which death is more dear unto me than thousands of gold and silver. Such love, O Lord, hast thou laid up in my breast, that I thirst for thee, as the deer that is wounded desireth the stream. Send thy holy comfort, O Lord, to aid, comfort, and strengthen this weak piece of earth, which is void of all strength of itself. Thou rememberest, O Lord, that I am but dust, and not able to do any thing that is good. Therefore, O Lord, as thou of thy accustomed goodness hast bidden me to this banquet, and counted me worthy to drink of thine own cup amongst thine elect: give me strength, against this element, that as it is to my sight most irksome and terrible, so to my mind it may be, at thy commandment, as an obedient servant, sweet and pleasant; and through the strength of thy Holy Spirit, I may pass through the strength of this fire into thy bosom, according unto thy promise, and for this mortality, to receive immortality, and for this corruptible, to put on incorruption. Accept this burnt-offering and sacrifice, O Lord, not for the sacrifice itself, but for thy dear Son's sake, my Saviour: for whose testimony I offer this free-will offering with all my heart and with all my soul. O Heavenly Father, forgive me my sins, as I forgive the whole world. O sweet Saviour, spread thy wings over me. O God, grant me thy Holy Ghost, through whose merciful inspiration I am come hither. Conduct me unto everlasting life. Lord, into thy hands I commend my Spirit: Lord Jesus, receive my soul. So be it!"

On the twelfth day of July, 1555, this John Bland the Parson of Adisham, John Frankish, who was also a clergyman, Nicholas Sheterden, Humphrey Middleton, and another named Cocker, were burnt in the martyrs' field, Canterbury. One named Thacker, who was condemned to suffer with them purchased his liberty by recanting.

Reader, I have more to tell thee of Canterbury and the godly martyrs who suffered there, but the evening hours are advancing, and we must leave our quiet colloquy in Adisham churchyard. The moon will light us on our walk back to Canterbury over the open downs, with a light almost as clear and quite as pleasant as that of day.

CHARLES B. TAYLER.

*St. Peter's, Chester,  
October, 1844.*

## THE SEVEN CHURCHES OF ASIA.

## No. VI.

THE CHURCH OF PHILADELPHIA.—REV. III. 7—13.

Mr. Lindsay visited Philadelphia after he had been at Laodicea. He says :—

‘I left it for Philadelphia, now Alah-shehr. It was gratifying to find, at last, some surviving fruits of early zeal; and here, at least, whatever may be lost of the spirit of Christianity, there is still the form of a Christian church. This has been kept from the hour of temptation, which came upon all the Christian world. There are here about a thousand Christians, chiefly Greeks, who for the most part speak only Turkish. There are twenty-five places of public worship, five of which are large, regular churches: to these there is a resident bishop, with twenty inferior clergy. A copy of the Modern Greek Testament was received by the Bishop with great thankfulness.’

Mr. Hartley’s account of Philadelphia is in the following words :—

‘April 23, 1826.—In no part of my journey have I risen with more lively anticipations. To-day I expect to see Philadelphia. May the blessing of Him “that is holy and true” accompany me thither! May I learn, by this visit, to imitate the members of that ancient church, which so faithfully “kept the word of our Lord’s patience;” and finally become, with them, “a pillar in the temple of God, and go no more out!”

‘After a ride of four hours we arrived at Philadelphia. As we drew near, I read with much interest the epistle (Rev. iii. 7—13.) to that church. The town is situated on a rising ground, beneath the snowy mountain Tmolus. The houses are embosomed in trees, which have just assumed their green foliage, and give a beautiful effect to the scene. I counted six minarets. We entered through a ruined wall; massy, but by no means of great antiquity. The streets are excessively ill-paved and dirty. The tear of Christian pity must fall over modern Philadelphia. Were Christ himself to visit it, would he not weep over it, as once over Jerusalem? Alas! the generation of those “who “kept the word of our Lord’s patience” is gone by; and here, as in too many other parts of the Christian vineyard, it is difficult to discover better fruits than those which are afforded by briars and brambles! It is, indeed, an interesting circumstance to find Christianity more flourishing here than in many other parts of the Turkish empire: there is still a numerous Christian population: they occupy three hundred houses. Divine Service is performed every Sunday in five churches; and there are twenty of a smaller description, in which once a year the Liturgy is read. But though the candlestick remains, its light is obscured: the lamp still exists, but, where is its oil? Where is now “the word of our Lord’s patience?”—it is conveyed in sounds unintelligible to those who hear: when the very epistle to their own church is read, they understand it not! The word of legendary superstition, and of multifarious will-worship is now more familiar to their ears.

And where is the bright exhibition of Christian virtues? Unhappily, the character of Christians in these countries will scarcely bear comparison with that of Mohammedans themselves! In a word, Philadelphia has had her share in that utter apostacy from true and practical Christianity, which has been the bane of the East. "Grievous wolves have entered in, not sparing the flock," (Acts xx. 29.) There have been "false teachers among them, who privily have brought in damnable heresies, even denying the Lord that bought them: and many have followed their pernicious ways, by reason of whom the way of truth is evil spoken of." 2 Peter ii. 1, 2.

'But though I am compelled by truth to speak in this manner, I gladly seize this opportunity to express my conviction, that ere long there will be a great renovation in the Eastern churches. This is not the place for detailing the grounds of such an opinion; but I state with confidence this result of my observations, during my intercourse with Oriental Christians. Nothing is wanting but perseverance in imparting instruction on every favourable occasion; and, ere long, we shall see the fruit of our labours. The English Missionaries who visit these countries in a zealous and affectionate spirit, will find the language once addressed to Philadelphia applicable to themselves: "Behold, I have set before thee an open door, and no man can shut it."

'We see this interesting place to peculiar advantage. For several days we have been contending with rain, cold, and adverse weather; but, to-day, on arriving at Philadelphia, "lo! the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in their land." Cant. ii. 11, 12. The voice of the turtle charmed me greatly during our stay here. This favourite bird is so tame, that it flies about the streets, and comes up close to our door in the Khan.

'The remains of antiquity at Philadelphia are not numerous. I have noticed a few beautiful sarcophagi, now devoted to the purpose of troughs; but the ruined wall was probably erected by those who so manfully defended this city previously to its final fall.

'Our visit to Philadelphia was rendered the more interesting, by the circumstance of our being the Bishop's visitors. He pressed us so strongly to make his house our home, that we thought it right to comply with his wishes. This circumstance gave me an opportunity of having much conversation with Panaretos. Many of his remarks afforded us satisfaction. The Bible he declared to be the only foundation of all religious belief; and I was astonished to hear him say, that he knew of no other confession of Christian belief, than the creeds of the Apostles of Nice, and of St. Athanasius. With the design of referring to Christ, as "the only name given among men by which we can be saved," I introduced a remark on the atoning efficacy which too many appear to attach to fasting. "It is," he replied "the universal idea." After other remarks, distinguished for candour, and expressive of the miserable follies into which our nature has plunged us, he used these decisive words—"Abuses have entered into the church, which former ages might endure; but the present must put them down. Other topics of conversation were, Justification by Faith, Indulgences, the Prophecies concerning Popery, and the Seventh General Council. Conversing on the last mentioned subject, I was surprised to find that

he did not know that Protestants worshipped God without the use of pictures. The Christian population he considered to be on the increase at Philadelphia: in the last year there had been ten deaths and twenty marriages: the Turks, he said, were decreasing: a large number had marched for Greece, and none had ever returned. In the evening we attended the metropolitan church; but to give a true account of the sad degradation of Christian worship exhibited on this occasion, would be equally difficult and painful. We were highly pleased with the engaging manners of Panaretos: his house, also, which is termed, as usual by the Greeks, the Metropolis, exhibited a decorum highly suited to a Christian bishop; nor did I witness that fawning and perpetual kissing of the hand, which I have deplored in some other episcopal residences. From the verandah we had a view over the whole town by day; and, at night, we observed the illuminated minarets spreading their light over the city, as is customary during the Fast of Ramazan.

'April 24, 1826.—This morning I visited a public school of the Greeks. There were present thirty or forty children; Greek, Romaic, and Turkish were the objects of attention. The master complained, that the neglect of the parents was a great obstacle to improvement: as soon as a child could write sufficiently for the purposes of commerce, he was removed, and employed in business. I am sorry to say, that here, as in many other Greek schools, the *bastinado* is an important appendage.

'I found in the School a Manuscript of the Gospels, upon parchment; but it is by no means ancient or valuable: it is, however, worthy of notice, that a manuscript was found some time since at Cæsarea, written in capital letters, which is held in such veneration in that neighbourhood, that the Turks always send for it, when they put a Greek upon his oath: it will be well for future travellers to examine it.

'I cannot conclude this brief account of Philadelphia, without stating, from personal observation, the remarkable fact, that, while Ephesus, Laodicea, and Sardis, the three churches which called forth the denunciation of displeasure on the part of the Lord, are now nothing more than abandoned ruins, this church, together with Smyrna and Thyatira (and this is also the case with Pergamos, which I have not yet visited), still contain flourishing communities of Christians.

'The pen of a celebrated infidel bears witness to a circumstance which is worthy of notice in regard to Philadelphia, "Philadelphia alone has been saved by prophecy or courage. At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant citizens defended her religion and freedom above fourscore years; and, at length, capitulated with the proudest of the Ottomans. Among the Greek colonies and churches of Asia, Philadelphia is still erect; a column in a scene of ruins." (Gibbon's *Decline and Fall*, vol. xi. chap. 64.) It may be added—the circumstance that Philadelphia is now called Allah Shehr, "the City of God," when viewed in connexion with the promises made to that church, and especially with that of writing "the name of the city of God" upon its faithful members, is to say the least, a singular concurrence.'

## SOME ACCOUNT OF THE CHARACTER AND HAPPY DEATH OF MISS SARAH JANE C—,

*Who died at Hull, Dec. 11, 1820, in the 19th Year of her Age :*

DRAWN UP BY HER SISTER, AND EDITED

BY THE LATE REV. JOHN SCOTT, M.A. OF HULL.

“ And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads ; they shall obtain joy and gladness, and sorrow and sighing shall flee away.”—  
ISAIAH xxxv. 10.

*(Continued from page 380.)*

ON the last Sunday in the year, she heard a sermon from the Rev. D. Wilson which impressed her much. She writes, ‘Mr. W. exhorted persons to come to the sacrament next Sunday, especially young people, and to begin a new year in a new manner. Oh, that I could begin the next year anew! I may not see the end of it. But let me now look back at the past year. I began it in folly and dissipation. In the spring, I began I think to wish more than before, in a cold manner, for religion ; and my dear friend Miss — and myself often made it a matter of conversation.

‘When my mind was divided between going to Ipswich or staying at B —, I prayed, or in some cold manner tried to pray, that God would put me in that situation, which was the best for my spiritual welfare. When I understood I was going to Ipswich, I think I prayed rather more fervently than usual, that the change might be for my conversion. However, my heart was still as sinful as before. But God has been abundantly merciful to me, a most rebellious sinner. Soon after I arrived at Ipswich, my father wrote, wishing me to take the holy sacrament. This I was at first much opposed to ; but shortly my aversion was turned into desire.—The first time I received this blessed ordinance, I felt a happiness to me quite new, which I cannot describe, with little or no fear of death. I have not the least idea that this was any mark of my real conversion : but I humbly think God graciously vouchsafed it to me, to be a little support, when afterwards feeling my sin and misery. Since then, I have been sometimes cast down ; indeed, I have felt almost dead to God : but he has graciously raised me when I had almost given all up. At other times I have felt (dare I say ?) a sweet communion with my heavenly Father, even I a worm. But in the midst of these pleasures, I was puffed up with self-righteousness. Thus my shattered bark seems to have gone on ; sometimes on the top of the waves, at others appearing almost ready to be swallowed up. But it was always when I was indolent, and not at all watchful, that the Holy Spirit was taken from me. But for what God hath wrought for me, let me say, “Bless the Lord, O my soul !” If there is indeed a work of grace begun in my soul, how shall I

through all eternity praise him ! O may the last breath that quivers on my lips be praise to thee, thou supreme only Good ?'

A few days before her birth-day, in the following March, she made an agreement with her absent friend, that they should, in the evening of that day, address the same petition for each other, before the throne of their heavenly Father. And this was, that he would mercifully grant to each, before the next return of her birth-day, a lively faith in the Saviour of sinners, and a humble assurance of her personal interest in his great salvation. The evening before, Jane began to fear (to use her own words,) 'that it was presumption in such a worm as herself, thus daring to prescribe rules for the Almighty, who filleth immensity with his presence.' But this fear was graciously removed in a remarkable manner. Before retiring to rest, she read (doubtless under a divine direction,) the 18th chapter of St. Matthew, which contains these words of our blessed Lord : "If any two of you shall agree together, touching any thing ye shall ask, it shall be done for them of my Father, which is in heaven." She thus expresses her feelings on the occasion, in a letter to her friend : 'I never remember remarking this blessed promise before, but, I do not think there is a verse in the Bible which could have better answered all my doubts and fears. Can any thing be plainer, or more encouraging than this ? I felt, I have agreed this week with my friend to ask something of this God, whose promises cannot change. It is his will to grant us these unspeakable blessings, and they are purchased for us, with no other price than the blood of his beloved Son. And surely for his sake, he will answer our poor prayers.'

And these dear girls' prayers, have, with respect to *one*, at least, been more than answered : for Jane's faith is already turned into sight, and her prayers exchanged for songs of everlasting praise.

The following are some of her private reflections and ardent prayers on this interesting occasion.

'This is my birth-day. Mercy, mercy, O the mercy of my heavenly Father, since this day twelve months ! I then felt *nothing*—"nor love, nor fear—I like a stone remained :"' but by the grace of God, I am what I am. I have lived eighteen years in the world. God hath preserved me from every danger ; fed me, clothed me, given me every blessing : and yet for nearly eighteen years, I was a rebel against my preserver, my protector, my God, my loving father ! Now here I am a monument of mercy. O Lord, let my life, which thou hast spared, be devoted to thee ! O may I now begin to serve thee, with full purpose of heart, seeing I know not how long I have to live ! My time may be short—O heavenly Father, dare I a poor worm, ask thee to grant (if it be thy will,) that ere another birth-day arrive, I may be the subject of true *purifying* faith, and unbounded, unfeigned love to thee ? O let these two principles command my words, thoughts, and actions. O let these two principles fill me, possess me wholly, when I am launching from time into eternity.—What a request is this for such a poor creature as myself to make ! yet, Lord, it is thou who hast taught me to make it.—"I am coming to a King"—the King of kings—"Large petitions do I bring."—Lord, I believe, help thou my unbelief !—O how will this day twelvemonth (if I should be alive,) find me ?'

On the 26th of May she was confirmed, and on the same day most



solemnly dedicated herself to God; privately making and sealing a most impressive and devout covenant,\* in which she promised, in the strength of the Lord, to be his, body, soul, and spirit, in time, and through the countless ages of eternity. She writes in her Diary, 'I am this day going to be confirmed, and to seal a most solemn covenant in the presence of God. O how ought my whole soul to be filled with the exceeding solemnity of this day! O may this be a golden period in my life! may I now be made a member of Christ; a sheep, a lamb of his flock, a branch of that living vine, a stone of that wonderful building! O may I, if I should live to be old, look back upon this time with the greatest pleasure, as the day of my espousals! and, if I should die soon, O may I rejoice in my Father, as my Covenant-God! O how merciful and gracious is the God to whom I have now surrendered my all. How can I praise him enough? I cannot: but "if I see him as he is, then, O then, I'll praise him as I ought." I am fully convinced that I must, I must break every vow and promise I have made, without constant help from God, from day to day, and from hour to hour: nay, if he forsake me a moment, that moment I fall. But O! has he brought me hitherto, and will he now cast me off, and be merciful no more? No, surely not: his promises say, No.'

This precious memorial of my dear sister's devotion to God, was found after her death. After imploring the presence of her heavenly Father, at the time of her dissolution, and again praying that her last breath might be praise, she thus concludes: 'And this covenant which I have made on earth, O let it be ratified in heaven!' And how ought those who love her (while they feel the pang of separation from one so justly dear,) to adore the unspeakable mercy of God, in inspiring these vows, accepting them, and now crowning her with everlasting happiness!

The disorder, which carried this dear girl to the grave, had already begun its attacks upon her constitution; but nothing serious was apprehended. When she returned home in June, a great change was observed in her once lively and blooming countenance; but still we were blind to the danger: though every medical assistance that could be procured was resorted to, and frequent change of air tried. At length, after much deliberation and prayer for divine direction, it was settled that she should accompany me into Lincolnshire; hoping it would please God to grant his blessing to this plan, and in due time restore her in health to her afflicted parents. He, in infinite wisdom and love, had determined otherwise. Her short warfare was nearly accomplished, and she was soon to be put in possession of the crown of righteousness. Her anxious parents and brother parted with her on the 19th September, 1820, never to meet again on earth. Before setting out on the journey, she wrote in her diary for the last time as follows: 'I expect next week to accompany my sister down to Louth, where my friends hope, if the Father of mercies permit, I shall get much better. I have been exceedingly stupid and indifferent to every thing lately, but especially to religion. All warmth and energy seem gone. But, O Lord, thou knowest my frame, thou rememberest that I am *but dust*. But O, if thou shouldst see fit to restore to me my energies and strength, may they, O may they be devoted to thy honour

\* See Doddridge's Rise and Progress, chap. xvii.

and glory! But if thou wilt to remove me to the world of spirits, in mercy, in mercy, prepare my soul for that great change! O may this light affliction be sanctified to my good! This has been I think constantly my prayer, if I could say nothing else. Now O Father, if it be thy will, take us in safety to the desired haven, and O be thou there my God. O lead me to Jesus, to cast myself wholly upon him as my all in all.'

I found this paper, when I returned home without her; and, in the midst of our sorrow for such a loss, it gave us inexpressible pleasure to see, that almost the last words our blessed Jane ever wrote, were so expressive of resignation to her heavenly Father's will, and dependence on his love, even while her mind was so much weighed down by the weakness of her body.

We remained a month with our kind friends at Louth, who paid her every attention in their power. She was seldom well enough to attend divine service there; but one sermon, the last she ever heard, made a deep impression upon her. It was on that animating address to the father of the faithful, "Fear not Abraham, I am thy shield, and thy exceeding great reward," and was well adapted to cheer and encourage the Christian under every afflictive dispensation. It seemed indeed quite a cordial to my sister's heart, and she repeatedly expressed her great joy and gratitude for having been enabled to hear it.

Her disorder was now gaining strength daily, in spite of every attempt to check it, as many painful symptoms proved to every eye but mine: but I, deceived by my hopes, and unable to bear the idea of losing her, still flattered myself, that it was but a temporary, though severe derangement of the stomach; that her youth and good constitution would, with the blessing of God, triumph over the attack. But alas! when we arrived at Hull, and heard Dr. A——'s opinion, I began to see the alarming state she was in, and to tremble at the prospect before us. While however, I could not repress my feelings, when he said she had an inflammation of the heart, the dear sufferer herself was perfectly calm.—She seemed to feel great pleasure upon landing at her native place, after ten years absence, and shed tears of affection as we passed the deserted house of one of the dearest companions of her childhood. Two or three years ago, it had been her greatest wish to see Hull again, and now she came, pale and wasted with sickness, to die there. Ah! it proved to her the gate of heaven. God was exceeding gracious to us both at this most anxious time, in surrounding us with the tenderest Christian friends, most of whom we had known from infancy; so that my sister, though so far from her parents, had every comfort and attention that the most watchful care could devise. This was an unspeakable relief to my mind, when from her extreme debility, we found it impossible to return homewards, as we had always intended. Nor was her soul neglected, while all this care was taken of her poor suffering body. The Rev. Mr. Scott was requested by a friend to visit her, and continued his attentions to her to the last, conversing and praying with her as much and as often as her weakness would permit. Though she was never able to say much to this kind friend, he soon discovered in her the marks of a sincere and humble disciple of Christ, and encouraged her to look forward to a blissful immortality. Week after week passed on, while inward fever and constant expectoration

wore away her feeble frame to the mere shadow of what she once was : but I still, notwithstanding all the forebodings of our friends, continued to cling to some faint hope of her recovery, for "what ardently I wished I long believed." At length the physician told me plainly, upon a decided change in the symptoms, that she was now in the last stage of the disorder, and nothing could save her. When I had overcome my first feelings at this intelligence, and endeavoured submissively to bow to the blessed will of our heavenly Father, I determined, however painful, to tell my sister what he had said. O how consoling it was to hear her answer, with the most perfect composure, "I am not afraid of death, bless the Lord !" and then gently reprove me for weeping, saying several times, "It is wrong to grieve."—Her manner from this time was solemn, but calm and serene. She never uttered any murmuring words, (nor do I recollect that she ever had done so during the whole of her illness,) but frequently said, "It is all mercy, it is all right : " though now deprived of the hope of seeing her parents and brother again on earth, as various circumstances rendered it impossible for them to come to us. One night she told me she felt a wish to live, if it should please God ; but still the language of her heart was, "thy will be done." She said to Miss B. (her Godmother,) who was almost constantly with her, that she wished she had read her Bible more ;—which perhaps it was out of her power to do, from the variety of pursuits in which she was necessarily engaged at school. Her Bible however proves, that she was not a negligent or inattentive reader, by the lines drawn under all the most striking passages, both in the Old and New Testament. She remarked at the same time, how often she had been distressed, by finding she could not pray when she wished, and had sometimes knelt for a considerable space in the dark, unable to gain utterance. This was during her stay at Ipswich, and is often mentioned with humiliation and sorrow in her diary. But it was not always the case. On the contrary, her fervency in prayer was at times such, that she seemed quite abstracted by it from surrounding objects. Another evening, when she seemed too much exhausted with pain and weariness to take notice of any thing, a friend mentioned before her some of Mr. Scott's remarks on our Lord's tender address to his disciples, "It is I, be not afraid ; " and she afterwards told me, they had much cheered and comforted her.

Friday, December 8th, she seemed too ill to rise from her bed, as she had hitherto done, and we plainly saw the last solemn scene was approaching. I wrote home on this day, and on asking her, if she had any message to send to her parents and brother, she desired her love, and begged they would pray that she might be washed from all her sins in the blood of Christ.

I read and applied to her some beautiful lines addressed to a suffering saint ; "Oh *I* am not a saint," she said—thus shewing where *alone* all her hopes rested. I then repeated to her the following hymn, which pleased her so much, as expressing the desires of her heart, at this solemn moment, that she endeavoured, weak and feeble as she was, to learn it.

Rock of ages, rent for me  
Let me hide myself in thee ;  
Let the water and the blood,  
From thy riven side which flow'd,

Be of sin the double cure,  
Cleanse me from its guilt and power.

Not the labour of my hands,  
Can fulfil thy law's demands;  
Could my zeal no respite know,  
Could my tears for ever flow;  
All for sin could not atone.  
Thou must save, and thou alone.

Nothing in my hand I bring,  
Simply to thy cross I cling;  
Naked, fly to thee for dress,  
Helpless, look to thee for grace;  
Vile, I to the fountain fly,  
Wash me, Saviour, or I die.

While I draw this fleeting breath,  
When my eyes are closed in death,  
When I soar to worlds unknown,  
See thee on thy judgment throne;  
Rock of ages, rent for me,  
Let me hide myself in thee.

On Saturday, Mr. Scott saw her for the last time, and took leave of her. Her mind seemed still quite undisturbed. She employed herself as usual for a short time, in knitting a little remembrance for a friend, but it remains unfinished. She then arranged some little matters with me, which she wished to be done after her death; and particularly described how a chain was to be made of her hair, for her friend Miss G——, adding, "Tell her I hope we shall meet again." She then gave me two of her favourite books, Beveridge's *Private Thoughts*, and Rippon's *Hymns*, and desired that her dear brother might have her portfolio of drawings. When I expressed my hopes and prayers, that she might have a gentle dismission from the body, she said quietly, "Perhaps the Lord has much for me to suffer yet." I read as usual a few verses of the Bible to her, which was the only book she had wished to hear for some time. She felt the word of God was her surest support, when every thing earthly was vanishing away; and there she found that peace and comfort, which shed such a heavenly calm around her dying bed. It was that part of the book of Revelation, which describes the blessedness of the redeemed in heaven, when "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." 'O my sister, (thought I, when I looked at her sweet palid countenance, and saw the hand of death already there,) soon, very soon, shall this be thy happy lot. Thy Saviour shall soon conduct thy disembodied spirit to those heavenly mansions which he has prepared for all that love him. Thy long sufferings shall terminate in unspeakable glory.'—But nature shrunk within me, when I looked forward to witnessing the last agonies of one so dear. On Sunday I thought her, at one time, rather better, as she seemed to take a little nourishment with less difficulty than usual; but my friends, who were more familiar than myself with such scenes, observed every mark of approaching dissolution. About eleven at night, I thought she began to breathe quicker and shorter than she had ever done before; and I called my cousin, and begged her to sit up with me that night. In a little time the dear sufferer seemed rather easier, and, as we sat watching by her bedside, she wrote on a slip of paper, that she begged her cousin would retire to rest again, or at least that we would both lie down in the room. Of course we did not comply with this tender injunction, and about one

o'clock the symptoms became more alarming, and Jane (clasping her hands as if in prayer) said, "Perhaps I am dying—send for Miss B——." This affectionate friend came immediately, and while my dearest sister lay motionless with her eyes closed, we endeavoured to support her, by repeating some of the promises of God to his dying people; but she remained silent. Once Miss B. said, "Jane, my dear, can you look to Jesus?" and she answered, "Hardly." Some time afterwards she said to her, "If you are happy, lift up your hand;" but she made no sign of having heard her. We felt, however, perfectly satisfied that all was well with her, though she might not be able to tell us so. But a glorious scene now followed! No feeble words of mine can describe it. It was past three o'clock: she was very hot, and I was fanning her, with my eyes fixed on her dear face, when I saw a beautiful smile gradually spread over her countenance, (such a one as I had not seen for many months;) and immediately she began to speak. "I see it all now," she said: "I have suffered very much—it was for my pride. Bless the Lord, O my soul—Bless the Lord, O my soul, I shall see his face. He has answered my prayer, my covenant! Bless the Lord! O bless the Lord!" This she repeated again and again, summoning up all the breath she had, and then, as if remembering Miss B——'s request, she raised her arms above her head several times, continuing her delightful song of praise to her covenant God. It is not possible to describe what we felt, as we listened to these triumphant raptures of the departing spirit. We seemed surrounded by the immediate presence of the God of love, and "Bless the Lord" burst from our lips too. O how was the glory of the mighty conqueror over death, who enables his beloved people to exult amidst all the struggles of expiring nature, displayed before our eyes. Perhaps her half emancipated spirit already beheld the angelic bands waiting to conduct her into the presence of her adorable Lord. Suddenly she turned her dying eyes upon us, and said, "Is that Mary?"—meaning her cousin, who was weeping near, "Oh remember my death: mind religion; it is *every thing* now." She enquired for my cousin's husband, but he was not able to arrive in time to receive her parting admonitions, for her happy spirit lingered but a few minutes longer on earth. She then sent a message to a little girl who had been much with her lately, exhorting her to be obedient and amiable. This tender interest for the spiritual welfare of those around her, is one amongst a thousand convincing proofs, that, as Mr. Scott remarks, "the joy vouchsafed her in the last conflict was the testimony of a gracious God to her acceptance," and not the ecstasies of delirium, or the dream of the wild enthusiast. Oh *no, no*, her faculties were unimpaired, her senses never for one moment forsook her. The assurance of her own eternal happiness made her only more anxious to lead others to her Saviour. "The last breath that quivered on her dying lips" was, as she had so often prayed it might be, "spent in praise." While attempting to say "Father," suddenly an ashy paleness overspread her countenance, and we saw that her spirit was released from its bonds, and had taken its flight into his blissful presence, to praise him in nobler strains for ever and ever.

O how can we sufficiently adore him for his unspeakable mercies! "Thanks be to God who gave her the victory through our Lord Jesus Christ."

When I stood by her dear remains, and saw her pale face still retain the impression of that sweet smile, which had so gladdened my heart ; and when I thought of that merciful Saviour, who, when her flesh and her heart were failing, supported her in his everlasting arms, I felt that it was indeed (as she used to tell me,) “*wrong to grieve*” at such a blessed event.

Thine arm, Lord, is not shortened now,  
It wants not now the power to save ;  
Still present with thy people, thou  
Bear'st them thro' life's departed wave.

By death and hell pursued in vain,  
To thee the ransom'd seed shall come ;  
Shouting, their heav'nly Zion gain,  
And pass through death triumphant home.

The pain of life shall then be o'er,  
The anguish and distracting care ;  
There sighing grief shall weep no more,  
And sin shall never enter there.

Where pure essential joy is found,  
The Lord's redeem'd their heads shall raise,  
With everlasting gladness crown'd,  
And fill'd with love, and lost in praise.

Mr. S. very kindly wrote the following satisfactory and consoling letter to my father, almost as soon as he was informed of the event.

‘Dear Sir,—Having had the satisfaction (for it was a pleasure, though mixed with pain,) of seeing your departed daughter frequently during her last illness, I think it but right to contribute what in me lies, towards affording you the best alleviation a Christian parent can receive under an affliction of this kind. Your daughter was never indeed able to say to me so much as she wished, and as I should have gladly heard ; but from what she did say, I gathered the following particulars.

1. That her mind had been much, and rather deeply, exercised upon religious subjects for some time past. She not only knew religious truths, but they had taken much hold upon her conscience and her feelings. This I was very glad to learn on our first or second interview.

2. There appeared to me a great honesty of mind about her upon the subject. Her language never seemed to out-run her feelings, (which one is sometimes painfully led to suspect is the case,) but the contrary. She seemed likewise more concerned to be right and safe, than to catch hastily at comfort.

3. She felt her sins, and the seriousness of her situation, and was willing to reflect on both. At times she expressed anxiety, because she did not feel both deeper contrition, and more confidence of forgiveness ; but there seemed habitually a waiting for God's mercy in the way of his word ; a sustaining of her hope by its promises.

4. I trust there was a sincere and growing “looking” to her Saviour, “coming to him,” and desire (this was her own language,) “to have all her sins washed away by the blood of Christ.” She got hymns and passages by heart expressive of this. The last time but one that I saw her, when she was in so weak a state, as I should have thought might well have excused her from the labour, she was propped up in bed with a paper before her, (which her sister will communicate to you,) containing verses strongly expressive of the way of salvation, and

of the sinner's application to the Saviour. These I found she was committing to memory.

5. In the same visit, she evidently felt even an overflowing gratitude for the mercies she was receiving; the attention paid her, though absent from you and her mother; and especially for her religious education, and spiritual advantages; and she expressed the tenderest compassion for an amiable young lady, whom she had seen in a very precarious state of health, and without the like advantages. All this looked very right.

6. Her peace and hope, though calm, appeared growing, and in the last visit were expressed, though temperately, yet more firmly than I had heard from her before.

7. All these things ought, I think, to have afforded you *entire satisfaction*, even had nothing more joyful and triumphant occurred. But the close has been detailed to you by those who witnessed it. *Connected* with all which I have described, and *growing out of it*, I trust you are fully warranted to consider the joy vouchsafed her in the last conflict, as the testimony of a gracious God to her acceptance, delightful to herself and most consolatory to her surviving friends. It is confirming and refreshing to retrace the scene. May faith and patience have in us too "their perfect work," till we join, as I trust and believe your daughter has done, the blessed multitude who have passed the tribulations of this mortal life, and are triumphant before the throne, "having washed their garments and made them white in the blood of the Lamb."

I am, dear Sir, yours faithfully,  
'Hull, December 12th, 1820.'

JOHN SCOTT.

In closing this little account of my beloved sister, it will interest every Christian reader to be informed, that the young lady, who was the subject of her dying prayers, gave satisfactory evidence before her death, which took place a few months after, of a true conversion to God; and departed with a hope full of immortality. It is delightful to dwell on the blessed thought that their happy spirits now join in adoring him, who, "having loved them and washed them from their sins in his own blood," has admitted them into the everlasting enjoyment of his heavenly kingdom.

Once, indeed, like us below,  
Pilgrims in this vale of tears,  
Torturing pain and heavy woe,  
Gloomy doubts, distressing fears:  
These, alas! full well they knew,  
Sad companions of their way:  
Oft on them the tempest blew,  
Through the long, the cheerless day.  
Oft their vileness they deplo'd  
Wills perverse and hearts untrue;  
Grieved they could not love their Lord,  
Love him as they wish'd to do.  
But these days of sorrow o'er,  
Past this scene of toil and pain,  
They shall feel distress no more,  
Never, never weep again.  
'Mid the chorus of the skies,  
'Mid the angels' lyres above,  
Hark! their songs melodious rise,  
Songs of praise to Jesus' love.  
Every tear is wip'd away,  
Sighs no more shall heave the breast  
Night is lost in endless day,  
Sorrow, in eternal rest.

## THE REMEMBRANCE.

"This do in Remembrance of me."

SOME have written of the pleasures of memory; perhaps they have felt them: but they are very questionable pleasures, at the best. I have sometimes doubted, whether the words should not be transposed. The "memory of pleasures" is something we have all partaken of, and may call back at any moment of our lives. The most miserable child of earth has not passed through it without hours and days, most likely years in the aggregate amount, of actual enjoyment.

The poorest gipsy girl, that never ate at a table or slept under a roof, has had pleasures—and bright ones—in the lawless freedom of the woods, and mirthful gambols of the country wake. The dullest drudge of servitude and toil, has moments of repose; tastes sometimes gratified, wishes sometimes accomplished; holiday-moments, free from pain and care, at least, which to such minds is quite enough for pleasure; or converts into pleasure the commonest occupations. While it is only too certain and too true, that the most vicious and perverted minds, can find pleasures to the last, in which to revel with temporary satisfaction. By the greater number, this vale of tears, as it is rather too conventionally called, is traversed many a mile without a cloud, and thickly strewn with flowers of long-remembered sweetness. Where the pleasures of life have been the fewest and the briefest, they have in all probability been the most intense: or contrarywise—have spread their shallower waters over a wider space. It matters little at the time, what happiness is made of: if the light straw will do, so much the likelier is it to be attained. And there are things, but little more esteemed than straws by some, that to light hearts and warm hearts, and hearts not indurated by artificial life, can supply memories of most exquisite delight, such as earth's proudest pleasure-seekers would envy if they could feel. I am not speaking now of spiritual delights, but simply of those the natural heart can taste—social, intellectual, natural pleasures, every appetite its food—every faculty its exercise—every passion its object—every sense and taste, and feeling, its own appropriate gratification exquisitely fitted and adapted to itself, by Him whose creative love never designed, that any one of them should be a source of any thing but enjoyment. So speaking, I most considerably think, and take occasion to press it on the observation of those whose experience of good and ill is yet to come, that if gratitude instead of discontent had kept the reckoning, *every* memory would supply more times of pleasure than of pain.

But—the times are gone: they were pleasures once: they were pains once: but we are writing about memory, the very word speaks volumes; it means 'gone.' Oh! if we could catch from every heart's core the reverberations of that sound, we should have more to say than would behove us now. But if it be so, that remembered pleasures are always pleasures of memory; it is remarkable that something so like a sigh, so like a tear, steals from the gayest lips and gladdest heart, whenever things gone by are spoken of with interest and feeling. Philosophy,



the deepest searcher of the human intellect, and poetry, the deepest reader of the human heart, have accustomed us to a very different language: they make their very heaven of forgetfulness: oblivion in some sort or other, has drugged every imagined cup of bliss, before its sweetness could be so much as tasted. Their fabled Lethe washed the realms of bliss, and left remembrance only to the wretched. We must leave the mundane heart to answer for itself, and interpret as it can its own vernacular tongue; to say if the so called 'brightest spots' on memory's waste, would not be often the most gladly blotted from it.

By a new and quite different light, the penitent believer looks backward and inward on the past: on many a past joy that had better not have been; and many a past grief, that has left shame behind it: a whole life of mistakes, miscalculations and misdoings: irretrievable, irreversible, irrecoverable, ineffaceable. Does he wish to efface them? Must he too mix oblivion in his cup, and drug the waters of his Jordan with forgetfulness? No—the cup of blessing Jesus gives, is a cup of remembrance: not to obliterate one feature of the past, but to change the whole tone and character of the retrospect, by overshadowing it with the memory of himself: like some bright setting sun, that makes every outline in the distance clearer, while it changes the colouring to its own golden hues.

The Sabbath—the passover—every ordinance of God in olden time, as well as our own holy Sacrament, had a special memory attached to it: "Remember the former things of old, for I am God:" a blessing, not a curse upon his people. "Remember that thou wast a servant in the land of Egypt: *therefore* the Lord thy God commanded thee to keep the Sabbath-day." So far from wishing to forget his birth in bondage, a youth, a life perhaps of hard-earned wages under the yoke of sin, the believer returns to it whenever his love grows cold, to gather stimulants from the former things—the memory of what he was, and would have been, without the interference of that most mighty arm: the new creating energy of that redeeming hand. "Remember the day in which ye came out from Egypt, out of the house of bondage: for by strength of hand, the Lord brought you out from this place: there shall no leavened bread be eaten." "The times, the means, the places—where Jesus was first seen—first known—by faith, for the first time partaken of: the vivid mementos of our first love: how dear to memory are they in every after-moment of the believer's course: how he tries to deepen every time-worn impression of the past, and loves every foot-mark where he once walked with Jesus." "Thou shalt remember all the way which the Lord thy God led thee these forty years"—fifty, sixty, seventy perhaps. There is not one event of his whole life, whatever its mundane character and consequences may have been, that the believer wishes had been otherwise than it was; or would like to have blotted from his page of life: because on each separate event is graven some attribute of God—his wisdom, his truth, his mercy, his power: while one special attribute is written on all—his goodness. Oh! these are pleasures of memory indeed, before which despondency itself grows bright, and distrust and sorrow hide their heads for shame. "I said, This is my infirmity: but I will remember the years of the Most High, I will remember the works of the Lord." "O my God, my soul is cast down within me: therefore will I remem-

ber thee from the land of Jordan." In every believer's course, there are moments of such intrinsic darkness over the present and the future, memory's pale lamp becomes the only light upon his dwelling. Never let us fail to trim it at such times: it has often proved sufficient to relumine all.

But there is one remembrance, "grievous, intolerable," we have this day called it: "too heavy for me," one has said: "the body of this death," another has exclaimed respecting it. Would the believer in Jesus be rid of the memory of his sins? Perhaps he would, for it is very grievous, more indeed at times than he is able to bear, a fearful vision which he often calls on death itself to hide from him; from which he would sometimes barter all he has to obliterate one feature, would close his eyes in darkness rather than look upon again;—"I am not able to look up." The only retrospect that time obscures not, that darkness hides not, that sunshine brightens not; phantoms that never vanish, spectres never laid, changing their forms a thousand times a day, to be whatever he looks back upon, whatever he calls to mind,—far, near, no matter when, no matter where,—whatever he thinks upon, there is the memory of his sin. Would the believer forget it if he could? Perhaps he would; but this he may not do, and would be the loser by it if he might. "*Remember, and forget not*, how thou provokest the Lord thy God to wrath in the wilderness, from the day that thou didst depart out of the land of Egypt; until ye came unto this place."

This memory, grievous and bitter as it is, is an ingredient in the cup of life,—in Jesus' cup, the cup of blessing this day presented to our lips. "Drink ye all of it: for this is my blood of the New Testament which is shed for many for the remission of sins." If one ingredient of the cup were wanting, it could not be so blessed as it is. Love could not spare one item of its debt: penitents could not spare a shadow of its shame, without detracting something from the value of this most blessed remembrance. No, give it us entire, give it us as it is; "I eat this, I drink this," not like the inebriate draughts of this world's pleasures, to drown in forgetfulness the deep yearnings of an aching heart; not to find, as the world does, in its own festive moments, a temporary suspension of undiminished woe: I take it that I may *not* forget—for fear I should forget, because I do forget, what to remember soothes every sorrow and drowns every care: what if I could remember without one moment's intermission, or interruption, would be a perpetuity of bliss but little short of heaven;—the crucified, the absent, the expected. Yes, and when he comes, and when we are with him where he is, in earth or heaven, in the body or out of the body, it will be still the same: it is a question of degree and not of kind, memory will be the food on which our love will grow—grow on eternally: founded on the manifestations of Jesus' love; the Father's love, in the redemption of the lost; the attributes of deity exhibited in humanity. I believe that through all eternity we never shall forget, or wish to forget, the smallest circumstance of our transit through the world; we shall wish nothing otherwise; we shall want nothing back; for glory to the Highest will be stamped on all.

Christ's name in heaven is a name of memory—"the Lamb," worshipped, enthroned, adored, dreaded:—avenging, blessing, feeding—it is still "the Lamb," the Lamb for ever and ever, in the throne, before

the throne, upon the throne, as if he were afraid lest one moment of forgetfulness should diminish his triumph, or veil his glory, or take something from his reward. The song of heaven is a song of memory, and none can learn it but they whom memory teaches: "For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation," while angel-hosts can add no better chorus than honour and glory, and blessing to "the slain." The heaven John saw, was a heaven all of memory, they came out of their sometime tribulation, they had washed their sometime polluted robes, they cried for vengeance on their sometime wrongs: for fear they should forget, they saw in the very midst of his own throne, the ever-bleeding, ever-dying victim, in anticipation slain before the foundations of the world—in remembrance slain through everlasting ages.

We must not disregard these intimations: we must not as Christians make a misery now, of what is to constitute our everlasting bliss, nor seek our temporal consolations now, in that which hereafter would abridge our joys. The beginning of our life in God must be like the end; perhaps the end will be more like the beginning than we think. I incline to believe, and I delight to believe, that when the soul is separated from the body, or when it is reunited to the body again, the glorified immortal will revisit and recal the times, and things, and places, on which the poor pilgrim carved his lowly name—the memoranda of his joys and griefs: the Horeb, the Pisgah, the Bethel and Ebenezer, where the sojourner of earth was used to meet with God, and commune with the messengers of another world. I like to think, that they who were used to meet together here, to break the bread and taste the cup, and gather the dropped manna of the word, may sometime come together—the prayerful distributor, and the glad receiver, the watchful shepherd and his cherished flock; to renew where they began it, their high and holy converse, and recognize the spots, and call to mind the moments, in mutual interchange of grateful love, and hallowed remembrance of what one was to the other. These would be pleasures of memory indeed. But be it so or not, it does not become the children of light to adopt the language and indulge the feelings of a dark and dying world: to talk of finding forgetfulness in the grave, or try to find it in anything below, or wish to find it in the realms above.

It does not become the travellers of Zion to find the way they reach it is the wrong way, and feed their memories upon vain regrets; to wish that *this* had not been as it was, and *that* had happened otherwise than it did, and things that *are* were as they used to be, and things that *were* had never been at all; till peace becomes impossible, except in forgetting everything. Still less, and I think least of all, does it become those who declare plainly, that they seek another country, to seem as if they would like an opportunity to return, and talk of the past as if they would have it back: count sadly the number of their by-gone days, and sigh at thought of youthful pleasures ended, till—can it be so? there seems no consolation left, but in *forgetting* how near they are to heaven.

The ungodly too, must go on as they will end, and so they do. Poetic fable is only half mistaken: memory will be the eternal torment

of the wicked. It is their torment now; and half their time is spent in getting rid of it, in sinking, drowning, burying out of sight their painful recollections. With Satan's help, and in the day-light of their more sunny years, men do contrive to lay the fearful spectres of the past which haunt their darker moments; but when the sun goes down, and when that hour of manifestation comes, wherein the rocks and hills are called upon to hide them—it is from memory's vision—memory's name!—"The Lamb,"—"from the face of him that sitteth on the throne, and from the wrath of the Lamb." They might almost bear the one if they could forget the other; but they cannot: the fearful remembrancer of slighted mercy will go with them—will stay by them: and they too, for fear they should, for fear they could forget, will see ever before them in another place, "a Lamb as it were slain," and will be "tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

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## REMARKS ON ROBERT HALL'S WORKS.

(From the *Quarterly Review* of October, 1832.)

SPEAKING of some imperfect sketches of Sermons, &c., the Reviewer says,—

'In sketches like these, considered independently, there is little worth, for there is little characteristic. The bold diction, the majestic gait of the sentence, the vivid illustration, the rebuke which could scathe the offender, the burst of honest indignation at triumphant vice, the biting sarcasm, the fervid appeal to the heart, the sagacious development of principle, the broad field of moral vision,—all in short which distinguishes Hall—evaporates; and while we are looking for his picture in the mirror of works so imperfect, we find it indeed, but (to use one of his own metaphors) as if it had lain in a *damp place*.

'But whatever may be the value of the rough notes; when Hall not merely hews out materials, but "brings them to an excellent work,"—excellent indeed it is; and his Sermons on Modern Infidelity, on War, on the Death of the Princess Charlotte, on the Discouragements and supports of the Christian Minister, and not least, the Discourse on "Sentiments proper to the present Crisis," are all wonderful compositions; wonderful both for the scale and variety of the powers they display; a head so metaphysical seeming to have little in common with an imagination so glowing; declamation so impassioned with wisdom so practical; touches of pathos so tender with such caustic irony, such bold invective, such spirit-stirring encouragements to heroic duties: and all conveyed in language worthy to be the vehicle of such diverse thoughts, precise or luxuriant, stern or playful—that most rare but most eloquent of all kinds of speech, the masculine mother tongue of an able man, whom education has chastened, but not killed; constructed after no model of which we are aware; more massive than Addison, more easy and unconstrained than Johnson, more sober than Burke: such are the features of Hall's deliberate compositions, and such is our most willing testimony to their worth.'

## Review of Books.

**HORÆ APOCALYPTICÆ**, or a Commentary on the Apocalypse, critical, and historical, &c. By the REV. E. B. ELLIOTT, A.M. 8vo. 3 vols. pp. 1556. London: Seeleys, 1844.

It were as easy to compress an Iliad within a nutshell, as to give any adequate summary of the vast mass of information—prophetical, critical, historical and argumentative—contained in these three substantial volumes. Still less feasible were the task of criticizing the multifarious topics in them, which bear the stamp of novelty and originality. The work itself is of Herculean character, and stands foremost among the prophetic productions of the age, in profundity of thought, in diligence of research, in patience of investigation, and in all the learning of every kind, in which a student of scripture prophecy needs to be conversant.

The study of prophecy has generally revived at different important epochs in the history of the world. When the apprehensions of men have been roused by sudden national convulsions, or by great and obvious changes in the condition of the Church, or by portents seen or imagined, the public mind has glanced back upon the page of prophecy, to see whether anything correspondent with the scenes through which they are passing can be traced in the predictions of Holy Writ; and no small temptation has hence arisen, to force the language of inspiration into a constrained correspondence with passing events. We must, therefore, ever watch with some degree of jealousy over our own minds, lest we should be found hastily adopting a theory of interpretation, because of some not accurately defined resemblances, which longer experience and closer investigation would prove to be quite untenable. At the same time, this scepticism may be carried too far, and we may, by obstinate refusal to compare predictions and events together, doom ourselves to perpetual ignorance of God's designs and doings in the church and in the world.

That rash expounders of prophecy have done much of late, to bring the whole subject into undue neglect—not to use even stronger language—is too evident to require proof. We are glad, therefore, at length to see a learned, able, and laborious investigation like that contained in the work before us; and without pledging ourselves to an entire acceptance of the whole scheme, we shall endeavour to set before our readers such a view of its more prominent parts, as our narrow limits will allow, and such as, we trust, will induce persons of sufficient leisure, to read the volumes for themselves. Taking for granted that the Apocalypse is intended to portray the chief points in the History of the Church, from the time of St. John's vision in the isle of Patmos to the consummation of all things; we may state, in the author's own words, how he arranges the various important eras of the symbolical representation.

'On the whole, there seem to me to be six chief PARTS or ACTS, clearly defined in the sacred prefigurative drama before us; a division well agreeing

with that more obvious one, already spoken of, the succession of Seals, Trumpets, and Vials;—their subject-matter being as follows:—

‘I. That of the *temporary glory*, and then the *decline and fall of Rome Pagan*, before the power of Christianity;—the subject of the six first seals.

‘II. The *ravage and destruction of Rome Christian*, after its corruption, in its divisions both of east and west;—of the western empire by the *Goths*, of the eastern by the *Saracens* and *Turks*,—the subject of the six first trumpets.

‘III. The history of the *Reformation*, as introduced towards the close of the sixth Trumpet.

‘IV. The supplemental and explanatory history of the *rise and character of the Papacy and Papal Empire*, that sprung out of the Gothic inundations of western Europe. . . . .

‘V. The *final overthrow of the Papacy and the Papal Empire*, under the outpouring of the Vials of God's wrath, and the coming of Christ to judgment.—Consequent on which is,

‘VI. The glorious consummation, in the *descent of the Heavenly Jerusalem*, and the *reign of Christ and his saints*, on the renovated earth.

‘Of these, the first four seem to me to have had their accomplishment already; and of the fifth the prefigured events to have begun, and to be now in progress.

‘In the following treatise it is my purpose, first to trace the historical fulfilment of the former, or fulfilled parts, more at length; then, as regards the parts unfulfilled, to inquire briefly and cautiously into the grander and more prominent points that may seem prefigured in them, as destined to take place in the yet coming future.’—Vol. i. p. 32.

The first part then of the work relates to the six first seals, under which the temporary prosperity and then the decline and fall of the empire of Pagan Rome are supposed to be represented. This is a commentary on the sixth chapter of the Book of Revelation. Let us glance at the SEALS as they are opened in succession.

On the opening of the first seal, the Apostle says;—“I looked and lo! a *white* horse and he that sat thereon having a *bow*, and a *crown* was given him; and he went forth *conquering and to conquer*.” The horse is regarded by our Author as the symbol of the Roman people; the rider as the reigning power or emperor. Confirmation of this mode of interpreting the symbol is, by the Author's industry, found in the coins of the age to which he refers. The colour of the horse, being in this instance white, is supposed to represent the nation in a state of prosperity. The *bow* in the hand of the rider is, with great ingenuity, regarded as emblematical of some peculiarity in the reigning dynasty; the *crown* (or *stephanos*) as distinguished from the *diadem*, is also deemed worthy of peculiar notice; and the going forth conquering and to conquer, indicates the triumphant reign of the succession of Governors to which the prediction refers. Now these peculiarities meet in the chain of Emperors Nerva, Trajan, Adrian and the two Antonines, reaching from the year ninety-six to 180. The appeal is made to history, and to Gibbon, as to a most competent, because no partial witness in favour of Christianity.

With respect to the *crown* or laurel wreath, the Emperors were distinguished by it, till the time of Diocletian, when the *diadem* or broad fillet set with pearls became the imperial badge. The correctness of the mounted horseman, as a symbol of Roman victory, is illustrated by a plate from Montfaucon's antiquities representing a triumphal arch erected to Claudius Drusus in the Appian way after his victories over  
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the Germans; where in *bas relief* the Emperor is represented riding at full speed.

The bow in the hand, however, is the most remarkable feature in the Apocalyptic picture, because it is not an ordinary symbol of Roman Majesty. Of what nation then was the bow peculiarly characteristic? Antiquity replies with one voice, the *Cretan*.

Now all the twelve Cæsars from Julius to Domitian, were, with the exception of Otho, of *old Roman* families, and Otho himself was Italian; but Nerva was a stranger, and as appears from Aurelius Victor, by extraction a *Cretan*: hence the propriety of putting the bow into his hand.

The second seal opens with a horse of different colour and a rider having a different commission. The horse is *red*, the colour of war and bloodshed; and the rider has a great sword in his hand by which he is to take peace from the earth and to cause men to kill one another.

*The Prætorian guards and their commanders*—who were the virtual Governors of the nation, while feeble Emperors were placed in succession on the throne, each in his turn being assassinated to make way for another, are supposed to be indicated by this new emblem. 'They exercised for some forty or sixty years, with intermissions, a reign of terror over both city and emperors.' They were, 'in a manner, the *Grand vairs* of those times; resembling them not in power and office only, but in the use they made of their power,—making and massacring emperors at their pleasure, and deluging the empire with civil blood.'

The third seal ushers in a *black* horse, of which the rider holds a *pair of balances* in his hand; while a voice from among the living creatures proclaims,—'a measure (or *chœnix*) of wheat for a *denarius* and three *chœnixes* of barley for a denarius, and see that thou hurt not (or see that thou do no wrong with regard to) the oil and wine!'

The author combats the general opinion that this language indicates a period of scarcity and famine. He shows that the price though not cheap, was not remarkably dear. The period pointed out by this seal he takes to be, that commencing with the reign of Caracalla; which was a new era marked by a fresh system of taxation. The edict of this Emperor made the ROMAN CITY co-extensive with the empire, 'an edict not of liberality, but of avarice; for it was clogged with the condition that the provincials thus admitted to Roman citizenship should thenceforth pay both their provincial taxes as before, and also, in addition, the distinctive taxes of the Roman citizen. The edict was compulsory and the weight of taxation thus forced upon them intolerable.' p.64.

Gibbon mentions this oppressive edict as one great cause of the decline of the empire; and therefore we may suppose it not improbable that the Spirit of God should have marked this event on the imperishable page of inspiration. It is well known that the provinces were taxed in corn, wine, and oil, for the purpose of maintaining the population of Rome, to a great degree, in indolence, as well as for the further purpose of bestowing largesses upon the army. Let us then mark the emblems of this third seal. The horse, signifying the Empire itself is *black*, indicating a state of national distress and suffering; the *Rider* represents the agents through whom, chiefly, these sufferings were produced, viz. the *Presidents* or *Proconsuls* to whom was committed the collection of the revenue; the *balance* in the *Rider's*

hand is the symbol of justice, which was required, in a peculiar manner, in the collection of such a tax on the necessities of life, and which was professed by all who held this responsible office; the rider is commanded to deal justly, when, in lieu of taxes taken in kind, he was to receive *money payments*; the choenix of wheat was to be a denarius, and the barley in proportion; and the greatest care was to be taken to inflict no injury in collecting or compounding for the articles of oil and wine, which, from their variable qualities, could not have any specific price attached to them.

The *fourth seal* opens with the introduction of a *pale* (or livid) horse, with *Death* for his rider and *Hades* for his follower. "And power was given him to kill in the fourth part of the earth with a sword, and with famine, and with pestilence, and with wild beasts of the earth."

In the general interpretation of this seal, the author agrees with the most learned and judicious of preceding commentators, such as Mede, Daubuz and Newton, so that little needs to be said in explanation of his view.

'The ruined empire, says Gibbon, speaking of the period between A.D. 248, and 268, 'seemed to approach the last and fatal moment of its dissolution: he depicts the various agencies of destruction consuming it. *The sword!* 'Every instant of time was marked; every province of the Roman world was afflicted by *barbarous invaders* and *military tyrants*,'—the sword from without, and the sword from within. *Famine!* 'Our habits of thinking,' he says, 'so fondly connect the order of the universe with the fate of man, that the gloomy period has been *decorated* with inundations, earthquakes, uncommon meteors, preternatural darkness, and a crowd of prodigies, fictitious, or exaggerated.' Of none of these, let it be observed, was there a notice in the apocalyptic vision. 'But a *general famine*,' he adds, in correspondence with that which *had* been predicted, 'was a calamity of a more serious kind.' . . . Yet again the agency of *pestilence* had been prefigured. Accordingly though little aware in what track he was following, he goes on to notice this also. 'Famine,' he says, 'is almost always followed by epidemic diseases, the effect of scanty and unwholesome food. But other causes must have contributed to *that furious plague*, which from the year 250 to the year 265, raged without intermission in every province, every city, and almost every family in the Roman Empire.' . . . Truly the history must be allowed to agree with the prediction. If the emblems were most terrific, the facts of the history of the period we have been referring to, appear, if possible, yet more so.'—p. 80.

There is but one part of the prediction which Gibbon's testimony does not confirm, that, namely, which relates to the destruction made by wild beasts of the earth. This defect, however, is supplied by an almost contemporary author, Arnobius.

For the explanation of the expression "the fourth part of the earth," which has perplexed all preceding commentators, we must refer to the work itself, merely stating that, to our minds, it is by far the most satisfactory of any we have seen.

On the opening of the *fifth seal*, an entirely new scene is presented before us. No longer have we horses with their riders, but the temple with its courts and altar too, in the foreground of scenic representation; plainly intimating that the subject of prediction is no longer the fate of empires, but the state of the *Church of God*. We shall immediately perceive too, that this state is one of remarkable suffering. "I saw under the altar the souls of them that had been slain for the word of God, and for the testimony which they held. And they cried with a



loud voice, saying, how long, O Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth."

There can be no doubt that a time of *severe persecution* is here described. If, however, the Roman power was reduced to the extremity we have just witnessed, what more improbable than that it should have the power, even if it had the will, to persecute? Yet the spirit of God foresaw that it would soon possess both.

'Oppressed and almost destroyed, as it had been, to use Gibbon's language, 'under the deplorable reigns of Valerian and Gallienus, it was saved by a series of great Princes, Claudius, Aurelian, Probus, Diocletian and his colleagues; who, within a period of about thirty years, triumphed over the foreign and domestic enemies of the state, and deserved the title of *restorers of the Roman world*.' . . . . But it only revived to exhibit in signal display, the anti-christian spirit that animated it. During the progress of its restoration, indeed, the Christian churches enjoyed toleration and rest. But no sooner had the restoration been completed,—in fact in the *very same year* that that auspicious consummation was celebrated by Diocletian in his triumph at Rome, (the last triumph that Rome ever saw), in that same year, A.D. 303, the persecution that we speak of began.'—p. 89.

The sequel is well known. Rivers of Christian blood flowed, as at the foot of the altar on which their lives had been sacrificed, to satiate the cruelty of savage tyrants, and of a maddened populace. The Diocletian persecution was the longest as well as the fiercest that had ever raged against the Church of Christ.

For the import of the prayer of the souls under the altar, and of the answer given to them, the work before us must be itself consulted.

The *sixth seal* opens with a great earthquake, and with signs and wonders in heaven, all figurative of the most alarming national convulsions. Take the author's description of the scene.

'A great and sudden earthquake shakes the earth. The mountains and the island rocks sink beneath the shock. The sun becomes black, the moon blood-red as in total eclipse. The stars fall from the heaven in which they were before shining, even as figs from a fig-tree in a windy tempest. Kings and generals, free-men and slaves, appear in flight, as men panic-struck, and seeking to caves or holes in the rocks wherein to hide themselves. And this was chiefly observable; that in the cry which St. John heard uttered by them, no earthly foe is named as their object of terror. They speak as men conscious, that Jesus that was crucified was their conqueror and their foe. They call on the rocks to hide them from *Him who sat upon the throne*, and from the wrath of the *Lamb*.

'The understanding of the meaning of this vision does not seem to me to have been difficult. It surely betokened some sudden and extraordinary *revolution in the Roman Empire*, which would follow chronologically on the æra of martyrdoms of the seal preceding; a revolution arising from the triumph of the *Christian cause* over its enemies, and in degree complete and universal. No partial change would answer to the strength of the symbolic phraseology; nor again, any mere overthrow of the persecuting emperors by other milder and more tolerant, but still heathen emperors. Nothing less would answer it than a destruction of Paganism itself throughout the empire, before the progress and power of Christianity; or at least a sweeping from their high places in it, of Pagan powers and authorities.'—p. 111.

This was effected by the triumphs of Constantine over the heathen Emperors, and the consequent establishment of Christianity as the religion of the empire.

The author grapples with a subject of greater difficulty, in his comment on the seventh chapter of the Revelation, containing the vision of the 144,000 sealed ones of the tribes of Israel, and that of the great

multitudes which no man could number, who had come out of the great tribulation, having palms in their hands, &c. We think him quite correct in taking Israel to represent the Christian Church, and the sealed ones the true believers in that Church, as distinguished from nominal professors, and especially from those who were quickly degenerating into superstition and idolatry. They were "the election of grace," the spiritual Israel of God. The angel who sealed them was the angel of the covenant, the Lord Jesus Christ, and the seal he set upon them was that of the Holy Spirit, "whereby they were sealed unto the day of redemption." We also accede to the view, that the palm-bearing vision, which immediately follows, is *prospective* of the future glory of the true Church, after all her present sufferings. But whether the first of these visions had its accomplishment in AUGUSTINE, is not, to our minds, so clear as it seems to be to Mr. Elliott's. We hold in high admiration the character of this extraordinary man. The view that Milner takes of him is substantially our own; but when we reflect on the extent to which he aided and sanctioned by his high authority, many of the errors of the Nicene age, we pause before we can assign him that niche in the prophetic temple in which Mr. Elliot attempts to place him. The whole subject, however, is discussed with great ability if not with complete success, from page 123 to page 180.

The second PART of this work, includes the SIX FIRST TRUMPETS, and refers to the destruction of the western empire by the Goths, and of the eastern empire by the Saracens and Turks, and includes a period reaching from 395 to 1453.

The eighth chapter of Revelation thus commences, "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." The heaven here spoken of, is supposed by our author to be the heaven from which the stars had fallen in the previous vision; that is the political heaven, containing the powers and dignities of this world. The silence implies a state of repose after the previously described convulsions. Mr. Elliott would render the verb in the *past* tense, 'there had been silence;' that is just before the opening of this seal; and the whole sentence, thus explained, will refer to the peace which prevailed, for the most part, in the empire for about seventy years before the commencement of the vision of the Trumpets.

The next thing to be noticed is, that "seven angels stood before God, to whom were given seven trumpets;" but before these were permitted to begin their work, another angel—the angel of the covenant—"came and stood at the altar having a golden censer." It was his office to present incense with the prayers of the saints upon the golden altar. In the mean time the angel filled the censer with fire from the altar and cast it on the earth; and there were voices and thunderings and lightnings and a great earthquake.

At the sounding of each of the four first trumpets, the expression "a third part" is used, which has caused much perplexity to interpreters of prophecy. The subject is elaborately discussed by our author, who comes to the conclusion that it refers to the division of the empire into three parts under Constantine, Licinius, and Maximin, after the death of Galerius, and the overthrow and destruction of Maxentius.

The *first* trumpet sounds on the death of Theodosius, A.D. 395, and

the Gothic nation is in arms. ALARIC marches at their head. He leads his troops first into the Peninsular of Greece and Epirus, and having hesitated for a while in what direction to turn his forces, he rushes upon the western empire like a torrent, and sweeps over the plains of Italy and invests the capital—the gates of which are thrown open to the conquerors. The period of this trumpet extends from 396 to about 410. Thus a third part of the Roman earth is visited by the divine judgment.

The *second* trumpet summons GENSERIC with his hordes to the conflict; and as a great burning mountain he falls suddenly upon the *sea*, the maritime provinces of another third part of the empire. Africa groans beneath his tyranny, Hippo is besieged, just as its sainted Augustine ceases to breathe. Carthage follows—a mighty naval armament is sent forth to sweep the seas and to desolate the coasts, so that a third part of the creatures that were in the sea—or the inhabitants of ships and maritime countries is destroyed.

Before the desolations of Genseric had reached their height, the *third* trumpet proclaims the approach of ATILA, the *scourge of God*, who like a malignant star falls from heaven upon the rivers and fountains of water that is upon that third part of the empire which is watered by the Danube and the Rhine. ‘The Huns,’ says Gibbon, ‘were masters of the great river.’

The blast of the *fourth* trumpet rouses ODOACER, chief of the *Heruli*, to the last act in this great Drama. The sun of dominion was still shining over the western third part of the empire; the name and office of emperor was still retained, but this chief caused it to be abolished, and even the shadow of imperial authority passed from the feeble hands of *Augustulus*, and was transferred to the eastern Emperor.

The three remaining trumpets, called “woe trumpets” because of the aggravated miseries which attended them, are introduced with a solemn note of warning, to prepare the mind for the coming storms.

The fifth and sixth trumpets affect the eastern empire, which had been hitherto comparatively free from storms. The first of these *woe-trumpets* announces the rise of the *Mahomedan* imposture, and the dissemination of the doctrines of the false prophet by fire and sword. The second proclaims the triumph of the Turkish or Ottoman power over the Saracenic, which, having fulfilled its divine commission, fell itself a prey to fresh hordes of Barbarian troops. The blast of this trumpet is loud and long: it does not even terminate in the capture of Constantinople, the subversion of the Greek empire, and the establishment of that power which is now holding a trembling sceptre over the region celebrated in classical antiquity, and still more celebrated for its once flourishing Christian Churches, but pours its thrilling note over the West, and denounces continued judgments on the nations subjected to the papal tyranny. Mr. Elliott’s steps through this portion of his most valuable and indefatigable researches it is impossible carefully to follow; but we shall hope, in a second notice, to call our reader’s attention to other portions of this work, and especially to that part of it which relates to the LUTHERAN REFORMATION.

We can only here add, that we have been much gratified by reading,—in times when a sickly, sentimental and formal religion receives so much countenance from many quarters—a work which breathes the firm

and fresh and healthy spirit of PROTESTANTISM. Our author never flinches from the doctrines of the cross, and never writes like one under temptation to be "*ashamed of the gospel of Christ.*"  
(*To be continued.*)

NEW MARGINAL READINGS AND REFERENCES, adapted to the authorized version of the Holy Scriptures, with occasional Notes. By the Rev. WILLIAM BURGH, A.B. The Four Gospels, with a harmony. Small 12mo. pp. viii, and 307. Dublin, 1844.

THE object of this comprehensive little volume will perhaps, be best explained by an extract from its preface :—

'The following work, in the first department of it, is an attempt to supply what has long appeared to be a great desideratum—to give in a small compass to the great mass of readers of the Scriptures the advantage, now confined to ministers and the limited number of others who have the time and means for extensive theological studies, of the light thrown on many passages by the labours of the various Critical Annotators on the Originals, and Scripture Lexicographers, and especially those who have availed themselves of the collation of ancient manuscripts, and versions made since our translation.'

This object is aimed at,

I. By the insertion of the various MARGINAL READINGS to be found in our authorized version; and also by extending these, 'so as to embrace all material improvements of the authorized version.'

II. By 'an attempt to render more useful another aid to Scriptural knowledge no less important, though of a different character—namely, the MARGINAL REFERENCES.'

Under this head of the preface some very appropriate and judicious remarks are made on the subject of Marginal references generally, and of those, in particular, which have been hitherto presented to the public.

III. By the introduction of 'occasional NOTES, for the most part critical, i.e. shewing the exact meaning of particular terms.'

We imagine that incidental remarks as to the pre-millennial advent are introduced into these notes, which would, in our opinion, have been better omitted. With Mr. Burgh's views on this subject we are not precisely acquainted; but he has published more than one volume upon it. As a specimen of the kind to which we refer, we might call attention to the note on Luke i. 17, "*to turn the hearts of the fathers to the children,*" &c.,—where the following words occur,

'... to effect which national reformation, as a preparation for the Messiah's coming, was the aim of the Baptist's, as (we are led to believe) it will be the actual result of Elias's ministry previous to the Second Advent.'

Whatever be the author's views on this subject we will merely say, that, for ourselves we believe that "*Elias is come already,*" and that no such person is ever to be looked for again—on any scriptural authority—before the consummation of all things.

While, however, this remark might make us distrust Mr. Burgh as a commentator, we have no doubt that the volume is very valuable as—what he himself terms it—'*A Manual of Biblical Criticism.*' As such we have no hesitation in recommending it to our readers, having simply cautioned them against what we conceive to be erroneous ideas which they might occasionally meet with in the 'NOTES.'

## Intelligence.

### BRITISH AND FOREIGN BIBLE SOCIETY.

#### *Results of Reading the Scriptures.*

THE following particulars have been received from the Rev. Charles Pitman, of Raratonga, in Polynesia:—

‘Our souls have often been refreshed to hear many of our flock, in much simplicity, but apparent sincerity, testify the advantages and spiritual benefits they have received, by reading, in their own tongue, the Word of God. Two young men, both of them among the first scholars in our School, received into Church Communion the same evening, both dated their first serious impressions in reading the third chapter of the Gospel of St. John. They have since been set forth as Native Evangelists, to make known the truths of that Blessed Volume to those perishing for lack of knowledge. One of them came to me for conversation one Sabbath Evening, after the Services of the day, with whom I spoke till near midnight. “What a book,” said he, “is the Word of God! What heights! what depths! who can fathom it! What a being is God! How amazing the plan devised by Him for our salvation! The more I read it, the more I am amazed. Alas, what a poor ignorant creature is man! What a dreadful state of darkness were we in, till you were sent with the Word of God to make known to us the will of the great God!” I need not say what feelings were produced in my mind to hear such a testimony borne to that precious volume by one born a Heathen. Hours rapidly fled that night while we conversed on the all-important truths of divine revelation. I have had the unspeakable pleasure of hearing that young man preach, Sabbath after Sabbath, such discourses to his fellow-countrymen as would delight the hearts of the truly godly in Britain, had they been present to hear for themselves.

‘About three months ago, sitting in my study examining two Candidates for Baptism, a young man, a cripple, came in and sat down, having all his

fingers and toes eaten away by a disease prevalent in these islands. Besides this, he has lost the use of one side, and was obliged to help himself forward by the use of a long pole. “Well, friend,” I asked, “what is your business?” “I am come, Teacher,” said he, “to make known to you my great desire to be for ever the Lord’s, and to be baptized into the name of the Father, Son, and Holy Spirit.” After asking him a few questions relative to the ordinance, his views, of acceptance with God, &c., all of which were answered satisfactorily, I requested him to relate to me what first led him to serious reflection. He then said, “One day, as I was sitting in my house, I took up the New Testament, and read the 22d chapter of the Gospel by Matthew; and when I came to the 13th verse I could proceed no farther. I reflected on the passage, and the more I thought of it, the more my fears increased. I could not banish from my mind the words, *Bind him hand and foot, and take him away*. My soul was full of terror: I was sure that I was the man to whom Jesus would say, *Bind him hand and foot, &c.* By the subsequent reading of the Scriptures, and attendance at the House of God, where the way to obtain pardon of sin was made known, I felt relief to my burdened mind, and determined to give myself to God, and flee to Jesus alone as my only hope. He is the *only* Saviour: salvation is no other. I then came to you, and expressed a wish to be baptized; and you conversed with me on the subject as you have since.” I proposed various doctrinal subjects, to all of which he replied with such promptness and clearness, as to afford me the greatest pleasure. I asked him his views of Baptism. “It is,” he said, “an appointment of Christ, which he enjoined upon his disciples; and all who love the Saviour should be baptized.” I asked why water was used in this ordinance. Emphatically he answered, “It is a sign—a

sign only. If not baptized inwardly by the Holy Spirit, and cleansed with the blood of Christ, the sign will be of no avail." My soul rejoiced and blessed God at such love and mercy vouchsafed to this poor, afflicted young man; and I thought, while

conversing with him, *Can any man forbid water, that he should not be baptized?* The next Lord's Day I had the unspeakable pleasure of baptizing him, with twelve others and twenty-nine children.

## CHURCH MISSIONARY SOCIETY.

MEMOIR OF THE REV. W. BOWLEY,  
THE SOCIETY'S MISSIONARY AT  
CHUNAR.

THIS indefatigable Country-born Missionary was one of the oldest Labourers in connection with the Society, having been in its employment for about thirty years. He was first engaged with Abdool Messeeh, at Meerut; and in 1814 was associated with Abdool in the charge of Agra; but shortly afterward removed to Chunar, of which Station he continued in charge till his death. He received Lutheran Ordination on the 23rd of March 1820, at Chinsurah, and was subsequently admitted to Episcopal Orders by Bishop Heber, in November 1825. He translated the whole Bible into Hindooee. From a letter addressed to the Rev. M. Wilkinson, formerly of Gorruckpore, by a relative of Mr. Bowley, we make the following extracts:—

'He fell asleep in Jesus on the 10th of November, very suddenly, from an affection of the heart, a few minutes after his return from his evening drive. While on his way home, feeling a pain in his side, he embraced the opportunity of calling on Mr. Harley for medical advice. Conformably to the directions he received, it is presumed, immediately on alighting from his buggy he desired his servant, George Peer Bukhsh, to bring him warm water to foment the part. While Peer Bukhsh was away, he took a seat in the verandah beside his wife, and took up a book to read to her. Feeling, it is supposed, the pain growing severe, he got up and paced the verandah. Just as he approached his study door the third time, he exclaimed aloud, "I am dying," and staggered. By this time Peer Bukhsh arrived with the water, and seeing his master stagger, he put the kettle down, and ran to his assistance. Mr. Bowley fell back in his arms,

and quietly yielded up his spirit. How sudden! How awful! At such a time when ye think not, are ye called into the presence of God. May we be found prepared and ready! Mr. Bowley intended, on finding any relief from the fomentation, to proceed to the Bazaar, whither he had sent his Catechist and Readers.

'He wrote to us the day before, in very high spirits, that he purposed to make a long and extended Missionary Tour. But, alas! the Lord has seen fit to deal otherwise with us. He has taught us that this is not our rest; that our affections should be loosened from the world, and fixed on things above. May the Lord in rich mercy animate our warmest hopes in the recollection of Mr. Bowley's peaceful death, and the remarkable example of piety and devotedness, and deadness to the world, which he manifested while on earth! May his ensample quicken us in our Christian course!'

In forwarding the above Letter to the Secretaries, Mr. Wilkinson remarks—

'Dear Brother Bowley has finished his labours, and entered into rest.

"His labours with his life laid down,  
And ceased at once to work and live."

'I know not how you will or can supply his place. I know of no one in India who could. Bowley was a peculiar man. Himself a Native, he lived as a Native; and his people were nursed in his bosom and at his side.'

MEMOIR OF THE REV. J. BAILEY.

THE Rev. J. Bailey was the senior Missionary in Ceylon, having laboured in that country for a period of more than twenty-two years. His long experience, general judgment, and kindly feeling, rendered him an efficient and useful Labourer. By

his decease the Ceylon Mission has been deprived of an experienced and valued adviser; and the Church, the Youth of the Institution, and the Community at Cotta, of a tried and esteemed friend. The Colombo Observer of March 21 last, thus writes—

‘We were alike surprised and distressed yesterday morning to be informed that the Rev. J. Bailey, of the Church Mission at Cotta, died suddenly on the previous evening, about nine o’clock, at the early age of forty-seven. He had preached on Lord’s-Day morning, in Singhalese, in the Mission Church, and read Prayers in the evening; and although evidently labouring under considerable indisposition, no one concluded his departure was so near. On the morning of the day of his death he was walking in his verandah; and it was not till within two hours of that event that it appeared inevitable.

‘It is now about twenty years\* since the departed came to this Island; during the greater part of which time—interrupted only by visits to his own country—he steadily pursued his benevolent course, by preaching to the Natives and Europeans *the unsearchable riches of Christ*. His remains were, amid a multitude of deeply-solemnized spectators, conveyed to the burying-ground on the Mission Premises, and committed to the tomb, in full and certain hope of the resurrection to eternal life. His bereaved widow and family, the Mission of which he was the director, and the persons to whom he delivered the Word of God, have sustained a severe loss. We commend them to the Great Head of the Church, who does all things well.’

#### KOROKARIKA.

*Services—Adult Sunday School, &c.* The fact that this Station is the head-quarters of the Romish Bishop renders the Rev. R. Burrows’ position here very important. Four Services are held every Lord’s Day—two English and two Native. The attendance of Natives varies from 50 to 100; respecting whom Mr. Burrows writes, July 1, 1843—

\* Mr. Bailey first reached Ceylon in December, 1821.

‘The Natives under my care are, for the most part, slowly but steadily advancing. A late revival of their feasts, which is a species of idolatry, has proved a temptation to many of the professed Christians. Some have been led away thereby to partake of *things offered unto idols*; while others have evinced the sincerity of their profession by a refusal to touch, taste, or handle.’

An Adult Sunday School, consisting of about 30 individuals, is regularly carried on at this Station by a Native Teacher. Mr. Burrows has also a Weekly Meeting for reading the Scriptures and catechizing, which is regarded by the Natives with much interest.

#### WAIMATE.

Since the latter end of March 1843, the Rev. W. C. Dudley has had charge of the villages within five miles of the Waimate. He describes his duties as ‘laborious, but most cheering.’

*Ordination of Mr. R. Davis—His contemplated removal to Kaikohi.*

On Trinity Sunday, 1843, Mr. Richard Davis, an old and very valuable Catechist of the Society, was ordained Deacon, the Service being conducted in the native language, in the presence of a Congregation of 400 Natives, 300 of whom afterward received the Lord’s Supper with the Bishop and Clergy.

Mr. Davis has the charge of the more distant villages, varying from five to thirty miles from Waimate. These villages include Ohaeawai, Kaikohi, Otaua, and Mangakahia. Kaikohi, being the most central spot, was fixed upon as the most suitable for Mr. Davis’s residence. To this arrangement some of the Natives at first strongly objected, at the instigation of a powerful Chief, who still continues a Heathen. In a Letter dated Sep. 21, 1843, however, Mr. Davis informs us that this opposition had been overcome; and he mentions several circumstances indicating that an earnest spirit of inquiry was beginning to prevail in that district. He writes—

‘The Kaikohi people have at length consented to my living among them; or, rather, the wicked Chiefs, who have till now held out against me. I have no doubt that the cause

of the blessed Redeemer is advancing in this district. I have lately multiplied the Native Agency, so that both old people and children are now brought under a certain kind of instruction, which I trust may be made instrumental of good to them. Although I have baptized several, yet my Catechumens increase upon my hands.

*Hopeful State of an aged Chief and other Natives.*

'Some time ago I fell in with a very old Chief, named Puku, of great family, whom I could not remember having seen before: he was nearly blind, and very deaf; and the Natives had given up all thoughts, apparently, of endeavouring to instruct him. I endeavoured to communicate with him, and repeated my visits, stirring up the Native Teachers also to visit him. In a short time he manifested a desire for instruction, and partially recovered his hearing. He was taught to pray, and is now most anxious for baptism. I should have admitted him to that holy ordinance last Lord's Day, but the weather was very rough and cold. He expressed much disappointment, in a proper way; but is looking forward now to my next Lord's Day with them, when I trust the Master will be present with us. The circumstance of this Chief having embraced Christianity is likely to have a good effect, as he is called Father by them all. Several, I hope, have been brought to think who never thought before.

'On Monday, when returning home, a woman followed me full a mile. As I was keeping my horse up to a brisk walk, she was out of breath when she overtook me. After she had told me her errand, which was to solicit religious instruction, she remarked, "I and Piko," another woman, "are feeling much for ourselves: we have no words whereby to express ourselves; but we perceive that all the people are going over to the saving side, on account of the belief of old Puku, and we wish to be saved too. I am indeed a great sinner." I endeavoured to preach the Gospel to her. These women belong to a party of Romanists, and have long been deaf to the Truth. I may have to contend with the Priest of Rome; but oh, for wisdom and strength from above to ena-

ble me to be faithful! A chief, one of my principal opponents at Kaikohi, said to me the other day, "I some time ago despised you; but now I respect you, and honour you very much." Thus has God given me favour in the sight of the Heathen.

MISSION TO CHINA.

*Religion of the Chinese.*—There are three principal religions, or systems of philosophy, falsely so called, in China. The learned men are chiefly followers of Confucius, who was a great scholar, born about 550 years before Christ. Many of his maxims of morality and policy are good; but he was ignorant of God, and owned that "as he did not understand much respecting the gods, he preferred being silent about them." He died at the age of seventy-three, and the greatest veneration is paid to his memory. There are a great number of temples, or rather halls, dedicated to him.

Another religion, which is common in China, is that of Taou. Its followers believe in the transmigration of the soul; that is, they think that when a man dies his soul passes into the body of some other animal. They also profess magic.

But the principal religion adopted by the great mass of the Chinese people is Buddhism. It is not God a Creator whom the Buddhists worship; but only a being who is highly exalted by his own merits. He is said to have been born in India in the year 1027 before Christ. At thirty years of age he was worshipped; and died at the age of seventy-nine, expressing to his disciples his foolish and wicked belief in the following words,—"Know, then, that there is no principle of all things but nothing: from nothing all things have sprung, and to nothing all must return: there all our hopes end." They believe, however, that if men do well, they will be raised to higher degrees of honour and happiness, according to their merit; but that if they do evil, they will fall into various states of punishment, in proportion to their crimes. They believe that there are four superior, and eighteen inferior, heavens. After these comes this world; then the world of snakes; then one hundred and twenty hells of



lesser, and thirty-two hells of greater torment.

In connexion with these three systems, as well as independently of them, the Chinese worship many gods; one called the Sacred Mother, the Queen of Heaven; another, the God of Wealth, &c. Their idols, according to the expression of one of their writers, are as numerous as the sands of the Hwang river.

*Introduction of Christianity.*—There is great reason to believe that the Gospel was preached in China in very early times: probably by the Nestorian Christians.

A Roman Catholic mission was established in China more than 500 years ago, and it is said, that, at one time, several hundred thousand converts had embraced Popery. Subsequently, this mission was in a declining state; but within the last few years, the activity of the Church of Rome has been surprising, and ought to stir up Protestants to more vigorous efforts. A short time ago, it is said that no fewer than sixty-two Roman Catholic priests reached Singapore in one vessel, on their way to China.

Protestant Missions to China commenced about forty years ago. In 1836 the Church Missionary Society sent out Mr. E. B. Squire as a lay agent, to study the language, and to gain information bearing on missionary operations with regard to that country. These objects he diligently prosecuted for about three years; when, owing to the increasing difficulties of intercourse, in addition to the failure of Mrs. Squire's health, he returned home.

The commercial treaty which has been lately established between England and China, by which five ports were opened to European commerce, strongly fixed the attention of the members of the Society on the obligation to use the means of imparting to its vast population the Gospel of the grace of God. One gentleman gave the large sum of £6000 towards this object. Accordingly, the Society felt bound to renew its efforts: and two clergymen, both of whom have been ministers of parishes in this country, are now on their way to China.

China does not present so many difficulties to missionary enterprise

as most other heathen countries. Unlike the Hindoos and others, they have no strong prejudices of religion or of caste to be conquered. Their contempt of their gods is remarkable; and perhaps they are, of all people on earth, most devoid of religion. There is no established priesthood to resist the introduction of a new faith. The fact before alluded to, of their having but one written language, whereby, including Japan and other countries, probably four hundred millions of the human race may read the Scriptures now published, seems to point to some grand purpose in the Divine mind of a rapid spread among them of evangelical truth in these last days. Again, their desire for books is insatiable, and they receive tracts with the greatest eagerness. Buddhism, it is stated, was introduced into China by this means. When Mr. Gutzlaff, ten years ago, went among them, he could not satisfy their demand for books. Every where he was well received by the people. Their rulers alone were uncivil. Along the whole coast of China he distributed, in tracts, the truth of the Gospel. From their love, not of the truth, but of books, the people received them with joy.

*Missionaries and their Hindu converts.*

The following curious and instructive document is extracted from the Native Paper, extensively circulated in India under the name of the PRABHAKAR. The writer betrays profound ignorance of Christianity, and a lamentable spirit of opposition to this Divine remedy for human sin and woe. As, however, he bears an undesigned, but powerful testimony to its renovating influence and triumphant progress, we lay it before our Readers.

‘Nothing, as it appears me, short of a gracious Divine interference can bring a remedy for the miseries we Hindoos endure under English rule, arising from heavy revenue exactions and many other oppressions. Yet were we but left undisturbed in mind, we might even still, perhaps, sustain both impoverishment and privation. But, alas! how bitter are the fruits of destiny! Not for a single day may we enjoy in quiet the comfort even of our homes—our domestic satisfactions; for the

religious guides of the ruling power, excelling in intelligence and ability, are ever throwing the net of deception into the waters of instruction, in order to catch the untaught minds of Hindo Youth, who, like heedless fish, swim therein; and we know not at what moment the fair-speaking Missionary Gentlemen will succeed, by the bait of soft words, to allure and captivate them, as those same silly fish are taken by the baited hook: day and night our hearts are filled with anxiety on their account. As hungry bees that, in search of food, are deceived by the fragrance of the thorny ketahi, and ignorantly believing it will afford them a supply of delicious nectar, flying to seize it, are speedily impaled, and miserably perish on its spikes: so our inexperienced and unwary youth, looking upon the outward appearance and promises of these respectable white-skinned Teachers, deluded by their craft, fall ultimately into an endless variety of sorrows and vexations. Alas! alas! how specious are the pretences of these holy instructors! what artifices they employ to win upon the weak minds of their Native Scholars! hood-winking and throwing dust in their eyes, by means of commonplaces from the Bible, and then opening before them the whole wallet of their deceptions. Blinded by their own ignorance, the poor boys readily believe as they are taught to believe, sitting submissively at the white lotus feet of their fair-complexioned Teachers, regarding them as incarnations of the deity. Yet are they only fascinated by the lure of earthly and temporal enjoyments: not one among them can tell you what is Religion after all: they are wholly ignorant of its very nature.

‘Among the foremost and most accomplished of these Padre Gentlemen is Dr. Duff; and if even such a personage as the late Governor-General of India, Lord Auckland, was confounded and taken captive in the net of his writings and his speechifyings, it is little matter of astonishment that Hindoo Children—mere infants in years and understanding—should first forget their filial duties and fail in obedience to the authority of their parents, and next, by plunging into the pond of apostasy and a false Religion, should catch the deadly fever of sin, and miserably perish.

‘Formerly it was only these white-skinned Teachers themselves who exercising the vocation of religious instructors, offered on every hand the four objects of life to degraded human quadrupeds or biped brutes; but now, Christian Sahibs, natives of the soil, too, are busied in making disciples, and teaching the mysteries of their foreign faith. Only two days ago an instance occurred of one of these lesser gentlemen decoying to his home a lad of the Kayash Caste, in order to make an offering of him to his deity. I have been told the child is not more than fourteen years of age, is wholly ignorant, untaught in any branch of learning, and can only babble out a few words like a parrot just learning to imitate the human voice; yet under the hearing of his reverend instructor, wonderful to relate, he is the subject of I know not what wonderful internal change forsooth, producing all at once so utter a distaste for mundane concerns and duties of life, that he abandons the parental roof to embrace a heterodox faith, and addict himself to the practices it enjoins! It is surely a wonderful Muntra, a sacred lesson of most magic power, that has been whispered in the ear of this boy-disciple by his new spiritual guide and conscience keeper, that, under its influence, he should coolly, and with a countenance of dissatisfaction, thus address his natural protectors, the members of his family, who come to invite his return, “Why have you come to molest me? I have found the path of salvation, and will not again return home.” Ah! how afflicting is all this! A child, a mere sucking infant, still dandled on his mother’s lap, who has not even cut all his teeth, has yet been furnished with a poisonous fang to dart at his blood-relations and his father’s race!

‘It were of no use to complain to the ruling power in this matter. If a thief is found stealing away secretly a little of the mere household stuff of a neighbour, he is immediately punished as his offence deserves; but gentlemen of the ruling caste, who dry up the Religion of the Hindoos by proclaiming the deeds and teachings of Jesus, may entice away children, nay, by cunning or open force, tear away from the bosoms of fathers and mothers the germs of

their future hopes, the sons who form all their wealth, and be scatheless: for the ruling power protects, and favours, and honours them. Grief and lamentation, then, are unavailing. Meanwhile, what care the Padres? The snake-goddess dances under the influence of the charmer's fumigations: they have secured the boy, and their joy knows no bounds. Does the tiger shrink from cow-murder? While they have glutted them-

selves in the ruin of the poor youth's future and eternal welfare, they have augmented the number of their sectarists; and the Native Gentlemen, in particular, who have been the agents in this nefarious business, are only the more encouraged to go about seeking for fresh converts to the sect.'

Thus do superstition, ignorance, and the natural heart combine to oppose the progress of the Gospel.

## LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

### MISSION TO BAGDAD AND BUSSORAH.

THE missionaries appointed for Persia and Chaldea were directed to make a stay at Jerusalem, on their way to their appointed station, in order that two of their number might apply to the Bishop of the diocese for deacon's orders. The following extracts from their letters gives information of their ordination in the holy city.

#### *Letter from Rev. M. Vicars.*

Mr. Vicars' communication is dated August 2:—'The Bishop gave Mr. Stern and myself notice, that he would be pleased to ordain us deacons, on Sunday the 14th ult., and that our examination would take place on the Wednesday, Thursday, and Friday previous.

'On Sunday we were solemnly ordained to go and preach the Gospel; and I trust we were both endued with the spirit of zeal, humility, and love, for the cause in which we have embarked.

'Mr. Stern preached in the afternoon, and I had the honour of delivering my first sermon on Mount Zion in the evening of the same day.'

#### *Letter from Rev. H. A. Stern.*

Mr. S. writes on August 3:—'I am happy to inform you that, on Sunday, July 14, Mr. Vicars and myself were admitted to the sacred

office of the ministry by the Bishop in Jerusalem, who on that occasion preached a most powerful and affecting sermon; and I believe that every one present was inspired with that holy feeling which the solemn services of our Church, Mount Zion, and the scenery around, tend to effect. Our examination took place four days previous to the ordination, and both the Bishop and his chaplain expressed their satisfaction. I trust that the Lord will assist and enable me by my ministry to convey the truth of the Gospel to those of my brethren who are yet walking in darkness, and the regions of the shadow of death.

I have already entered upon my ministerial duties. I have preached three times; twice in German and once in English, and have also read the morning prayers in Hebrew for a fortnight.

'I have been requested by the Bishop to go to-morrow to Beyrout, to supply Mr. Winbolt's place until his health be again restored, and he shall, perhaps, have returned from Jerusalem, after having received priest's orders as soon as he is recovered. I shall thus have an opportunity for direct missionary labour, until the hot season is over, when we hope to be able to proceed to our destination.'

## Register of Events.

THE Tractarian Agitators, both of Oxford and Cambridge, have, during the last month, received a marked rebuke, though from very opposite quarters. In the former University, the ELECTION OF DR. SYMONS TO THE VICE-CHANCELLORSHIP has been carried by no less a majority than 699!—the numbers being, in his favour 882, and against him 183. This humiliating defeat has been sustained by the Tractarians, notwithstanding the exertions which they have been more or less openly using *at least* since last July. We hope it may teach them a little more modestly to rate the estimate in which they are held by the country at large, and may put a check on the *antics* practised by many of the younger clergy, who, emerging annually from that University, endued with an ample share of ignorance and conceit, seek to insinuate the heresy of Oxford into the rustic parishes of England, by the agency of innovating forms and ceremonies, totally opposed to the *fundamental system* of our beloved church; and thus, with the absurd idea of ‘magnifying their office,’ effectually depress in the minds of pious, or even merely sensible people, that great luminary of the world at large—THE PROTESTANT REFORMED CHURCH OF ENGLAND.

One of the most amusing features in the Oxford struggle, has been the course adopted by that extraordinary personage—the REV. DR. HOOK, VICAR OF LEEDS. We suppose it is impossible to ascertain among what class of divines Dr. Hook wishes to be numbered—so eccentric is the orbit in which he has hitherto moved. When Tract XC. was first published, he was about to take up arms against it; but, finding that it had been censured in the proper quarter—viz. the authorities of Oxford, he deserted the ranks of its opponents, and espoused the cause of its authors! Again, though he has often taken great pains to proclaim himself no Puseyite, when Dr. Pusey’s obnoxious Sermon drew down the just censure of the University upon its author, Dr. Hook, as a *fidus Achates*, was ready to defend him, and in an inflated and flattering dedication of a Sermon to the Regius Professor of Hebrew—Dr. Pusey—‘*availed himself of the opportunity to record his respect for the profound learning, the unimpeachable orthodoxy, and the Christian temper with which, in the midst of a faithless and pharisaical generation Dr. P. had maintained the cause of true religion, and preached the pure unadulterated word of God;*’ speaking at the same time of Dr. P.’s ‘*truly evangelical Sermon on the Eucharist, by which he had put to silence the ignorance of foolish men!*’ Once more, Dr. Hook was prepared to go to Oxford to vote against Dr. Symons; but finding that he was not likely to be joined by a sufficient number to succeed in depriving that gentleman of the Vice-chancellorship, he changes his mind, at the eleventh hour, and stays quietly at home, for no imaginable reason—as we understand his letter—but that he did not like to be *in a minority* with his former friends the Tractarians! Surely it would require another Theseus to trace the course of this eccentric divine, through the inextricable labyrinth in which he pursues his devious way. We confess ourselves utterly incompetent to the task.

It appears that the CAMBRIDGE CAMDEN SOCIETY have lately elected, as an honorary member of their body, COUNT MONTALEMBERT, a zealous Papist in the French Parliament, and renowned for nothing else but his warm advocacy of the apostate church of which he is a member. The admiration, however, of the Camden Society for its supposed Popish ally, is, (unfortunately for it) not reciprocated by the French Count! He has addressed them a letter which must be anything but grateful, especially as coming from an imagined friend. One or two sentences are all with which

our limits allow us to present our readers. They are as honest, as they are forcible; and the rebuke contained in them is as well deserved, as it is ludicrously drawn down. 'I protest against the usurpation of a sacred name (Catholic) by the Camden Society, as iniquitous; and I next protest against the object of this Society, and all such efforts in the Anglican Church as absurd.' . . . 'There is a place in the Catholic Church for public *penitents*; but there is no place for proud sinners, who would shake off the chains of isolated error, without confessing their guilt, or that of their forefathers.' . . . 'One thing is quite certain; that individuals and Churches cannot be both Catholic and Protestant.'—If the Church of Rome, when she maintains that out of her pale there is no salvation, and that she alone has the power of governing the Christian world, is not infallibly right, then she is infallibly wrong; she is founded on imposture or error, and in either case cannot be a true Church.'

We have some difficulty in persuading ourselves of the genuineness of this document. So just, manly and cutting is the rebuke, that we should have imagined the members of the Camden Society would have too much Jesuitry to allow it to meet the public eye, if it has been really addressed to them in anything like a private manner. At all events it is exactly the strain in which they ought to be addressed; and we shall be happy to find that they are not so far advanced in the tactics of Ignatius Loyola, as we fear they are in other doctrines and practices of Popery.

The VISIT OF THE KING OF THE FRENCH to this country, and the reception he has met with here, as well as the tone in which that reception is spoken of in his own country, are all circumstances gratifying in themselves, and calling for thankfulness to Almighty God, at this particular æra of European history. We trust that these exchanges of mutual friendship and hospitality between the monarchs of the rival countries, will produce very happy effects in quieting down the spirit of animosity which has actuated too many of our neighbours on the opposite side of the channel; and that all may be overruled for the accomplishment of the vastly important prayer, to which we before alluded, "*Give peace in our time, O Lord.*"

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## Notices and Acknowledgements.

We are much obliged by the communication of '*A Teacher*,' and the promise of a series of Articles for insertion in our Periodical. We quite approve of that which has been already sent us, but we think the papers more suitable for '*The Teacher's Visitor*,' edited by the Rev. W. Carus Wilson, which was commenced last May. The Manuscript will be returned, if requested, either to our Publishers, or to any other quarter pointed out.

It would be a gratification to us to be informed, in confidence, of the real name of '*E. B.*,' the much lamented contributor of an excellent paper to this Magazine. Any particulars with regard to her illness and death would also be thankfully received, either for insertion, or as private documents.





THE MARTYRS' PIT, CANTERBURY

# THE CHRISTIAN GUARDIAN,

AND

## CHURCH OF ENGLAND MAGAZINE.

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DECEMBER, 1844.

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### MEMORIALS OF THE ENGLISH MARTYRS.—No. XI.

BY THE REV. CHARLES B. TAYLER, M.A.

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ALICE BENDEN.—CANTERBURY.

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BEFORE we go further together, my reader, in our visits to those places, which are some way or other associated with the stories of the martyrs of our great Reformation, we must understand one another better than we do perhaps at present.

Are you quite aware what I am aiming at, in bringing you from place to place to witness such sorrows and such sufferings. Can you suppose for a moment that I am merely anxious to point out to your notice those wretched monsters of cruelty and superstition, whose names lie like stains upon the pages of English history. Their day of brutal, nay fiend-like power, has long been closed; and upon them, as individuals, it is not for their fellow sinner to sit in judgment. Again, I am aware that while you read of one after another of those meek children of God, who witnessed a good confession in the flames of martyrdom, and of the insults and torments heaped upon them, after giving way to the full measure of your sympathy and your indignation, you might quietly say to me; All these things are true, I do not doubt them; but they belong to a bye-gone age; and you might remind me, that here and there, amid the confessors of a pure faith, the same spirit of persecution and cruelty might be pointed out. Let me tell you why I am writing these papers. The church of Rome is beginning at the present day to lift up her head in this land of pure and scriptural truth, as if in smiling and innocent unconsciousness of the crimes against God and man, which have branded her name with infamy as the mother of harlots, and as drunk with the blood of the saints. I do not here speak of Romanists, but of Romanism. The full exposure of the whole system of Rome has been made by many of the wisest, the most

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learned, and the most godly of our divines, but as generation after generation has past away, the labours of those mighty minds have been, I will not say forgotten, (for they have been scarcely referred to), but they have been regarded by many as the lumber of our libraries, out of date and useless, like the huge ordnance-pieces of former ages, laid up as trophies in our armouries. Knowledge has been increased, on every side, and among all classes; but the tide which has been spreading around us, has left its deep channels; it covers a vast extent of surface, but it has lost in depth what it has gained in surface; it has become superficial. We are reminded by the present aspect of things, of our Lord's words, that while men slept, the enemy sowed tares among the wheat. Men have been long sleeping in this highly-favoured protestant country, without alarm; for all thought of danger from a quarter, or an enemy so powerless as that of Rome, seemed but the bug-bear of weak and narrow winds. For many long years little had been heard of the frightful circumstances of popery. Its superstitious circumstances were still known to exist, and were looked upon as retaining their hold only upon the minds of the ignorant and the credulous. But it was not on the circumstances of popery that the master spirits of our old divinity bestowed their labours, and left behind them such monuments of their power; it was on the system of popery. That system has been admitted by all parties, to be a master-piece of policy. Its admirers have deemed it a master-piece of perfection, its opposers a master-piece of Satan. Putting the circumstances of the system out of the question, no one in his senses can doubt, that the system itself still exists in its entirety, as complete a master-piece as ever.

Believe me, my reader, if we would but open our eyes we should see that the system is as busily at work as it ever was, newly arranging and newly adapting its circumstances to the altered state of society; aiming now, as fully, and as perseveringly as it has ever done, by all means and instruments, and in all imaginable ways at the same end,—universal power. I know not, whether you were present at the late opening of the Abbey Church and Monastery of Mont St. Bernard, in Charnwood forest, and at the consecration of the Romish Cathedral of St. Barnabas, at Nottingham. Or if you were among the auditors of Dr. Wiseman's after-dinner address, on the above mentioned occasion. If you were not, some of the information which that address contained, may be new to you, and it is as well that you should be made acquainted with it. Dr. Wiseman complimented Mr. Pugin, the architect, who is, I believe, himself a convert to Romanism, on his having built within a short period, thirty-four new churches dedicated to the holy catholic religion,—as many churches as he has lived years. He goes on to say,—and here I use his own reported words: 'And I fervently hope to see England covered with them. He and others have, in little more than six years, built fifty-four churches upon true principles. The one we have this day opened is the largest built since the Reformation. We have also built seven Religious Houses in three years, and within a short period nine houses for religious men, making altogether thirty new Religious Houses in six years. Within the last two years, two millions of our publications have been issued from the press at Derby. Numbers of these books are caught at eagerly by our fellow-countrymen, who do not belong to us, and thus the good seed is sown. It is

'to me a matter of joy and consolation, that we have been joined by no less than nine clergymen of the church of England, in consequence of the recent movement in that church.' . . . . . He adds, 'How are we to account for this. It is not the result of the Oxford doctrines, or the circulation of our books, or our architecture; but it is a spontaneous feeling—it is the yearning of the child for its mother.'

This speech was interrupted by continued cheers, and concluded amid immense cheering. And surely the facts which here are triumphantly brought forward by this celebrated Doctor, speak for themselves as to the unsleeping energies of the system of Romanism.

The great mistake, which I find many are continually making, is, that they reason on Romanism, rather from the circumstances of the system, than from the system itself: not seeming to be aware that the circumstances may be continually shifting and changing, and presenting some new development, (it is the very nature of the system that they should do so,) but that the system itself knows no change. Rome never changes. Its system is one of fixed and irreversible principles, and in this sense stands irrespective of time. Since the grand settlement of every vital question of doctrine at the Council of Trent, the church of Rome has given it, as it were, under her own act and deed, that her system and her principles are infallible. Nor from that day to the present has the slightest intimation been given of a disposition to alter, or to modify any part of her system, even in the least particular. Notwithstanding the wishes and hopes of some misguided men in our own church, for a compromise of what they deem matters of easy adjustment; not a single point has been yielded by the church of Rome: and those who have been weak enough to indulge the fond hope of uniting the system of truth with that of infallible error, have been many of them already caught in a snare of their own weaving. While the system remains what it was and still is, and while that system could manifest itself in its workings by effects so horrible and so frightful as those which have marked its course with the blood of its victims from age to age—what ground have we for believing that it will hesitate, whenever and wherever it has power to pursue its unwearied course, to adapt its circumstances to its own ends? And what have we to hope from the system itself, if we insulate it from its circumstances? Does it not lift up its bold and brazen front in proud defiance of the pure majesty of God's eternal truth, as revealed in His written word, and revealed there alone. For surely we are justified in saying, not only that the Bible and the Bible alone is the religion of the protestant, but the Bible and the Bible alone is the religion of the Christian. No man who really understands and truly values the pure word of God, will consent to admit, along with it, as the rule of his faith and practice, the traditions of the Fathers, the decrees of Councils, or in plain language, the word of weak and fallible men.

But I may have more to say to you on the system of the church of Rome, during another of our walks. To-day, my reader, I would only repeat what I am anxious to impress upon you, that no other church, calling itself a church of Christ, authorises the shedding of man's blood as part of her system. This is no mere *unwritten* tradition, it is written in the decrees of her Councils, and in the notes of her translation of the holy Bible. Her admirers and upholders say that she would not

do so now. I may reply, that this remains to be proved. The decree has never been repealed, and the system itself involves the principle of persecution, and would develope itself according as it might deem it expedient to its purposes, to punish heretics with death, or to spare them. We cannot suppose it possible, but that thousands and tens of thousands of Romanists are to be found full of kindly feelings, and shrinking with horror from the base idea of putting a fellow-creature to death for a difference as to points of doctrine—we doubt not that thousands of Romanists might have been found at the time of the Reformation anxious to save their friends, nay, their enemies, from the flames of martyrdom:—but we maintain, that whatever the temper and practice of many of the members of the church of Rome may be, the system of the church has, if we may so speak, consecrated murder as a fixed principle of its faith—and the system is what it was.

No, my reader, we will not stop to-day to visit that majestic Cathedral whose graceful towers rise above the clustered trees, and the houses of the ancient city we are now approaching. Nor can I pause to gaze upon that justly celebrated gate. I have been familiar with Canterbury Cathedral, and St. Augustine's gate, and much that is beautiful in the eyes of the antiquarian and the artist in this noted city, from my childhood: and I have been among the most enthusiastic of their admirers. It is with no morbid feeling, though your smile seems half incredulous, that I lead your steps to-day out of the pilgrim's path, and away from the far-famed shrine of the haughty Thomas a Becket. Come, we will rest upon the donjon mount. I was a boy when last I stood upon this mount. It was on that day which was celebrated throughout this country as the jubilee of the reign of good old George the third, the firm defender of the protestant faith: and little did I then think or care about the sad events which give so deep an interest to the field which lies below: and which I now point out to your notice, as the spot where many a martyr expired in the flames during the fierce persecution of Mary's reign.

It was late one evening at the end of October, that a woman belonging to the peasantry of the county of Kent, entered this city of Canterbury, in the company of a little boy. Her errand was a most unusual one, for she came to deliver herself up as a prisoner to the castle of Canterbury: and the circumstance of her coming in charge of that child was at once proof of her integrity, and the noble tenderness of her spirit. She was one of the many victims led to the stake and burnt at Canterbury: her crime was her decided refusal to be present at the sacrifice of the mass in her own parish church at Staplehurst, which, as you are aware, is a village some thirty miles from this city. She had been before a prisoner for the same offence, having been shut up in prison fourteen days, till at the entreaty of her husband, some of the wealthy men in the neighbourhood of her native village, wrote to the Bishop of Dover intreating her release. Her modest firmness of purpose, however, had not been shaken by her imprisonment, as her answers to the Bishop, when brought before him, plainly proved. We are told that, "being summoned before the Bishop, he asked the poor woman, 'If she would go home and go to the church?' her reply was a very simple one. 'If I would have so done, I need not have come hither.'—'Then, wilt thou go home,' said the Bishop, 'and be shriven

of thy parish priest?' Alice Benden answered 'No, that she would not.'—'Well,' said he, 'go thy way home, and go to the church when thou wilt;' whereunto she answered nothing; but a priest that stood by, said 'She saith she will, my lord;' wherefore he let her go, and she came forthwith home." Such is Foxe's short account of her first imprisonment.

The husband of this godly and devoted woman appears to have been a man guided by no principle, and acting only according to the humour and the will of the moment. On her return home, this wretched man, in the waywardness of his unstable character, seems to have commenced his attack upon her about her attendance at the parish church; and doubtless met with a meek but decided refusal from his wife, who made it a point of conscience not to attend. About a fortnight afterwards, when going to the church, he met with a party of his neighbours, to whom he appears to have spoken in the most unkind and unguarded manner of his wife's unalterable decision. The report of his words was brought to Sir John Guilford, a magistrate, and again the order was made out for the imprisonment of Alice Benden. As if to prove that he had made no mistake in the accusations he had brought forward against his wife in his idle discourse, this base and cruel man came forward, and offered to take charge of poor Alice and carry her to prison himself, actually receiving the money from the constable to take the trouble out of his hands. It was then that this God-fearing woman, resolved to save her husband from the shame of such an act, and went herself to the constable, and begged him to let his son have the custody of her to prison, promising that she would go there faithfully. Her character for truth must have been known, for her word was taken, and thus in the charge of a child went Alice Benden to prison and to death.

This poor countrywoman was no common character. From the few facts that have come down to us of her life and death, there seems to have been a lovely harmony of mental and moral qualities about her; a vigour and clearness of intellect, a forethought and self possession, and a gentleness and sweetness of disposition, which are sometimes found in persons of higher station, but which are seldom discovered,—perhaps only because they are not sought after,—among those in a lower rank of life. Many have been bold and courageous, but indiscreet and ungente; many have been mild and forgiving, but in Alice Benden the union of these graces of the christian character shines forth in fair and consistent keeping. We are told that while she was in prison, she practised with another woman, Alice Potkins also of Staplehurst, a prison-fellow of hers, that they should live both of them on two-pence half-penny a day, to try how they might bear the hunger and suffering which they foresaw they should be called to undergo; for it was well known that they would be removed to the Bishop's prison, where three farthings a-piece a day was the sum allowed for the prisoner's fare; and on this sum, for fourteen days, was Alice Benden afterwards forced to subsist.

The winter drew on, and Alice lay in the cold cell of a cheerless prison. At the end of January, the hard heart of her husband seemed to have relented towards his unoffending wife—and he came to the Bishop of Dover and begged that Alice might be released. But now he came to late, the merciless Bishop was not to be moved. He pro-

nounced her to be an obstinate heretic, and one that would not be reformed, and he would not consent to her release. Again the spirit of the unstable man turned against his wife, and he laid information against the brother of Alice, complaining, that Roger Hall, (for so her brother was named,) had found means to hold frequent communication with the poor prisoner; and he told the Bishop that if he could keep her brother from her she would turn, for, added the cruel husband, 'He comforteth her, giveth her money, and persuadeth her not to return or relent.'

The prison of Alice Benden was soon after changed, and she was taken to a wretched dungeon called Monday's Hole, strict orders being at the same time given, that her brother's coming should be watched for, and that he also should be taken and committed to prison. This dungeon was in a vault beneath the ground, and in a place where, in these protestant days, prisons are not to be found; it was within a court where the prebend's chambers were. The window of the dungeon was surrounded by a paling so high, that the prisoner in the dungeon beneath could not possibly see any one beyond the paling, unless he stood by it and looked over it. There, by the good providence of God, in the absence of Alice Benden's jailor, who was also a bell-ringer, that loving and faithful brother at length discovered the place of her imprisonment. He came at a very early hour while the man was gone to ring the church bell, and he managed with some difficulty, to convey money in a loaf of bread, at the end of a pole, to his half-starved sister. But this was the only intercourse he could obtain, and this was after she had already lain five weeks in that miserable dungeon. 'All that time,' says Foxe, 'no creature was known to come at her more than her keeper.' She lay on a little short straw between a pair of stocks and a stone wall; her fare being one half-penny a day in bread, and a farthing in drink, till she entreated to have the three farthings in bread and water to drink; and there she lay for nine weeks, in the depth of the winter, without once being enabled to change her raiment.

On her being first brought into that loathesome dungeon, the poor ill-treated woman gave way to complaint and lamentations, wondering within herself, 'why her Lord God did with His so heavy justice suffer her to be sequestered from her loving fellows into such extreme misery. And in these dolorous mournings did she continue,' adds her biographer, 'till on a night as she was in her sorrowful supplications, rehearsing this verse of the Psalm: "Why art thou so heavy, O my soul"—and again, "the right hand of the Most High can change all," she received comfort in the midst of her miseries, and after that continued very joyful until her delivery from the same.'

At length, on the 25th of March, it was in the year 1557, Alice Benden was taken from her dungeon and brought up before the iniquitous Bishop of Dover. And the question was again put to her 'Would she now go home, and go to the church or no?' and great favour was promised her if she would but reform. Her answer shewed the steadfastness of her purpose; she would not consent to receive liberty or life on such terms, saying; 'I am thoroughly persuaded by the great extremity that you have already shewed me, that you are not of God, neither can your doings be godly; and I see that you seek my utter

destruction,' and she shewed them how lame she was from the cold and the want of food, and the sufferings of her wretched prison: for she was not able to move without great pain. Her whole appearance indeed was most piteous; for after they removed her to the Westgate and her clothes had been changed and her person kept clean for a time, the whole of her skin peeled and scaled off, as if she had recovered from some mortal poison.

The day of her death was now approaching. And her deportment to the last was in keeping with the rest of her exemplary conduct. At the latter end of April she was again called for and condemned to die; and from that time committed to the castle prison, where she continued till the 19th day of June. Two circumstances attending her last hours were peculiarly affecting. In undressing herself for the stake, after having given her handkerchief to one John Banks, probably a faithful christian friend who was standing by, to keep in memory of her, she took from her waist a white lace, which she gave to the keeper, entreating him to give it to her brother, Roger Hall, and to tell him that it was the last band that she was bound with, except the chain; and then she took a shilling of Philip and Mary, which her father had bent, 'a bowed shilling,' and sent her when she was first committed to prison, desiring that her said brother should with obedient salutations render the same to her father again. It was the first piece of money she said, which he had sent her after her troubles began: and then in her lovely spirit of piety, she added, that she returned it to him as a token of God's goodness to her in all her sufferings, that he might understand, that she had never lacked money while she was in prison.

Will you not agree with me, my reader, that yonder forgotten martyr's field can yield associations far more lovely and richer in holy thought than the magnificent aisles of the celebrated Cathedral of Canterbury.

I spoke of Alice Potkins as the fellow-prisoner of Alice Benden; and the ruins of the old Castle of Canterbury, which we see from this ancient mount remind me of her sad story. Her fate was still more frightful than that of Alice Benden. She and four other prisoners were starved to death in that same castle. A letter which they wrote, betrayed the secret of their dismal death. It was finished by the last survivor, when four of them were already dead—famished with cold and hunger—and was thrown by that last feeble and emaciated hand from between the bars of the prison window of the castle. That letter, in God's wise providence, fell into safe hands, and it is to be seen in Coverdale's collection of the Martyr's letters. It concludes with these few solemn words; "Notwithstanding we write not these our letters to the intent that we might not afford to be famished for the Lord Jesus' sake; but for this cause and intent; that they having no law to famish us in prison, should not do it privily; but that the murderers' hearts should be openly known to all the world, that all men may know of what church they are, and who is their Father."—"Out of the Castle of Canterbury."

CHARLES B. TAYLER.

*St. Peter's, Chester,  
Nov., 1844.*

## THE SEVEN CHURCHES OF ASIA.

## No. VII.

THE CHURCH OF LAODICEA.—REV. III. 14—22.

MR. LINDSAY'S account of Laodicea is fuller than that of the other six churches. He thus speaks of his visit to this church :—

' My next object was to see Laodicea. In the road to this is Guzel-hisar, a large town, with one church, and about seven hundred Christians. In conversing with the priests here, I found them so little acquainted with the Bible, or even the New Testament in an entire form, that they had no distinct knowledge of the books which it contained, beyond the four gospels; but mentioned them indiscriminately with various idle legends and lives of saints. I have sent thither three copies of the Modern Greek Testament, since my return. About three miles from Laodicea is Denizli, which has been styled, but I am inclined to think erroneously, the ancient Colosse: it is a considerable town, with about four hundred Christians, Greeks, and Armenians, each of whom has a church. I regret, however, to say, that here also the most extravagant tales of miracles, and fabulous accounts of angels, saints, and relics, has so usurped the place of the Scriptures, as to render it very difficult to separate, in their minds, Divine truths from human inventions. I felt that here that unhappy time was come, when men should "turn away their ears from the truth, and be turned unto fables." I had with me some copies of the Gospels in Ancient Greek, which I distributed here, as in some other places through which I had passed. Eski-hisar, close to which are the remains of ancient Laodicea, contains about fifty poor inhabitants, in which number are but two Christians, who live together in a small mill: unhappily, neither could read at all: the copy, therefore, of the New Testament which I intended for this church, I left with that of Denizli, the offspring and poor remains of Laodicea and Colosse: the prayers of the mosque are the only prayers which are heard near the ruins of Laodicea, on which the threat seems to have been fully executed, in its utter rejection as a Church.'

Mr. Hartley gives this account of his visiting Laodicea:

' April 5, 1826.—From Hierapolis we directed our course toward another ancient city, which suggests to the serious mind, topics of painful but of useful interest. I know of no part of the sacred scriptures which is more calculated to alarm the careless, than the epistle to the Laodiceans. It is not merely the infidel, the profane, or the licentious, who find cause to tremble on reading these verses: many, who have much that is amiable and moral in their deportment, are here brought under condemnation. Our Lord does not charge the Laodiceans with heinous crimes: He does not say, 'Because thou dost not worship the Lord thy God; because thou dost not keep holy the sabbath-day; because thou killest, committest adultery, or art living in open violation of every one of the divine commandments:' no! awful as are the guilt and danger of such a condition, there is

another state, still more odious in the eye of the Almighty—"Because thou art neither cold nor hot; because thou art lukewarm: because thou sayest, I am rich, and increased with goods, and have need of nothing." Let us carefully attend to the condition of the Laodiceans. They were Christians: they were Christians who had a creed uncorrupted by human additions, and correct according to the very model of apostolic preaching: nor, as just noticed, were they charged with any open deviation from the path of God's commandments. But they were not zealous for Christ; they were precisely in the situation of those who condemn earnestness and activity on the subject of eternal salvation; who are continually mis-applying the precept, "Be not righteous overmuch;" and who consider themselves possessed of many qualities extremely valuable in the sight of God, while they scarcely understand, or even condemn, those who frequently employ terms of self-condemnation. They did not feel themselves excited to any powerful efforts by the contemplation of their Redeemer's love, or by the force of his example: their conduct shewed no signs of "striving to enter in at the strait gate;" of "fighting the good fight of faith:"—of "counting all things but loss for the excellency of the knowledge of Christ Jesus our Lord;" of "praying without ceasing." They did not love that Saviour, whose religion they professed to adopt, more than their "father," their "mother," and their "life" itself: nor could they comply with his strict language, "Whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple." Our Lord declares, therefore, his indignation, in language the most expressive and alarming, "I will spue thee out of my mouth." Happy for those who feel the force of these admonitions and warnings! To such, promises are annexed, no less encouraging than the rebuke is alarming: "Behold, I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me: To him that overcometh I will grant to sit with me in my throne: even as I also overcame, and am set down with my Father in his throne!"

"The first object which attracts attention at Laodicea is the great number of Sarcophagi: in these, I reflected, the material part of many Laodicean Christians has returned, "earth to earth—ashes to ashes—dust to dust:" their spirits have long since given account of the manner in which they availed themselves of the faithful admonitions of the Apocalypse.

"The city of Laodicea was situated on a hill of moderate height, but of considerable extent. Its ruins attest that it was large, populous, and splendid: there are still to be seen an amphitheatre, a theatre, an aqueduct, and many other buildings. But its present condition is in striking conformity with the rebuke and threatening of God. Not a single Christian resides at Laodicea! No Turk even has a fixed residence on this forsaken spot. We only observed a few Turcomans who had pitched their tents in the area of the amphitheatre. Infidelity itself must confess that the menace of the scriptures has been executed. It was a subject of interest to me, to find that the amphitheatre, which still remains, was built not much later than the time when St. John wrote the Apocalypse: nor could I help inquiring, whether theatrical amusements might not have been one of the principal causes which



induced the decay of spirituality at Laodicea: we know from the passionate fondness of the ancients for these sports, and also from the powerful condemnation of them by the primitive Fathers, that they must have been a source of serious temptation to the early Christians. Unhappy was the hour, when the youth of either sex were prevailed upon to take their seat in these splendid structures: that solid and serious felicity which the gospel imparts would soon be expelled amidst such tumultuous assemblies: and, with so many objects to inflame the passions and corrupt the heart, there was little prospect that a single visit would leave the individual without being infected with a dangerous contagion. Though circumstances are somewhat different in modern theatres, it is greatly to be apprehended that the results are not dissimilar: how many a youth, who awakened the best hopes, has been utterly ruined by these entertainments!’

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## THE LIFE OF VIGILANTIUS,

### A REFORMER OF THE FOURTH CENTURY.

THE following sketch is extracted from a work, which is earnestly recommended to the notice of the reader, not only for the interesting account it gives of Vigilantius himself, but also for the memorials it supplies of several of his contemporaries, and for the light it casts upon the true character of the religious system of the fourth century,—the ripened fruit of Nicene piety.\*

It has been often observed, that there is no age of the Christian Church, which can boast of so large a number of eminent men as this. To pass over those who flourished during the former half of it, we have in the latter half, Athanasius, Basil, Gregory Nazianzen, Hilary, Cyril of Jerusalem, Ambrose, Augustine, Paulinus, and last of all, Jerome, the most learned, though not the most amiable, of the illustrious fraternity. Their works, as Mr. Gilly informs us, amount to thirty eight folio volumes, and are the repository of practical, doctrinal and polemical divinity, to which appeal is constantly made by those who deem the Fathers the chief or sole interpreters of the Sacred Scriptures.

But did these Writers, so diligent in study, so zealous in devotion, so transcendent in talent,—really hand down to *future* ages the pure doctrines of the gospel? To answer the question, we naturally refer to the effects of their teaching on their *own* age. And what was it, but the confirmation of errors which had been privily stealing in upon the church from the times of the Apostles, together with the addition of new delusions more and more at variance with the simplicity of the gospel of Christ?

Vigilantius was born about the year A.D. 364, in the Gallic village of Calagorris, situated at the foot of the Pyrenees, on the northern side of the mountains, and belonging to the district of Convenæ,—the present

\* Vigilantius and his Times. By W. S. Gilly, D.D., Canon of Durham, and Vicar of Norham.

Comminges. This village stood at the entrance of the defiles of the Pyrenees, on the great paved road which led from Aquitaine into Spain. It was one of those *stations* at which there was accommodation for travellers, and relays of horses, provided by the state, to convey dispatches or Government messengers. These stations were farmed by individuals, who often made large fortunes by the speculation in post horses; no less than forty horses, besides other beasts of burden, being kept at some of them.\*

The Father of Vigilantius had charge of the station at Calagorris; and the great wealth which his son afterwards possessed, and which he employed so well, was the inheritance derived from the profits of that situation. Of his earliest years nothing is known but that he served in this *INN*, that he was a driver of the post horses and a guide across the mountains.

The first religious impressions on the mind of Vigilantius seem to have been derived from Sulpicius Severus, the disciple of the fanatical Martin of Tours, and the intimate friend of a much better but still mistaken man, Paulinus of Nola.

Sulpicius had estates on both sides of the Pyrenees, and having met with Vigilantius in his journey, took him into his service, first as a simple domestic, and afterwards as the superintendent of some of his estates; but finding in him qualities above those which suited a menial condition, he raised him to the rank of friend and confidant. It was probably about the year 390, that Vigilantius took up his abode in a villa belonging to Sulpicius, as his friend and companion. Here he would have the opportunity both of leisure for study, and of conversation with the most eminent men of the times.

When Vigilantius first became the intimate associate of Sulpicius, he beheld the brighter side of his Patron's piety. 'Sulpicius writing an abridgement of the Bible, and occupied daily in consulting and transcribing scripture;—Sulpicius, humbly endeavouring to imitate the best patterns of Christianity, feeding the hungry, clothing the naked, visiting the sick, receiving the wanderer into his house, and regulating his whole life by evangelical precepts;—Sulpicius building churches, and promoting public and family worship;—Sulpicius gathering about him the learned, and the pious, and the wise, and discussing religious subjects;—Sulpicius in the height of his fame, when every body admired and followed him,—gave a right bias to the mind of Vigilantius, before he entered upon that new path which it was not safe to follow.'†

Sulpicius, having lost his wife when he was about forty years of age, seems in his distress to have resorted for spiritual counsel to Martin of Tours. From this time, the amiable and accomplished classical scholar, began to addict himself with great earnestness to the devotional follies and extravagances of his spiritual guide. He was told that there was no way to alleviate the load which rested on his mind and conscience, but that of severe mortification and self-denial. The gospel of Christ as the remedy for a wounded spirit was now scarcely thought of by the Great Ministers of Israel. To live without the comforts usually enjoyed, without a home, save some cell which may have been the lair of wild beasts,—without society, except that of persons who almost

\* See Vigilantius and his Times, p. 129.

† Ibid. p. 136.

thought it sinful to speak, and who whenever they did speak, dilated chiefly on the fabled miracles of the Egyptian deserts, or on the rival wonders of St. Martin, or on the praises of virginity, or on the merits of fasting and of lacerations of the body, or on contests with demons in animal form, together with all the legendary nonsense which still forms the staple of the Roman Breviary;—to live on uncooked herbs and weeds, and even on the scantiest portion of these;—to shut out the world, without overcoming its spirit;—to wander in a desert, clothed in sackcloth, never changed till it dropped off in rags, covered with filth and devoured by vermin, indulging a supercilious contempt for all who reach not their own standard of enthusiasm or perfection—this, and not faith in Christ crucified, was the prescribed medicine of the fourth century for a broken and a contrite heart.

Vigilantius saw his Master imbibing deeper and still deeper draughts of this noxious cup, administered by the idolized St. Martin to his too credulous followers. He heard too, at the table of his Friend and Master, from the lips of many a highly respected visitant, the praises of the ascetic life. In every conversation, the way of life by faith in Christ Jesus was set aside, that the way of asceticism and superstition might be honoured and admired. And we may easily conceive that the ardent and youthful mind of Vigilantius would be in no slight danger of contamination in such society, and from the prevalence of such principles.

In the year 394, Vigilantius, accompanied by another, was sent by Sulpicius into Campania, with a letter to Paulinus, Bishop of Nola. The correspondence itself shows in what esteem the bearer of it was held. Vigilantius, falling sick at Nola, was detained there longer than he intended. 'Paulinus had but lately fixed his residence at Nola, and was now having recourse, in a more marked degree than before, to those beguiling practices, which afterwards became the characteristics of the Latin Church; and proved so fatal in the end to the simplicity of the gospel. Religious observances, transferred from pagan altars to Christian shrines, were dignified with the name of honours due to the memory of a departed saint; and as the heroes of old were invoked by the ancestors of Paulinus, so did he himself substitute the name of Felix for that of Hercules or Quirinus, and implore the aid of a dead martyr, when no other name in prayer ought to have been upon his lips than that of the *one* Mediator between God and man.' \*

Paulinus was at this time the oracle of Italy, and his fame was such, that even when the Pope rebuked him for having been uncanonically ordained, he was visited and admired by monks, clergy, bishops and laymen of the highest rank. The monastery at Nola was no place of retirement. It was near the town, and was thronged with pilgrims and others 'who came to worship at the shrine of Felix, or to listen to the marvellous tales which were told of the conversions, cures, and other signs and wonders wrought by his intervention. According to the legend, St. Felix was a Syrian by birth, who having passed over into Italy, retired to Nola in order to receive religious instruction from Maximus, bishop of that place. There he lived with so much sanctity, that after having worthily fulfilled the duties of the inferior orders which he had received, he was ordained priest of that church. During

\* Vigilantius and his Times, p. 170.

the cruel persecution under the Emperor Decius, St. Felix employed his zeal in encouraging the Christians of the diocese of Nola to remain steadfast in the faith. He was taken by the infidels, and thrown into an obscure prison ; but an angel, it was said, opened the gates and set him free. He then concealed himself for some time in his house, that he might assist the faithful, and exhort them to support with constancy the violence of the persecution. The satellites of the Emperor, having burned the place of his retreat, went to seize him, but he retired into a cavern, of which the entrance was immediately covered with cobwebs, which made them suppose he was not there. When it was afterwards proposed to make him bishop, he resisted and procured another to be appointed in his room. Such was his sanctity that both during his life and after his death, God was believed to have performed many miracles through his intercession.\*

The tomb of this saint was the great attraction to Nola. The inmates of the monastery rose at an appointed hour and celebrated matins at day-break ; and every evening vespers were performed with punctual regularity, besides other services continued through the day at peculiar seasons. At midnight a call was made which all in health were required to obey. Paulinus would seldom deem himself sufficiently unwell to be absent from this service. During the period that Vigilantius was at Nola, Paulinus began to build a new edifice. The following description will give some notion of the rapidity with which the process of degeneracy was going on in this celebrated century of saints.

‘The roof of the principal dome was worked in mosaic, and was intended to represent the Holy Trinity and the Gospel Dispensation. The Father was denoted by words proceeding from a cloud ; the Son by a Lamb, and the Holy Ghost by a Dove. There was also a cross issuing out of the halo of light, and around it were twelve doves symbolizing the twelve apostles. A rock, from which four streams gushed out, represented Jesus Christ and the four evangelists. Under the cupola was the high altar, enshrining the ashes of some of the apostles, relics of the martyrs, and a small piece of wood, said to be a chip of the true cross.’†

More to the same effect might be added, but this is enough to show how far the fourth century had swerved from the simplicity of the first, and how absurd as well as sinful are the designs of those persons who would bring back this age of lying wonders, of unmeaning observances, and of superstitious practices.

This too was the age of ‘pious frauds’ and foolish legends. Let the following example receive the attention it deserves, as a sign of the times. It is from a letter of Paulinus.

‘A vessel was anchored on the coast of Sardinia, but the violence of a tempest drove her from her moorings and forced her out to sea. The sailors took to their boat and made for land, but they were soon all lost. One old man, however, named Victor, was left alone in the ship, and there he remained six days and six nights at the mercy of the waves, without any food. Tears were his bread night and day, but he called upon the name of the Lord, and by the help of angels he was able to do several things, which in his ignorance and feebleness, it

\* Vigilantius and his Times, p. 174.

† Ibid. p. 177.

would otherwise have been impossible for him to achieve; he cut down the mast, he baled out the water, he hoisted and trimmed such sails as could be used; and he beheld a vision of the heavenly host keeping watch, or working for the safety of the ship. Nay, more: he was comforted with the sight of the Lord, sitting at the helm, and steering it; sometimes the celestial helmsman appeared in the person of the Lord, as he is described in the Apocalypse, and sometimes under the form of *St. Felix, the Patron Saint of Paulinus*!!!\*

Yet notwithstanding these extravagances, there was more than one redeeming feature in the character of Paulinus. His spirit was gentle, his disposition kind, benevolent and amiable. In purer times, and under better instruction, he would, probably, have shone as one of the brightest stars in the spiritual firmament. As it was, he still excelled as a student of Holy Scripture. All his writings breathe the most sincere attachment to the word of God, which he quotes with greater facility and freedom than any writer of his age.

If, then, Vigilantius could scarcely fail to learn much from him, which it would have been better not to know; he would also learn to entertain that profound reverence for Holy Writ, which led ultimately to the rejection of all the fables, superstitions, and delusions of the age.

We can hardly suppose that up to this time Vigilantius had offered any serious opposition to the errors of the day, for he returned to Sulpicius with letters of high commendation from Nola. It may, however, be supposed that his mind would be set on very serious examination of the abuses he had witnessed, and that he would resolve to search the Scriptures daily, to see "whether these things were so."

When and where Vigilantius was ordained priest, is not clearly ascertained. That he had the charge of a Church in the diocese of Barcelona, is evident; but whether this was the church to which he was ordained, cannot be made out. The probability is that he was admitted to orders, irregularly—according to the too frequent practice of the boasted fourth century—at the request of one or both of his patrons, without any cure of souls; and that he did not go to Barcelona, till he was driven by persecution across the Pyrenees, on account of his testimony against the abuses of the times.

We may suppose his ordination to have taken place in the year 394, soon after his return from Paulinus to Sulpicius.

About this time his father died, leaving him master of a large fortune; and in the year 395, he set out on a journey to visit the most celebrated man of the age, Jerome, the monk of Bethlehem. He turned aside, however, from the ordinary route, to renew his personal intercourse with Paulinus, and perhaps to obtain from him letters of introduction to Jerome and other eminent men in the east. Here he found his friend, still warm in his attachment, still devout in the frame and temper of his mind, still intent upon religious services; but unhappily sinking deeper and deeper into the mire, in which his feet had long been entangled. His superstition and austerities had produced no repose; the light which was in him was becoming darkness; he was constantly requiring fresh stimulants to sustain or to revive a languishing devotion. Sea and land were to be compassed to find one

\* Vigilantius and his Times, p. 188.

new relic. He dug for them near home, and 'sent any distance for a rag or a bone, which had the reputation of having belonged to a martyred Christian. He contrived to collect in his church some of the relics of St. Andrew, St. Thomas, and St. Luke, with morsels said to have belonged to the bodies of St. John the Baptist, of St. Agricola, St. Vital, St. Proculus, St. Euphemia, and St. Nazaire. He had a piece of the true cross, which he averred might be submitted to the flames without its being burnt.' \* Perhaps, however, he never had the courage to make the only experiment which could prove the truth of his assertion.

Nor were the scenes exhibited at Nola, among the religious, as they were called, at all more likely to leave a salutary impression on the mind of the visitor. 'Many things that the ancient church of God had been forbidden to do at their religious festivals, because the heathen did those things . . . were openly done in the sanctuary dedicated to St. Felix. Banquetings were held in his honour, *in the very church itself*; revellings and drunkenness followed, the roof re-echoed with voices of blasphemy and idolatry. The pavement reeked with the filthy remnants of the feast, and with the filthier proofs of gluttony and intoxication; and the misguided man, who gave occasion to this impiety, was infatuated enough to endeavour to recall the besotted worshippers to more decent behaviour by setting up *pictures in the church of Nola.*' †

Let the reader again pause to reflect upon the specimen here given of what has been in our own times celebrated as the best and purest age of Christianity. Do these admirers of antiquity, who wish to mould the Anglican church after the Nicene pattern, also wish to spread the festive table in the house of God, and to see men reeking in their own vomit within the sanctuary, to the honour of St. George, and to their own disgrace? Or would they have the weakness to imagine, that if they set the springs in motion, which naturally lead to this result, they can stay the evil at will, by adorning the walls of the churches with edifying pictures of the Virgin, St. Thomas à Becket, or George and the Dragon? Of one thing, there can be no reasonable doubt; that abuses such as those now referred to, will inevitably follow any such perversions of gospel truth, as prevailed in the Nicene age, if ever they should become general among ourselves.

But it is time to attend Vigilantius to the next and most important stage of his journey. In the year 396 we find him in the land of Palestine, in the cell at Bethlehem, and in the company of Jerome. 'The ascetic was clad in a vestment so coarse and sordid, that its very vileness bore the stamp of spiritual pride. . . . The face of the monk was pale and haggard. He had been slowly recovering from a severe illness, and was wasted to a shadow. Frequent tears had ploughed his cheeks with deep furrows; his eyes were sunk in their sockets; all the bones of his face were sharp and projecting. Long fasting, habitual mortification, and the chagrin which perpetual disputation occasions, had given an air of gloominess to his countenance which accorded but ill with his boast, that his cell to him was like an arbour in the garden of Eden. In conformity with his own maxims, that cleanliness of body is uncleanness of soul, and that an unwashed

\* Vigilantius and his Times, p. 211.

† Ibid. p. 214.

skin is preferable to frequent ablutions, Jerome's person exhibited proofs of his utter disregard of Christ's precept, "But thou when thou fastest, anoint thy head and *wash thy face*," &c. He was discoloured with dust and ashes, and the pharisee of old was not more ostentatious of his cleanliness, than was our recluse of his sordid apparel and dirty exterior. But though his figure was attenuated and downcast, and his face pale and emaciated, yet a brightness shot from his keen eye which told of the fiery spirit that burned within that feeble frame.\* 'That part of the ecclesiastical system of the fourth century, which was peculiarly ascetic and rigid found an impersonation in Jerome, who exhibited its worst and most repulsive traits in the whole tenour of his life and conversation. Sourness, bitterness, envy, intolerance, and dissatisfaction, with every manifestation of sanctity which did not come up to his own standard, had become habitual to him, and were betrayed in almost everything he wrote, said, or did. Censoriousness and the spirit of invective, were among his most strongly marked failings, and the very best men of the age did not escape his censure.' †

Of the kind of intercourse which Vigilantius had with this singularly unamiable saint, much is left to conjecture. After remaining some time with him at Bethlehem, and witnessing the infirmities of his temper, accompanied by an excessive attention to devotional practices, the young visitant went away for a while, on a visit to Jerusalem. There he met with Rufinus, between whom and Jerome a warm controversy was carried on respecting the opinions of Origen. There can be little doubt, that the unfavourable impressions made on the mind of Vigilantius, by what he had seen and heard at Bethlehem, were confirmed and deepened by conversation with Rufinus. After a short period, our young traveller returned to the cell at Bethlehem, and had the boldness to enter into controversy—at least to some extent—with this vehement master-spirit of the age, on his participation in the errors of Origen. This was a liberty taken with the Lion in his den hardly to be forgiven; and the hasty departure of Vigilantius soon afterwards, shows that it was the commencement of a contest not likely to come to an amicable termination. Yet they parted on terms which implied that Jerome had nothing against the moral or religious character of his guest, for in a letter to Paulinus, he calls him 'the holy priest Vigilantius.' It was not till reflection had soured the spirit of Jerome against a man whom he could not bend to his will, that he indulged in railing accusations against him, which went much further to prove the unsanctified temper of him who was their author, than the guilt of the man who was their object.

From Palestine, Vigilantius passed into Egypt, spent some time in Alexandria, investigating the subject of his controversy with Jerome respecting Origen, and on his voyage thence to Italy, in company with monks and nuns, who were fleeing from the swarms of Barbarian Huns, by which the Empire was now beginning to be inundated, he spoke with some severity against Jerome's opinions. He was the bearer of a letter from Jerome to Paulinus, which he safely delivered. From Nola, he went overland to his own country through the Cottian Alps. This fact, alluded to subsequently by Jerome, is supposed to connect the Waldenses, who occupied at a future period this region, with Vigilantius. To his labours may perhaps be assigned that religious movement which

\* Vigilantius and his Times, p. 237.

† Ibid. 246.

was accelerated by Claude of Turin, and which afterwards roused the indignation and called forth the persecuting spirit of the church of Rome. At length, probably in the year 397, Vigilantius returned home and had the charge of a parish in the neighbourhood of Calagorris.

A letter from Jerome to him, in the year following, is full of violent abuse; still there is no reason to believe that Vigilantius had yet engaged in the controversy relative to the practical abuses in the church, against which he subsequently entered his decided protest. His mind, however, was gradually becoming prepared for this more formidable conflict, in which not Jerome only, but all the great men of the age would be against him. He found the state of morals in his own neighbourhood, sunk to the lowest point of degradation. 'Who will deny,' said Salvian, 'that the people of Aquitain possessed the very garden of old Gaul, and that they revelled not only in the midst of abundance, but in the enjoyment of what was considered still more precious, pleasure, mirth and beauty. . . . But as the people of Aquitain were the first in riches, so were they the foremost of all the Gauls in vice. Nowhere was voluptuousness more wanton, conduct more abominable or discipline more relaxed.\* Can we be surprised that, in such a state of things, the eyes of Vigilantius should begin to open upon the folly of attempting to purify the corrupted mass, by giving encouragement to asceticism, which took away from the world the only salt whereby it could be seasoned? or that he should begin to raise his voice against those superstitious and fanatical practices which were adopted by the multitude as a compensation for sinful habits and actions which they were resolved not to relinquish? Certain it is, that he was suspected of opposing some of the most common and approved parts of religious service, before the year 404, and that Riparius a priest of the Diocese of Tholouse, wrote to Jerome to complain of the heterodox opinions and proceedings of Vigilantius. Jerome's reply to this letter, is full of rancour and bitterness; but it is a tissue of invective without argument, of assumption without facts, of abuse without any tangible ground on which to rest. It serves, however, to show that 'the head and front of Vigilantius' offending,' was his zeal against the idolatries and follies of the day.

'You say—he replies) that Vigilantius is again opening his foul mouth, and is casting out the vilest nastiness against the relics of the holy martyrs, styling us who receive them, *cinder gatherers and idolaters*, because we venerate the bones of dead men. Unhappy man that he is, and to be lamented with a whole fountain of tears, who, in so saying perceives not that he is a Samaritan and a Jew.' Again, he proceeds, 'I am surprised that the holy bishop, in whose diocese he is said to be a presbyter, should acquiesce in his madness, and should not with his Apostolic rod, his rod of iron, dash in pieces the useless vessel and deliver him for the destruction of the flesh, that the spirit may be saved.'

'Perhaps,' he adds, 'you silently in your heart blame me for inveighing against the absent. I will admit to you, that I am annoyed. I cannot patiently hear such a sacrilegious person. For I have read of the javelin of Phinehas, &c.\*' It was well that Vigilantius was

\* Vigilantius and his Times, p. 369.

† Ibid. p. 375—379.



absent, and that the recluse had the javelin of Phinehas in his mind only and not in his hand, or he would have buried it in the bosom of a better man than himself. And yet this violent storm of indignation was all raised on merely hearsay evidence. 'At present,' he says, 'I am beating the air. . . . But if you wish that I should write a longer book against him, send the man's dirges and drivellings, that he may hear John the Baptist announcing, "And now also the axe is laid unto the root of the tree,"' &c.

One thing occurs in the above letter which is deserving of notice; that Jerome expressly disclaims the worship of saints and angels. In this, one of the main points in controversy, he differs from the reputed orthodox fathers of the age, and agrees with Vigilantius. Yet Jerome is venerated as a *saint*, and Vigilantius persecuted as a *heretic*. So much for the consistent piety and orthodoxy of the early Fathers!

On the receipt of the above letter, Riparius and another priest Desiderius, whose parishes adjoined that of Vigilantius, drew up a more formal complaint against the innovator, stating that he had raised a commotion in the whole neighbourhood, that their own parishes were infected with his doctrine, that many favoured him and agreed in, what they were pleased to style, his blasphemous declamations against the observances of the church. With this memorial they also dispatched copies of his writings by the hands of Sisinnius, intreating Jerome to put a stop to the mischief by an immediate reply. It is to be regretted that the writings of the accused are irrecoverably lost, and we can know nothing of them but from the hasty and intemperate reply which Jerome prepared in compliance with this request, during the course of a single night. The treatise against Vigilantius does little credit either to the understanding or the heart of its author, and can produce but a very faint impression on any candid mind against the object of this virulent attack. It shows however, to what depths the religion of the age had fallen and serves as a beacon to admonish us to beware of the principles of the fourth century. The reader who wishes to see it at length is referred to the volume of Dr. Gilly's work, where he will also find a complete exposure of its sophistries, its mis-statements, and its malicious insinuations. As to the case against Vigilantius, it falls by the weight of its own absurdity, and needs not the aid of a single word or argument on the part of the assailed to secure its condemnation. The sympathies of our common nature are engaged on the side of a man thus loaded with abuse, for no *sufficient*, and for scarcely even an *apparent* cause.

The testimony of Mr. Gilly to the character of this maligned advocate for truth is, as follows:—'I believe Vigilantius to have been one of those witnesses, who lived a life of faith and prayer, and communion with God; and that if due pains were taken to gather and sift what is recorded of him, his character might be written in shining letters. . . . He must have consulted the written oracles of God, again and again, and he must have undergone severe conflicts, ere he would have brought himself to become the antagonist of a system,' supported by Sulpicius, Paulinus, Jerome, and 'the most venerated names in the Christian church.'

The exact result of the controversy between Jerome and Vigilantius

is not known. We have nothing on record beyond the above named Treatise of the former. Some suppose that he was banished from Aquitain, others that he retracted. It is probable, that he fled or was quietly permitted to retire, from Gaul into Spain, about the year 406, and after that served a church in the diocese of Barcelona.

No certain memorial remains of the closing scene of his life and labours; but the probability is that he 'perished about the year 409, in the first eruption of the northern invaders, when they passed from Gaul to Spain; and in that massacre, which, unsparing of age, sex, or sanctity, swept young and old, clergy and laity, into one indiscriminate grave, and put an end to the warning voice of the presbyter Vigilantius—the PROTESTANT OF HIS AGE.'\*

During the period brought before the reader's attention, two great Reformers stood forth to stem the torrent of degenerate principles in the doctrine and in the practices of the church. Each took a separate line. Augustine attempted to revive primitive doctrine, Vigilantius to restore primitive simplicity of worship. Yet neither of them succeeded to any such extent as might have been reasonably hoped. The reasons of their failure are, perhaps, beyond our reach; but one consideration of importance suggests itself to our notice. The two Reformers were at the head of two classes, which instead of joining in a common cause, had no sympathy with each other. The evil consequence of this state of things was, not so much, that the parties were of diminished force, because disunited, as, that each party wanted in itself one of two elements, both of which were necessary to success. To build up doctrinal truth on an erroneous church system was the fruitless attempt of Augustine. He tried to amalgamate materials which would not coalesce, and the unsound portion of his system was too strong for that which was sound. With regard to Vigilantius, in the absence of all allusion sarcastic or otherwise, to his views of Christian doctrine, on the part of Jerome, we are almost constrained to allow, that he did not give the simple truths of the gospel, that prominence in his discourse and writings which they deserved. And if so, then his system would be deficient in that principle of vitality which alone gives perpetuity to the best outward forms of religious service. When Luther arose, the two Reformers of the fourth century were impersonated in this one man. He laid the foundation of his edifice in the pure doctrines of the gospel, and then built upon it, the reformed government of the church, free from the absurdities of Romish delusion. And therefore, while the voice of the former heralds of truth died away, comparatively unheeded; the voice of the latter shook the Papal throne, and prolongs its echoes to the present time. Had he failed in either of these points, his testimony might have perished as did that of his predecessors.

The great lesson to be derived from such reflections as these, is to guard with sacred jealousy against all attempt to introduce the practices of the Nicene age into our own Reformed Establishment. The ecclesiastical system of Jerome triumphed over that of Vigilantius, and popery followed. So will it follow once more, if the same system should be permitted to displace, and to supersede that of our venerated Reformers of the sixteenth century.

\* Vigilantius and his Times, p. 477.

## HAVE YOU SEEN THE GENERAL?

## A DIALOGUE.

A. Pray, friend, have you seen the General to-day?

B. What General?

A. General TOM THUMB to be sure; why every body has been to see the General?

B. Not every body; for I have not been, and do not mean to go.

A. Why not? Surely there can be no harm in it. He is such a lovely little creature; not higher than your knee—not heavier than a new-born baby—with legs and feet so beautifully small, with eyes so blue and hair so light, and voice so infantile, and countenance so expressive, that it is impossible not to love him!

B. I have been told his symmetry is not so perfect as you seem to represent it.

A. Perhaps his head is a little larger than it should be, and his chest broader, and his face rounder, and his nose flatter. 'Yet, take him for all in all, we ne'er shall look upon his like again.'

B. Perhaps not; yet I have no desire to look upon it now.

A. Give me your reasons.

B. It would be tedious to state them fully; and you are too much enamoured with this novel sight to attach great importance to them. Yet I am willing to state, what appear to me sufficient reasons for declining your invitation. First, I have something much more important to attend to for myself. I cannot forget that I live in a dying world, that I am perpetually surrounded by temptation to forgetfulness of God, that I need all the time I can redeem from necessary business and wholesome recreation, for self-examination, reading the scriptures and prayer. If, then, I go to see the General, I lose an hour or two which I could employ much more profitably in communing with my own heart, and in seeking the blessing and presence of my Saviour and my God.

The *loss of time*, however, is not the only thing which I should have to regret; but the distraction of mind, which always follows any excitement of the feelings on low and unsatisfying objects. It would take me some time to regain the calm sobriety of thought in which I would desire to live and die; and this effort to regain lost ground would be attended with some reproofs of conscience which would chide me for my folly. Thus I should in every way prove a loser by going to see the little General.

A. Surely you are too scrupulous. Might you not really see what would lead you to admire the wisdom and goodness of God, in this remarkable production of His hand?

B. I am not, I trust, without the disposition to acknowledge and admire the perfections of the divine character, whenever they meet my eyes; but I am disposed to look upon such pigmies as the General, in the light of *lusus naturæ*—'sports of nature'—if such an expression may be allowed—things to be hidden, and concealed, rather than exhibited. You will not pretend that it is symmetry only, or even principally, that you admire in the *little man*, or the *precocious child*, you

would have me to see. I would much rather contemplate the fine proportions of a full grown person of ordinary stature, than the small legs and silk stockings and tiny Wellington boots of the General, or the vast circumference of a Daniel Lambert, or the unwieldy limbs of a Patagonian Giant. But I will not contend with you about a matter of taste. My objections to comply with your request are of a graver kind.

A. Pray go on with them ; I am afraid I have interrupted you ; yet I must say, I think you too precise.

B. Perhaps so ; it is difficult to be always right ; but if I am in error, I am sure it is on the safe side for myself ; and on the best side as an example to others. We live in times when every thing tends to extremes. No state of society can be more unhealthy ; and he is a benefactor of his kind, who gives some little check to this extravagant tendency. The drag is necessary when the steam is high. But I will proceed, as you wish, with my objections. I cannot but grieve to see such immense sums of money lavished on this little idol of the day, while thousands are lacking bread, and while the cause of Christ is languishing for want of means to carry it on. How many will freely spend their money in visits to the General, who would begrudge a subscription to any work of piety or charity, and would even turn away with contempt from the poor in the hour of their distress ! Is there no guilt attached to this misapplication of that wealth which God has committed to our stewardship ?

A. I must confess, that many a shilling has been expended on the General, which might with much greater propriety have been given to the poor.

B. Undoubtedly ; and as it has been abstracted from a good cause, how do you know, that it will not be made conducive to a bad one ? The many thousands of pounds (I am afraid to mention the sum I have heard, lest I should, unknowingly, exaggerate it) which have passed into the hands of strangers and foreigners, who will convey it to other lands and spend it there, may serve to assist our enemies, as much as the loss of it will impoverish our own countrymen. The raising of a family, by such means, from the dust of poverty to sudden affluence, is only likely to entail upon it perpetual injury. But what is most painful to reflect on, is the evil inflicted upon the little *hero*, or rather *victim* of this absurd popularity ; who is, by his position, debarred attendance on the public worship of God ; trained for exhibition in all the arts of the theatre, so far as his capacity will allow ; made to sing, or scream, songs which are, to say the least, unbecoming ; taught little else but the mimicry of certain peculiarities in others ; and impressed with the notion that he lives for nothing else than to be the *play-thing* of the public ! If this shrimp of mankind has an immortal soul, (and who can doubt it ?) how lamentable in the eyes of the true Christian must be his state ? May he not have to say at the last great day : 'Multitudes came to see me ; many loaded me with flatteries : and made me vain by their gifts and praises ; but no man cared for my soul.'

A. You have said more than enough. Such thoughts as you now suggest, had not crossed my mind. I went purely from curiosity to see a sight which gratified me, as it had done thousands. But you have taken the wiser part.

B. I have only one thing more to observe. I could not fail to perceive the hold which this folly had taken upon your mind; and believing you to be a sincere disciple of Christ, I was compelled to ask; "If these things be done in the green tree, what shall be done in the dry?" If where there is reason to hope favourably of a person's religious character, the frivolities of the age produce an effect so injurious, what harm may they not be expected to produce on minds which have little or no religious principle to guide or to preserve them? Surely, "the God of this world blinds the minds of them that believe not,"—by constantly occupying them with vanities of this kind—"lest the light of the glorious gospel of Christ, who is the image of God should shine unto them." Perhaps this is one of the worst among many bad signs of the times. A world of folly is in the heart of man. Oh when shall it once be, that crowds as great, as deeply interested, as intent upon their object, shall flock to the sanctuary of God, to "hear words whereby they may be saved," as now throng the avenues of the chamber where this morsel of humanity holds his Levee!

A. Thank you for your friendly expostulation, and still more for your convincing arguments. Had I heard them yesterday I should not have visited the General; but I can now only say: "The Lord pardon thy servant in this thing!"

B. Let me not be understood as censuring either you, or the hundreds of Christian people who have spent your time and money in seeing this sight. It has been done inadvertently; but I hope the time will come, when every Christian who has a shilling to spare, will ask himself the question; 'How can I best lay it out to promote the glory of God and the welfare of mankind?' and when every Christian who has an hour unemployed in his lawful earthly vocation, will ask himself, 'How can I best devote this hour to my own spiritual edification or to that of my perishing fellow-sinners?'

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## THE REIGN OF TERROR.

At a period when a general restlessness of spirit pervades no inconsiderable portion of the world, and when the most unblushing infidelity courts with too much success, the attention even of the labouring classes of the community; it may serve a salutary purpose, to cast back a look upon that most eventful era in the history of a neighbouring nation, which is justly immortalized under the title of 'the reign of terror.'

The term of this savage triumph of terror over law, justice, virtue, humanity, and reason, did not exceed FOUR MONTHS; yet it was immediately preceded and followed by atrocities which in any other age than that of the French Revolution, and in any other nation than France itself, would have been sufficient to affix the distinctive appellation here given, to its own period. But where all is dark and dreadful, that which is most dark and most dreadful, casts less appalling enormities into shade; and thus it is, that the season of Robespierre's tyranny

stands forth in the dark foreground of the revolutionary picture, as 'the reign of terror.'

The progress of crime, up to this moment of awful retribution, when France was bleeding at every pore, had been steadily and quickly advancing. The Girondists had subverted the monarchy, but wished to spare the life of the king. Danton and his wild associates brought the monarch to the scaffold, with all the more popular members of the party on whose shoulders they had risen to power. But there was a still deeper abyss of crime to which it was possible for human nature in its savage ferocity to descend. The villain who pauses in his career of crime risks all that he has gained, and is sure to be trampled in the dust by the more consummate villainy, which he may perhaps himself have nurtured in the bosom of another.

When every party, connected with the Revolution, in which a spark of humanity remained, had been sacrificed to satiate the ambition of reckless leaders and the fury of a maddened populace; Danton and Robespierre, who had contrived and accomplished this guilty project, were evidently rivals. Both could not reign, and yet neither could with ease be overcome. In the tremendous struggle, the superior coolness, thoughtfulness and promptitude of Robespierre prevailed, and Danton, whose name had inspired all ranks with dread, and whose determined cruelty had spared neither age, nor rank, nor sex, was overwhelmed with that bloody torrent which he had so largely contributed to swell; and Robespierre and the Reign of Terror rose triumphant out of his fall.

'DEATH' (as Alison observes, from whom this account is taken) 'became the sole engine of government; systematic and daily executions took place in the capital; extermination, conducted by despotic agents, prevailed in the provinces.' The most extraordinary revolutionary enthusiasm was manifested by the actors in this dreadful tragedy. 'The vessel of the revolution,' said one, 'can only reach the port through a sea reddened with waves of blood,' and Robespierre replied to this sanguinary rhapsody: 'A nation is not to be regenerated but over slaughtered heaps.' These sanguinary regenerators proceeded on the principle, that the 'foundation of all great institutions is terror;' and fully did they carry their principle into effect.

In Paris 7000 prisoners thronged the prisons; the number throughout France exceeded 200,000. The little indulgencies, at first allowed to the more affluent, were soon withdrawn; they were deprived of every comfort; many were daily led to execution, and, by a refinement of cruelty, those who remained were often disturbed during the night by the appearance of executioners with chains and symbols of death, for the mere purpose of inspiring alarm.

The prisons began to fill so fast, that the ordinary number of daily executions was insufficient to make room for the new comers. Hence it was proposed by the Revolutionary Tribunal, to feign a conspiracy among the prisoners. In this way sixty or a hundred persons of the first rank among the prisoners were led out to immediate execution. 'Despair of life, recklessness of the future, produced their usual effects on the unhappy crowd of captives. Some sunk into sullen indifference; others indulged in immoderate gaiety, and sought to amuse life even at the foot of the scaffold.'

'From the furthest extremities of France, crowds of prisoners arrived daily at the gates of the Conciergerie, (the principal prison in Paris), which successively sent forth its bands of victims to the scaffold. . . . Sixty persons often arrived in a day, and as many were on the following morning sent out to execution. Night and day the cars incessantly discharged victims into the prison; weeping mothers and trembling orphans, were thrust in without mercy with the brave and the powerful; the young, the beautiful, the unfortunate, seemed in a peculiar manner the prey of the assassins. Nor were the means of evacuating the prisons augmented in a less fearful progression. Fifteen only were at first placed upon the chariot, but their number was soon augmented to thirty, and gradually rose to eighty persons, who daily were sent forth to the place of execution: when the fall of Robespierre put a stop to the murders, arrangements had been made for increasing it to one hundred and fifty. An immense aqueduct to remove the gore, had been dug as far as the Place St. Antoine; and four men were daily employed in emptying the blood of the victims into that reservoir.'

'Such accumulated horrors annihilated all the charities and intercourses of life. . . . The farmers trembled to bring their fruits to the market, the shopkeepers to expose them to sale. The richest quarters of the Town were deserted. . . . Passengers hesitated to address their most intimate friends on meeting; the extent of calamity had rendered men suspicious of those they loved the most. Every one assumed the coarsest dress, and the most squalid appearance; an elegant exterior would have been the most certain forerunner of destruction. At one hour only were any symptoms of animation to be seen; it was when the victims were conveyed to execution; the humane fled with horror from the sight; the infuriated rushed in crowds to satiate their eyes with the sight of human agony. Night came, but with it no diminution of the anxiety of the people. Every family early assembled its members; with trembling looks they gazed round the room, fearful that the very walls might harbour traitors. The sound of a foot, the stroke of a hammer, a voice in the street, froze all hearts with horror. If a knock was heard at the door, every one in agonized suspense, expected his fate. Unable to endure such protracted misery, numbers committed suicide.'

Not satisfied with the rate at which human life was ebbing away in France, new powers were granted to the Revolutionary tribunal. All forms of law were suspended, all indulgence to captives denounced as a crime against the Republic, and all delay in executing its sanguinary decrees, punished as treachery. Prisoners were now accused and sentenced in large masses; no care was taken even to identify the persons of the accused: similarity of name was in many cases enough to confound the friends and enemies of the ruling power, and to involve them in a common ruin.

The cruelties in the provinces were, if possible, greater than in the capital. The mission of Le Bon to the northern frontier, was that of a monster in human form. In the city of Arras, above two thousand perished by the Guillotine. He made his cruelty the minister of his lusts, and then mocked and insulted the agonies of his victims. Children, corrupted by him, were set as spies upon their parents; and such

was the effect of his example, that the favourite amusement of these little ones, was, putting birds and small animals to death, with tiny guillotines made for their use.

At Nantes, the monster Carrier was still more relentless. Five hundred children of both sexes, the eldest of whom was not fourteen years old, were led out to the same spot to be shot. The littleness of their stature caused most of the bullets, at the first discharge, to fly over their heads; they broke their bonds, rushed into the ranks of the executioners, clung round their knees, and with supplicating hands and agonized looks, sought for mercy. But the merciless bands slaughtered the innocent victims lying at their feet. Other horrors with which we hesitate to darken our pages seemed to fill the measure of human crime and human suffering. We will, however, mention the case of a woman at Bordeaux, who was accused before the infamous Le Bon of having wept at the execution of her husband. It was not deemed punishment enough to send the sympathizing wife to share her husband's fate! but she was first condemned (*amid the applauses of the multitude*) to sit several hours under the suspended blade, which shed upon her, drop by drop, the blood of the deceased, whose corpse was above her on the scaffold.'

'One of the most extraordinary features of these times, was, the apathy which the better classes both in the capitals and the provinces evinced, and the universal disposition to bury anxiety in the delirium of present enjoyment. The people who had escaped death went to the opera daily, with equal unconcern, whether thirty or a hundred heads had fallen during the day.' The theatres of Paris were never fuller, than during the reign of terror.

Amid this general massacre, many individual executions gave occasion to the exhibition of great magnanimity; we can only refer to the case of Madame Elizabeth, sister to the murdered king Louis XVI. When brought to the tribunal, she was accused of being an *accomplice of the tyrant*. She replied to the charge, 'If my brother had been a tyrant, neither you nor I would have been where we now are.' She died praying for those who had taken away her life. The beauty of her form, and the placidity of her expression, awakened sentiments of commiseration, even among the most savage of the revolutionary spectators. For some time the work of desolation proceeded with frightful rapidity; every kind of artifice and the most hateful system of espionage was employed to entrap suspected persons; till men became not only reckless of life, but anxious for death, and often voluntarily surrendered themselves to their implacable adversaries, rather than endure the horrors of suspense in which they were passing their lives.

'But there is a limit to human suffering; an hour when indignant nature will no longer submit, and courage arises out of despair. To that avenging hour time was fast approaching.'

It would appear that Robespierre, though the leader, was not the worst man of his own party. At a moment when France itself was steeped in the intoxication of Atheism, he raised his voice in stern opposition to its blasphemies. Whether he had become convinced, by the effects he witnessed, of the destructive influence of infidelity, that no Government could be conducted without the recognition of a supreme Being; or whether this fundamental sentiment of our nature was too



deeply written on his heart to be effaced by all that he had seen and heard among the advocates of irreligion; it is certain that he made considerable efforts to bring back the public mind to a conviction, that there is a God who ruleth among men. About a year before, Sunday had been abolished by statute, and the day of rest exchanged from the seventh to the tenth; Christianity was formally abjured; and a well known Prostitute placed on the high Altar of Notre Dame Cathedral, to be worshipped as the Goddess of reason. The consequent corruption of manners was immediate and extreme. Marriage was styled the *sacrament of adultery*; and more illegitimate than legitimate children were brought into the world.

This was the sure foundation on which the reign of Terror rested. Without it, that reign could not have commenced. But Robespierre foresaw, that with it, the dissolution of all society was inevitable. He hoped therefore to render his own Government firmer than that of his predecessors, by producing a more general recognition of a Supreme Being. It is supposed that he intended to relax his system of governing by Terror, as soon as it would be possible, with safety to himself, to pause in his career. But he acted on a principal fatal to all Government, namely that of "doing evil that good might come." The night of horror which he had cast over others, now began to roll back upon himself. Despair inspired courage in his enemies, suspicion roused terror in his adherents; he was hated even more than he was feared, and no sooner was a voice raised against him, in the assembly which he had ruled with a rod of iron, than he stood aghast and trembled with rage and horror. His words were choked, his voice, which had so often overawed the assembly, spent itself in a harsh scream, and he sat down foaming at the mouth, amid the shouts and execrations of the convention. Yet he did not yield without a struggle. Each party separated with the conviction that success alone could avert immediate destruction; but with all his energy and talent, Robespierre was overcome, was wounded in the fray, was condemned by the tribunal, which at his bidding had consigned so many thousands to destruction, and perished on the scaffold, in the very place where the King and Queen of France had been beheaded, assailed by the bitter curses of the multitude by whom he had been raised to the guilty eminence on which he stood! Thus, one after another, fell all the leaders of that great revolt which hurled a monarch from his throne, and deluged a mighty nation with the blood of its best citizens.

It appears from Republican authorities of the greatest weight, who were under no temptation to overcharge the picture, that during these terrible four months, considerably more than a million of inhabitants were put to a violent death, besides those who fell in war against the allied powers of Europe. Above eighteen thousand were guillotined. At Nantes, fifteen hundred children, five hundred women, 460 priests, 1400 nobles, 5,300 artisans, were drowned: 500 children, 300 priests, 264 women, were shot. In La Vendée 900,000 men were slain, 15,000 women, and 22,000 children. The whole of the loyal country of La Vendée was changed from a garden to a desert. The stranger might pass through those parts of it which had been most populous, and scarcely find an inhabitant; and the cruel boast of Revolutionary fury was, 'La Vendée is no more!'

Such were some—and *only some*—of the consequences of a bold and reckless ATHEISM. The virus of this moral plague had been gradually infused into the French character through the efforts of Voltaire, Condorcet, and Rousseau; and no sooner was the occasion given, by abuses in the public administration of affairs, for its sudden outbreak, than all the hateful doctrines of this godless school were propagated with savage delight by the furious demagogues of the times. The passions of the multitude were unchained; every restraint which religion or morality could suggest was swept away by the overwhelming torrent of infidelity; and the nation was not roused from its fatal delirium till it found itself on the verge of self-destruction, and at length sought repose from the despotism of the multitude in the despotism of a single man; till it had passed through every state of suffering and crime, from the rule of Regicides to the rule of Napoleon.

Let Englishmen mark the effects of INFIDELITY, and earnestly resist its first approaches.

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### THE LOOK.

“And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of heaven.”—LUKE IX. 62.

“Poor children!” I said to myself, last night as I passed the pastry-cook’s and the fruit-shops, where knots of little ones were gathered about the windows,—“Poor hungry babes, do not stand gazing there, it breaks my heart to see you. That glass is so transparent—that gas-light burns so brightly—those dainties are so skilfully and artfully arrayed to look more tempting even than they are, which were enough for you. You are so hungry; your bread at home, if there is any, is so dry: you must not, indeed you must not look. I wish that I could give you what your eyes are fixed upon: but I cannot, and if I could, I should do you more harm than good, you would only want it all the more to-morrow. Go home, poor children, go supperless to bed; and do not dream:—You may not have those things.”

All persons, I suppose, have had such thoughts, exactly in such time and place, but all are not equally given to think upon their thoughts; and question them whence they came, and whither they are bound, before they let them pass. What harm is there in looking? I have thought upon those little wishful eyes and longing mouths, till my own heart grew rebellious at their fate: and what should theirs do? Such superfluity, and none for them. Want tortured with the sight of so much waste. Implanted appetites, natural desires, inbred necessities, refused their appropriate gratification, in presence of all the abundance which a munificent Creator has prepared for their sufficient satisfaction. May it, must it be so?

Back to the beginning—aye, and far before it—on to the end, and far beyond what we call so—my mind has often run from such a point, to enquire how it came so; how it can be, why it must be: has run on through the want—the temptation, the sin, the punishment—till

even I could only stay my troubled mind upon a closer question still : "Nay, but O man, who art thou," &c. But these children—where are they to get their doubts resolved? Do no such thoughts in them grow out of looking, no rebellious murmurs, sinful covetings, and criminal resolves? Not yet, perhaps : but very near at hand you may see other eyes intent on more substantial food : more solid gain : there needs little skill in physiognomy to read what they are meditating, what they intend, as soon as the convenient opportunity occurs. Theirs is not the first look, nor the last—our proper subject now : nevertheless the hearing of the above text this morning, brought back the thoughts of yesterday, and induced this introduction. Is there no harm in looking?

Looking—taking in its widest sense—of attention, consideration, examining, going to see, or pausing to contemplate—is very often the first act of transgression, the first active movement of indwelling sin, the beginning link of a never-ending chain of guilt and misery, which might have been untouched, had only that first emotion been resisted. Even in its most limited and passive sense, the sight, like every other of our natural senses, has become the dangerous inlet of temptation. Designed to be instruments of perpetual enjoyment ; that we might hear, and see, and taste, and feel our God in every thing within us and around us, to the increase of his own glory through the abundant enjoyment of his works : all sensible things are adapted to please the sense, and awaken through it the innocent desires and feelings it was his design to gratify—to reach the intellect, and reach the heart, and call into action all our dormant faculties by the perpetual stimulus of external things. There was no harm in looking once : for all that was presented to the eye was good : and no lurking of sinful passion was within prepared to make evil of it. Eve probably had looked often on the forbidden tree, before the tempter came : it was placed by the Creator before her eyes, to prove, but not to tempt her : and she had certainly not been prohibited the seeing of it. Yet it is written, "When she saw"—had she never seen before? Yes—but it had never occurred to her before, that what her Maker had prohibited might possibly be desirable. Unbelief was in her heart, and she looked to see—to see what? If God was mistaken, if he had deceived her, if perhaps—Oh, that "perhaps." Truly unbelief was the first sin, the first principle of sin, and so it always is : but the *look* was the first act of transgression. God had forbidden her to taste the fruit, Satan came and told her it was good. With a guilty doubt in her heart, she took a criminal step : she looked upon the tree. If the doubt had not been there, the sight would have no more harmed her than it had done before—but it was there : an unholy curiosity was awakened in her bosom, by what the tempter told her, and she was determined to pursue the matter : not determined then, most probably, to eat—it is likely she intended otherwise : but she proceeds to investigate, to see for herself : to examine the fruit, and form her own opinion, whether or not her Maker was in the wrong. And then, for the first time she cast a dangerous look upon a harmless object : a sight that never before had power to do her harm. Through the charmed sense, the dire temptation came : desire was awakened, desire for what her Maker had withheld : a second wrong emotion, which had its first movement to transgression also—"She took."

The manner of this temptation is repeated every day. A passive impression first, received through the senses, "The serpent said to the woman."—O when she felt that what he said begat a doubt—a doubt of her Maker's truth, the wisdom of his mysterious prohibition and certain fulfilment of his word—had she confessed the culpable thought to Him—implored him to repeat his high command, and restore the faith the tempter's lie had shaken: had she stopped short of the look, and refused the passive impression before it proceeded to transgression, she might never have reached the matured act of wilful and deliberate disobedience to which the eternal penalty was attached. But she heard, and then she doubted, and then she went to see, and then she judged, and then desired, then took, then ate, then gave.

If even to innocence such a proceeding was unsafe, was altogether ruinous, what is it likely to be to those whose senses have become the purveyors to a corrupted nature—whose hearts are the willing recipients of every wrong impression—in whom the lamp of faith so feebly burns, one breath of falsehood will often suffice to put it out: in whom obedience is so sluggish, so unwilling, a straw upon the path will often suffice to turn the foot aside. Yet still we say there is no harm in looking, and Satan leads thousands to destruction with no other means than the indulgence of a sinful curiosity. We have heard of one who believed the atonement, and was convinced in his mind that Christ was God. He had read the Bible, and had no doubt about it. But he thought he should like to know the arguments against it. From mere curiosity he resolved to go *once* to a Socinian chapel. Talent is attractive, and intellectual exercise agreeable, whatever be the subject: who hears the beginning of an argument and does not wish to hear the end? The end to that hearer was such as he had idly braved—he became a Socinian for ever after. This was a *man*, with manhood's strength of mind, and thought, and understanding, to meet the need-less danger, and resist it. Generally it is the young, the unsettled, the unguarded and uninformed that yield to this ruinous curiosity. Something is talked about, something is read, something is preached. It presents itself at once to the artless mind as contrary to the word of God, or inconsistent with it; as surely so as Satan's lie to Eve. Nevertheless, it is pleasant to understand what is talked about, and hear both sides of an argument: we do not belong to the party, or intend to follow them, we merely read their publications to form our own opinion. Just so did Eve: and doing so she found there was much reason on the tempter's side; more appearance of truth than she at first supposed; much, at the least, to recommend his council, and induce her to make a further trial. How long Eve gazed upon the pleasant apple ere she touched it—how long her finger rested on the smooth surface ere she picked it—and then how long she reasoned, examined, judged, before she decided for herself, we do not know: but we do know, we cannot behold what is going on around us and not know, how long it is between the first going to *see* the external ceremony—to *hear* the musical arrangement—skimming through the pernicious tract, or wasting an idle hour over the novel that *happens* to lie on a friend's table—on to the guilty determination to take the word of man and put the word of God aside; a point beyond which

there is no more a safe resting-place for any, than there was for Eve when the fruit was between her lips. We cannot help hearing of these things, and how are we to judge unless we look? Eve could not help hearing, perhaps, but she could help every other step upon the way to sin and death. She could have recalled her Maker's word instead of indulging a criminal curiosity.

We remember the king of Israel, and all the guilt and woe that followed to him upon what was at first an accidental sight. What a pass was there to David between the first look and the second—far wider in the sight of the Almighty than between that and the full measure of his crime. But there was another king—who, as he walked upon his palace-roof, looked down—why should he not? upon the magnificent objects that surrounded him—the house of his treasures—the walls and hanging-gardens of his Babylon. Might not a man look with satisfaction on his own, the works that God had prospered in his hands, and the majesty of the kingdom God had given him? But Nebuchadnezzar had received a warning twelve months before, of God's approaching judgment on his pride; and been exhorted by the prophet to break off his sins. He knew what was in his heart, and what he had to fear. It matters little what the thing may be that tends to bestir the indwelling propensity to evil. God has made known to us that pride is sin—that vanity is sin—that emulation, self-preference, and earthliness are sins, provoking to the wrath of the Almighty; and “those that walk in pride he is able to abase.” It matters little where the place is, or what the sight is, that cherishes feelings of self-exaltation: whether it be an opportunity to admire, or to display our own advantages. The treasures that now swelled the Assyrian's heart with pride, were the same that Hezekiah had ostentatiously exhibited. “All that is in thine house, and that which thy fathers have laid up to this day, shall be carried to Babylon.” Doubtless as he walked that day upon the battlements, the usual place to walk in eastern cities, Nebuchadnezzar saw the admiring multitude beneath—perhaps he heard his own great name repeated—and met the eye of strangers eager to behold his royal person. Oh! there are many looks like that: many such scenes, many such times and places. The full assembly-room, the gay parade, the costly festival and ostentatious dinner-table. What harm? No harm if the heart be pure. What harm in walking on the palace of the kingdom of Babylon—in seeing once, in going a few times, in partaking now and then, indulging occasionally? No harm, if we have received no warning from the Most High to break off our sins by righteousness: or have no passions likely to be wrought upon where Satan finds such goodly opportunity. Read to the “end of the days” of which the proud look from the turret was the beginning, and learn what the king thought then.

“When I saw,” says another—with whose tremendous judgment we are equally familiar—“The things that Achan looked upon were not his own, they were forbidden things. It is a fearful gaze that tempts the heart's too ready longings for this world's wealth, or any thing of this life, which God in His wisdom has withheld: especially if it seems placed within a little of our reach: of possible attainment, if some single prohibition of the Divine will did not come between us and the object of our desires. The law that has said, Thou shalt not

steal, has said also, Thou shalt not covet; and is broken even by the first involuntary wish. But here, as in a former case, there is a wide distance between the spontaneous yearnings of an earthly heart, or whispered suggestions of the evil One, and the step that succeeds it, be it thought, or look, or deed. When we see how much of human misery is the result of unsatisfied desires, ungratified affections, and wishes unfulfilled, with all their accompaniment of sickening hope and wasting discontent: we cannot but think there is more suffering of this sort than God intended, or providence inflicts upon his creatures. If the first wish had not been cherished, the first impression nursed into desire, the first pleasurable sensation allowed an opportunity to repeat itself, much of what is now unavoidably suffered might have been escaped; as well as much foregone that is guiltily obtained. In a world so full of things fitted to excite our natural feelings and rational desires—"Be content with such things as ye have," would not have been a universal precept if there were no possibility of repressing them. Yet whose is the path of life not troubled and crossed, and clouded, day by day, by want of something that they have not? Covetous desire is seldom a solitary sin. "Whence come envyings and strife among you, come they not of your lusts?" says the Apostle James. Jealousy, envy, fraud, unfairness, dissimulation—nay, there is scarcely any sin that may not grow out of one covetous desire indulged, one longing look repeated.

We have spoken of first looks—but there are last looks also, to which the above text more properly refers. The man who holds the plough looks always forward; he does not watch the handle by which he guides it, nor observe the furrows as he goes along: but keeps his eye intently fixed upon the head of the plough, to keep it in a right line with the point he makes for: if he looked back, or looked aside, his furrow would immediately be curved. It is common to hear a farmer exclaim, like an artist at a fine picture, in admiration of the straight lines of a ploughed field. Such is our Lord's beautiful and impressive imagery. His labourers who would be worthy of their hire, must never stop to look, nor turn to look behind them—"Make straight paths for your feet," straight furrows in your field—you lose way, and lose worth if ever you swerve aside: you will swerve, as surely as your eye is turned.

Mark the steersman who ploughs the wave: if you speak to him, he answers without a movement of his eye: if you give him any thing, he takes it from you without looking at it. There is no lingering gaze upon the shore that he is leaving, perhaps for years—perhaps for ever: his home in sight, his wife and children loitering on the beach: he never turns to give them one more look, nobody would trust his steerage if he did. Unfit, it may well be said, are they who having entered or agreed to enter the kingdom of heaven here, send their hearts back upon the world from which they have been separated, or consent to separate: and try to bargain with their Master for a little respite: a few more wasted years, a few more accumulated sins, another visit, another look, and then. Hard it is, perhaps, but hard in proportion as it is postponed, to leave an association that we have loved, a world that has loved us—that intreats us—reproaches us—calls after us—"Stay at least a little while. Come back sometimes—meet us half-

way, and we will come out to you. Don't run into *extremes*." More steersmen have stranded their vessels on a rock, more ploughmen have disgraced with uneven lines their master's field, for fear of *extremes*, than from any other cause. Whether it be the profession of religion or its practice, the doctrines of the Gospel or its precepts—*extremes*, they tell us, are to be always avoided, haste always to be deprecated. Moderation, conciliation, prudence, conformity, propriety—Oh! there are a hundred names by which Satan knows how to call the lottering glance, the last backward look. But plausible as his language is, it is illusory altogether. The path of righteousness is an onward course that has but two extremes—the entrance-gate at one end, the gate of heaven at the other. Wrong is behind, and wrong on either side: but there is none before. We may lose it, or refuse it, and so stay without: but we cannot go too far, nor yet too fast upon it. God never holds such language to his people. "Come out from among her," but go not too far off. "Separate yourselves," but go not out of sight. "Leave all and follow me," but do not be in a hurry. Set your faces heavenward, but for fear of danger, for fear of error, look cautiously and wistfully behind you. He knew the heart of man too well to use such language. Hard as the path of decision may be, he knew the path of indecision would be harder: the blessed Jesus knew,—for he carried in his bosom an all-human heart,—what would come of that desired leave-taking: how very far at the best, his reluctant follower would be left behind: all he would lose of his own most precious words, and presence, and example: and all his Father would lose of service and of glory in him.

"Look not behind thee, neither stay thou in all the plain." They were angel-messengers, who, while he lingered, laid hold upon his hand and upon the hand of his wife, and upon the hands of his two daughters. Had they been earthly friends, they would have bidden him not to be in so much haste,—to wait and see,—to wait, at least, till sunrise, for the better settlement of his affairs: and then perhaps he might prevail to take his sons-in-law with him. It is a very common language, and very common thought. We must wait for some-body,—we must go back and fetch somebody or something, that by our too much decision, too plain speaking, or straight-forward acting, will certainly be left behind. Are there not parents who, instead of laying hold upon their children's hands by gentle force, to bring them out of danger, think they must give them time and opportunity to see the world, and look upon its vanities, before they call upon them to renounce it? Are there not ministers of God, who, do as those angels did not,—consent to stay themselves within the verge of danger, in hope that more will so be prevailed upon to follow them? Are there not at this time especially,—we ask it with a fearful heart, we could answer it with an aching one,—numbers, who having been led out upon the plain, having for Jesus's love, and for his gospel's sake, renounced themselves, their good works and their bad ones—the world, the devil and the flesh—are standing to look behind them: doubting the word of truth they have obeyed, doubting the occasion for the steps that they have taken, doubting the danger and the sinfulness of what they have relinquished? It is a fearful moment; she, who "looked back from *behind* him"—it was not "going too far" that wrought that mischief—perhaps, had Lot's wife been *before* him, it had not happened—"became a pillar of salt."

"Say not thou, what is the cause that the former days were better than these? for thou dost not enquire wisely concerning this."—ECCLES. vii. 10.

WHY do these bright delusive rays  
 Still gild the scene of by-gone days,  
 When passing hours they will not cheer,  
 Soften one grief, or stay one tear.  
 When pensive, weary and forlorn,  
 Do we to present comforts turn?  
 Or rather listlessly survey  
 Those moments which have passed away.  
 Shall heaven its richest blessings shower  
 Each coming day, each passing hour,  
 In every place where we abide,  
 And we, disgusted, turn aside,  
 With peevish heart still brooding o'er  
 A time that can be ours no more?  
 But hark, another voice replies  
 Where else shall I direct mine eyes?  
 Or where can this bewildered mind  
 A more delightful vision find?  
 The present, whatsoe'er it be,  
 Is not alone enough for me;  
 Nor dare I on the future gaze  
 'Tis all obscurity and haze.  
 Oh, man deluded! can it be,  
 That future scenes are dark to thee?  
 That veil and mystery and cloud,  
 Thy coming destiny enshroud?  
 And thou hast time enough to waste,  
 In idle visions of the past;  
 Yet not a moment to prepare  
 For what is daily drawing near.  
 Eternity! why shun the theme?  
 This is no speculative dream,  
 Nor may we, if we would, refuse;  
 It must be ours, we cannot choose.  
 Eternity to come, but where?  
 Momentous question! shall we dare;  
 To leave it longer unresolved,  
 In dark uncertainty involved?  
 Ah, no! forgetting all behind  
 Let us with body, soul, and mind  
 Press onward, till through saving grace,  
 We reach a firmer resting place;  
 Then sweet shall be the looks we cast  
 Of retrospect upon the past.

RACHEL.



# INVITATION TO UNITED PRAYER,

FOR THE

## OUTPOURING OF THE HOLY SPIRIT,

ON WEDNESDAY, 1st OF JANUARY, 1845.

DEARLY BELOVED IN THE LORD,

It is with feelings of grateful thanksgiving to our heavenly Father, that I now, for the ninth time, renew my annual invitation for A GENERAL CONCERT FOR PRAYER FOR THE OUTPOURING OF THE HOLY SPIRIT, which, by divine permission, will be held on THE FIRST DAY OF THE NEW YEAR, WEDNESDAY, JANUARY 1ST., 1845.

Upon entering upon so spiritual a service, it will be well to bear in mind that striking passage in the 59th chapter of the prophet Isaiah —“ Behold, the Lord’s hand is not shortened, that it cannot save; neither is his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.”

For, whilst this Scripture shews us the Lord’s readiness to hear our petitions, and his ability to grant our utmost desires, and thus encourages us to draw nigh to a “Throne of grace,” it will lead us to do this with a deeper sense of our manifold infirmities, with a humble confession of our individual shortcomings, and with a personal application to that “precious blood,” “which cleanses from all sin.”

Thus it was that holy Daniel offered up his prayer. First, with humble confession, and then with earnest supplication.

And, surely, at this time such a course is peculiarly requisite, to give us that confidence in prayer, without which it cannot be effectual. For, without referring to those open transgressions of the ungodly, for which “the Lord is angry with them every day,” consider the present state of the Church of Christ. Who that compares his own personal religion with the standard laid down in the Word of God, but will be ready to smite upon his breast, and say, with the publican, “God be merciful to me a sinner.” For reflect upon the description given of the Ministers of Christ, and of the trust reposed in them. They are called “Men of God,” “Ambassadors for Christ,” “the glory of the churches;” they are “in Christ’s stead;” they are set as “examples of the believers in word, in conversation, in charity, in spirit, in faith, in purity;” they are “put in trust with the gospel:” they “watch for souls, as they that must give an account;” and such is their love for their Divine Master, that “they count not their lives dear unto themselves, so that they might finish their course with joy, and the ministry which they have received of the Lord Jesus.”

Such is their high and holy calling. Who that ministers before the

Lord, when he compares himself with this standard, will not feel as the Prophet did when he said, "Wo is me, for I am undone, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." (Isaiah vi. 5.)

Then mark the description given of the Lord's faithful people, They are "the salt of the earth," "the light of the world," "a city set upon a hill;" they "have their conversation in heaven;" they are directed "to hold forth the word of life in the midst of a crooked and perverse generation;" to be followers of God as dear children; to walk in love, as Christ also hath loved us, and given himself for us; to be "as servants who wait for their Lord, that, when he cometh and knocketh, they may open unto him immediately."

If it be asked where shall we meet with Christians of this scriptural standard? Will not the most devoted among the Lord's people be ready to say, "My leanness, my leanness. Woe unto me, the treacherous dealers have dealt very treacherously." (Isaiah xxiv. 16.) How necessary, then, is it, when we enter upon this spiritual service, to bear in mind the scripture to which I have referred.

For the new year approaches under such interesting circumstances, as may well call forth our most ardent prayers. Thus, through the good providence of God, there is at this moment peace throughout all the world. The Sovereign Ruler of the universe, also, has given to our gracious Queen so large an extent of territory, and such a commanding influence among the nations, that there is scarcely a portion of the habitable globe, into which either our Christian missionaries, or the pure Word of God, may not find an entrance. Such is the present position of the British empire, so peculiarly favourable for the spread of divine truth.

Further, whilst in England there are, alas, many things—which, to use the words of the prophet Ezekiel "are for a lamentation, and shall be for a lamentation," still the new year will come in, under these encouraging auspices. That there is a general feeling amongst the influential orders of society, that the prosperity, if not the absolute safety of our country depends upon diffusing sound scriptural religion among the working classes; raising their moral condition by encouraging them in habits of industry, temperance, and frugality; and in promoting their general comfort by shortening their hours of labour, improving their dwellings, and assisting them in husbanding the resources which their own good conduct may supply. Various steps have been taken for carrying these benevolent sentiments into effect. May we not expect that these plans, if the Lord be entreated, may prove the germ of far greater blessings. That they may produce kindlier feelings among all classes, a closer union among the members of our Church, and especially a greater readiness to receive the glorious truths of the gospel of Christ.

In Scotland also the dawn of Hope appears. For whilst at the close of the last year, we had but to lament a disruption in the Established Church; during this year, we might have seen the General Assembly of those who left her Communion, meeting in a truly Christian spirit, without using any reproachful words against their Brethren, but, in deep abasement of heart, humbling themselves before the God of their Fathers, for their own personal short comings, and for the low

state of Religion throughout the land.\* Surely this is a favourable sign—for if humility be the soil in which Christian love flourishes, may we not hope that this lowly spirit, if earnest prayer be made, will lead to a fervent desire that every separating cause may be removed, and that all who believe in the Lord Jesus Christ, may as His Disciples of old, “be knit together in Love,” and brotherly union. Oh! that it may be thus, that “He “who devises means, that his banished ones be not expelled from Him,”† would yet so unite the two Churches, that they might, like Ephraim and Judah, be “as one stick in the Hand of the Lord.”‡

In our Sister land also more pleasing prospects appear. Those “Monster Meetings,” as they have been termed, which last year distracted the Country, are now no more; and by the blessing of God, upon the Society for educating the native Irish in their own language, and other Religious Institutions,|| a deep impression has lately been made in several places, and a great desire produced for the Holy Scriptures, and for the faithful preaching of the Gospel of Christ.

The cause of God’s ancient people also is assuming a more interesting state. The influx of the Jews into the Holy Land has been very great of late. These is no more room in Jerusalem for them, and they have already spread over a part of the Turkish quarter. The numbers of enquirers after the Truth are increasing. Some have been publicly baptized under most trying circumstances; permission also has been given to erect our Protestant Church in Jerusalem; the building of which will be again resumed. Added to these tokens of God’s returning favour to his people, the Sultan has issued a degree, withdrawing in some cases the punishment of death from those who renounced Mahomedanism, thus abrogating to that extent the Laws of their Prophet, and this in the 1260th year of the Hegira.

Such are the circumstances with which the new year approaches.

Do not these favourable tokens afford powerful reasons for our again uniting in fervent Prayer for the outpouring of the Holy Spirit, and for doing this under a sense of our own manifold short comings, with humble confession of our sins, and with earnest supplication, that nothing may separate between God and us; but that having all our sins put away through “the blood of the Lamb,” and our souls clothed with His perfect righteousness, we may “draw near to the Throne of Grace with a true heart, in full assurance of Faith,” remembering that the Lord has said “open thy mouth wide, and I will fill it.” “Ask what thou wilt, and it shall be done unto thee.”

Allow me then to renew my annual invitation, and to request all who love the Lord Jesus in sincerity, to commence THE NEW YEAR, by uniting in THE GENERAL CONCERT FOR PRAYER FOR THE OUTPOURING OF THE HOLY SPIRIT ON WEDNESDAY, 1ST OF JANUARY, 1845.

The following suggestions are respectfully offered, to assist those who are desirous of a similar union on Wednesday, Jan. 1, 1845:

1st. Let Christians follow the example of our blessed Lord, (Mark i. 25) who rose up a great while before day for secret prayer. Let them thus secure the blessing of Him who says, “Pray to thy Father

\* See the published Reports of the General Assembly of the Free Church of Scotland, in May and August, 1844.

† 2 Sam. xiv. 14.

‡ Ezek. xxxvii. 19.

|| See their Report, particularly that of the Irish Society for 1844.

which is in secret, and thy Father which seeth in secret shall reward thee openly.

2nd. Let them call upon the Lord in their families, for his Spirit to be poured upon themselves and their households, their neighbours, their country, including Great Britain and Ireland and our Colonies, the ministers of the Lord, the churches of Christ, the remnant of scattered Judah and outcast Israel, and upon the Gentile world.

3rd. Where circumstances will admit of a morning service, let the congregation be assembled, and, in addition to the appointed prayers and a suitable sermon, let all who are devoutly disposed partake together of the Supper of the Lord—or, as may be more convenient, let the whole congregation meet in the evening for public worship, and let an appropriate discourse be preached.

4th. Let the Ministers of the Lord meet on the following day, with their brethren of their own communion, in earnest prayer for themselves, their flocks, the whole body of Christ, and the world at large; and then especially consult together upon the most effectual means for hastening the coming of the Lord's kingdom, and particularly for the continuance of such a general concert for prayer, that the year may proceed according to this devout commencement.

May the Lord accompany these means of grace, or such others as may be adopted, with his abundant blessing! Oh! may it indeed be a season of special refreshment from the presence of the Lord!

Let this be the prayer of all who read this paper; and as the new year is now approaching, it would be a great kindness if those who approve the object, and have influence over the press, *would republish and circulate this invitation, which any one, into whose hands it may fall, HAS FULL PERMISSION TO DO,*

Peace be with all who love the Lord Jesus in sincerity!

Thus prays their affectionate Brother,

Aud Servant in the Lord,

JAMES HALDANE STEWART.

*St. Bride's, Liverpool.*

## THE THIRTY-FIRST OF DECEMBER.

IN these remarkable days, when the most extraordinary sentiments are offered to the Christian world; it is needless perhaps, to apologize for *any* suggestion, which we may imagine likely to benefit the church of Christ. For surely they *are* remarkable days, when we see men who have been specially set apart to study and explain the Scriptures of truth, thinking that they do God and man more service, by reviving the absurd, blasphemous legends of ages truly dark:—when we see in learned Divines, a new kind of Resurrection-men, busily employed, in digging up, by individuals or whole families, the miracle-working saints of by-gone years. Now, mine, gentle Reader! is a more modest suggestion; and will not require the sacrifice either of your religious

principles or your common sense. I only wish to place one additional name on the Calendar; and to request you especially to devote to her, a portion of the 31st of December. The name I mean is *Conscience*—I cannot indeed claim for her such power, as you are gravely told has been exercised by female worthies, in calming the stormy winds and waves:—a power which we used to think belonged only to Omnipotence. But I may truly say, she has often raised such a mental storm, as, through the Divine blessing could not be allayed, till the voice of redeeming love commanded,—“Peace!” Eternity alone shall disclose, how many will have cause to rejoice at this salutary tempest, which drove them to their sure, enduring refuge.

Invite her presence then, on the day which will soon close the present year. Listen to her awful voice. Place yourself alone with your conscience and your God; and seriously enquire how your time has been employed, and your talents improved, since New-year’s day last dawned upon you.

Thus far had I written, when the pen dropped from my hand. Circumstances had compelled me to choose the hour of midnight, and involuntary slumber stole over my eyelids. I had no occasion however, to regret the interruption: Fancy was still awake; and presented to me, in veritable form and countenance, the being I was intending to personify. Her stature was tall and majestic; her features though stern, regular and beautiful. There was indeed, a severity in her eye which would make one tremble to come under the glance of its displeasure: yet I could not help observing, that it seemed capable of the most serene expression of peace: and that a smile of indescribable sweetness occasionally dwelt upon her lips.

And now, methought, she commanded my attendance on a widely extended plain, which I presently recognized, as a portion of the earth we inhabit. Erected thereon, was the most singular throne I had ever beheld. It was composed of 5847 great and precious stones, marked by every variety of colour, and every alternation of light and shade. The clear bright diamond might be seen, mingling with the dark opaque; and the brilliant sapphire, with the deep black jet. Another of these many coloured stones, just ready to be added to the edifice, rested on the hand of a venerable Being, who seemed supreme possessor of that splendid throne. By his broad wings, and the hour-glass beside him, I knew his name was Time. He cast a melancholy glance upon the various works of man, which adorned the plain beneath him; and which, one after another, were sinking into ruin. For each stone, as it sank into its appointed place, had proved a signal, at which many a lofty dome, or graceful column, or mighty monument, fell crumbling to the dust. His eye gazed for a moment: but the brief tear of pity was quickly exchanged for a look of triumph, as he sang,

“I make the shell-proof tower my own,  
And break the battlement, stone from stone.  
Work on at your cities and temples, proud man!  
Build high as ye may, and strong as ye can;  
But the marble shall crumble, the pillar shall fall,  
And time, old Time will be king after all.”\*

But soon another change passed over the features of that aged

\* Poems by Eliza Cook.

Monarch : and he began solemnly to examine the wonderful fragment he still held : for there, inscribed in minute but indelible characters, stood all that had concerned every individual of mankind, during the time it was increasing to maturity. And now, the space around the throne assumed the appearance of a court of justice ; Assistant Judges repaired to their places ; Conscience, with a look of fixed attention, drew forth her note-book ; and every name among the multitude that thronged that spacious plain, was called in quick succession. But what astonished me most was, that the greater part of them seemed quite insensible to these proceedings : and Conscience, who appeared to have a lawful authority over all, spoke not one word to them. On the contrary, the expression of her severe and silent look, as she carefully recorded their transgressions, was, " Let them alone against a future day." I found these persons had despised her warnings ; and such was her awful vengeance.

I now turned to look upon those other personages, before whose several tribunals, the children of men were passing. On one of them sat two robust and powerful brothers. Their names were Health and Strength : and in their hands they held a strict account of every hour dealt out by them : how it had been received, and how employed. Among those whom Conscience brought to this tribunal, I grieved to see, how sad a reckoning was entered against the greater portion. With a few it was otherwise, but even they felt compelled to own, they had been far, very far from rendering according to what they had received.

Many, I observed, who had wasted the moments supplied by Health and Strength, at the early part of the memorial ; had been sent, for their subsequent ones, to two pale weeping forms,—Sickness and Sorrow. Of these moments also a record had been kept : and I saw, that, in many instances, though by no means in all, they had proved more precious than those of brighter hue.

But of all the reckonings to be rendered, the most important and interesting, was held before a lovely Bower, whose beauty exceeded that of any other spot on earth. From thence had issued moments, more to be desired than gold, sweeter than honey, and the honey-comb. Over that peaceful and fertile inclosure, was written in golden characters,—'The Sabbath.' None who duly prized its holy hours, ever carried them beyond that sacred bound. They were spent upon the spot ; sweet was their present enjoyment, and bright their future record. Three lovely sisters, Private, Social, and Public Prayer, opened, as it were, the gate of Heaven ; displayed its glories ; and seemed to catch its notes of praise. Beside them stood Instruction, with lofty brow and beaming countenance, and the volume of Divine inspiration open in his hand. There, Faith and Hope invited the Sons of earth, to strengthen and refresh themselves with heavenly food : there holy Meditation lifted her eye to Heaven, beaming with penitence and humility, with peace and joy. While in the sunniest portion of that fair domain, stood Charity, with her sweet serious smile, gathering round her a group of happy children ; pointing out the path of present peace ; and describing to them the crown of glory that fadeth not away.

Blessed spot of indescribable privileges ! It was with difficulty I

turned away my eye ; though it was to dwell upon another, rich in beauty. It was home, with its domestic charities and holy sympathies. There, on a fair and waving scroll, (Alas ! that the hand of passion had, in many instances, torn and blotted it,) Conscience with a finely pointed pen, was inserting every word, and look, and action. I started at perceiving how many of these social minutes were placed beneath the words,—‘Slighted when possessed.’—‘Mourned for when lost, with rebellion and despair.’—While I lingered in these favoured precincts, a voice of melody broke forth and softly sung,

“ Rest thee on the Social band,  
Ere ’tis gone for ever.  
Time’s command, and Death’s strong hand,  
Shall soon the circle sever.  
Love’s bright smile with joy behold,  
Ere the lips are fix’d and cold :  
For friends are dying, kindred parted ;  
Sorrow bows the once light-hearted :  
And hope’s fairy visions fly,  
Dispers’d by stern reality.”

Deeply melancholy was the strain : and my heart would have sunk within me ; had not a heavenly breeze at that moment borne an animating response,

“ Ere that night of darkness come,  
Soar towards a brighter home.  
To dwell with those, whose union never,  
Grief nor change shall dare to sever :  
Dwell in splendour undeclining,  
From the God of glory shining.”

My attention had been so drawn to these more distinguished spots, that I had scarcely glanced at others of less note. A strict enquiry, nevertheless, was proceeding universally. Here wealth, there poverty, summed up the results of those opposite advantages they had offered to mankind : while opportunity marked down the golden seasons he had tendered ; seasons, which if once lost, can never be recalled. In short the accounts closed not, till a memorial of every month, week, day ; nay, of every moment that had passed, since the same scene occurred before, was registered for eternity. Conscience placed her broad seal on every document ; though, as I said before, unnoticed by the greater part of those, who were so fearfully involved in the consequences.—To some, I observed, she gave a copy of the faithful record, that they might remember their ways with deep humility. Yet, it was while speaking to these, that her countenance assumed that look of serenity and joy, of which I had scarcely deemed it capable. In many instances, as she delivered the roll, she pointed out the place on the eternal record, which had furnished its contents : and lo ! when they looked, the hand-writing that was against them had faded away. Then was the bright smile of conscience seen ; as in a voice of deepest gratitude she exclaimed,—“ Blotted out, by the blood of the everlasting covenant.”

I looked no farther, for my eye loved to rest upon this happy company. Happy indeed they were ; for past blessings encouraged future confidence : and out of weakness they seemed to be made strong, through heavenly influence.—Presently however, I became sensible of a vibration from the throne of time. I heard an awful, solemn sound ;

and the five thousand eight hundred and forty eighth stone, rang into its place upon the mighty throne : it was become one with the edifice reared through by-gone ages, never more to be removed or altered,—All at once, the thought of my own individual interest in the scene, burst upon me.—“What record does it bear of *me*?”—I eagerly enquired. The powerful emotion snapped the chain of sleep; and excited me once more to waking thoughtfulness.

And now, my readers, suffer me, without a figure, once more to entreat that you will not let this year close, without a season of self-examination. Think over your bodily, mental, and spiritual advantages ; your opportunities for doing and getting good. How have they been received ; how improved, or how wasted ?—Look back upon your social and domestic blessings. What testimony can those around you bear to your temper and conduct ?—Review your Sabbath privileges. Have they raised your heart to heaven, and brought heaven down into your hearts ?—Recall the various circumstances in which you have been placed ; and ask whether your profiting be apparent to yourselves and others ? Sure I am, that if Conscience answers faithfully, each of you will be led to cry,—“Enter not into judgment, with thy servant, O Lord.” Under a deep sense of guilt, you will apply to that precious blood, which cleanseth from all sin : and under the conviction of your utter weakness, you will seek the all-sufficient aid of God the Holy Spirit. The language of your inmost soul will be, “Lord, give me pardon for the past, and strength for days to come.”—I will only add, may you pass from year to year, with deepened gratitude, may you grow in grace, and in the knowledge of your Lord and Saviour Jesus Christ.

S. S. S.

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### INSTANCE OF MONASTIC PERFDY.

‘John Charles Rauschenbusch and his friend Meyer, determined to go together to Vienna, and personally to offer themselves as candidates for the vacant churches. But the former by a mishap, was obliged to stay at home for the present, and his friend Meyer set off without him. But Meyer on his way home with some Protestant friends, happened to lodge one night at a convent. The monks had got into a disputation with them, and Meyer had grown too warm in the controversy. Chocolate having been brought in, his friends noticing that the monks did not partake of it, made signs to put him on his guard. This, however, he in the heat of argument did not observe, but still sipped the coffee, and departed from the convent a poisoned man. The effect of the insidious dose was slow, but destructive. This young man, who just before had been in the bloom of health, returned to Bückeburg in a pitiable condition, where he shortly afterwards died, evidently of the poison. The patent of office which he had obtained, with the Count’s own signature, was carefully preserved by his friend John Charles, who many years after would exhibit it to his children, and pointing to its gold letters, its splendid seal, and high-sounding title, would say, “Children ! children ! don’t aspire after worldly honours ; see how soon they come to nought !”

1844.

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## Review of Books.

**HORÆ APOCALYPTICÆ**, or a Commentary on the Apocalypse, critical, and historical, &c. By the REV. E. B. ELLIOTT, A.M. 8vo. 3 vols. pp. 1556. London: Seeleys, 1844.

(Continued from page 431.)

HAVING attended our author through the series of prophetic delineations, in which the fall of Constantinople, and with it that of the Greek empire was completed, we proceed with the *Third Part* of his commentary, which relates to the LUTHERAN REFORMATION. The state of Western Christendom at the period just preceding this event is referred to by the inspired penman. "The rest of the men, which were not killed by these plagues, yet repented not," &c. Rev. ix. 20, 21. A minute investigation of the actual state of the kingdoms of Europe during the middle and *dark ages*, shows how truly they were guilty of the sins charged against them in the passage here referred to, and how far they were from repenting when they saw the judgments which had already overwhelmed the Eastern empire.

'Wretched,'—is the Writer's remark in reference to this period—'I may say, *hopelessly* wretched—seemed the state of the Church at that epoch; hopeless to the reflective and philanthropic statesman or ecclesiastic, hopeless almost to the real christian. And more expressly for this reason; because it was not the mere fact of the present existence of moral and religious corruption that met the eye in the gloomy prospect—grievous though this was, and such as to force confession from every quarter; but the fearful super-added fact, also, that remedies such as human wisdom could suggest, had, during the long period of the accumulation of these corruptions, been one after another tried, and failed; yea, and the christian might think within himself, the efforts also of real Christian Reformists, his brethren before him.'—p. 380.

But scarcely had this scene of desolation passed in review before the favoured apostle, when a brighter vision burst upon his sight. "I saw another mighty angel coming down from heaven, clothed with a cloud; and the rainbow was upon his head; and his face was as the sun, and his feet as pillars of fire; and he had in his hand a little book open. And he set his right foot upon the sea, and his left upon the land; and cried with a loud voice as a lion roareth." Rev. x. 1—4.

The angel here, is the great angel of the covenant, the Lord Jesus Christ; and the little book in his hand, is the *opened volume of the gospel*. On this latter point we deem the view given by our author as important as it is new. The theory of Mede, that the little open book was a book corresponding with the former sealed one; and that the prophecies in the succeeding chapters formed part of it, is, we think, entirely set aside by the reasoning of Mr. Elliot; and much light is thrown upon the whole series of difficult and enigmatical prophecies which immediately follow, by the happy conjecture which he has made respecting this open book.

The attitude of the mighty angel, and his roaring like a lion, seems to indicate something *hostile* in his appearance. The inquiry occurs: Was there anything in the state of Christendom which called for such manifestation of hostility? The question is answered by the actual condition of the papacy at this eventful period. Antichrist had assumed his highest tone of presumptuous triumph; and the Western

world had stooped to the lowest point of degradation in recognizing his claims, and doing homage to his assumed divinity. The fullest illustration of this point, is given in the election of Leo x. to the papacy and the triumph attendant on it. Like the coming of Christ into the world, the introduction of the newly elected Pope is announced as "tidings of great joy,"—his procession through the city is compared to the Redeemer's entrance into Jerusalem, when "Hosanna to the Son of David" rent the air; and in pictures painted for the occasion, the Magi are represented as being led by a star not to Christ but to his representative. The legend attached to a portrait of him in the conclave of cardinals is 'A God wonderful among saints;' and even the picture of the Lord's supper, places not Christ, but Leo, at the head; not the apostles, but the cardinals around him. To complete the impiety of the whole scene, a medal is struck, of which Mr. Elliott gives a copy, representing a flying angel placing a crown upon a lion's head, with this legend round it, "The lion of the tribe of Judah hath overcome." We refer, however, to the work itself for a most astounding picture of Antichrist in this epoch of his triumph.

At this juncture arose MARTIN LUTHER, who, in the mysterious providence, and by the Almighty grace of God, first obtained for himself, and then made to others the discovery of CHRIST AS THE SAVIOUR, and of ANTICHRIST AS THE USURPER. 'The Reformation passed,' as professor Smythe says; 'from the mind of Luther into the mind of Western Europe.' He was the son of a poor miner at Mansfeld, and in his early years had, as a poor scholar, to beg his bread "for the love of God." His advancement, however, in learning became so great that all the honour, and emoluments of the University of Erfurt seemed to be placed within his reach; when suddenly he retired from his post, and immured himself in a monastery. Whence the mighty impulse which urged him to a step apparently so rash? He had found a BIBLE. The word of God arrested his attention, absorbed his thoughts, agitated his mind with conflicting fears and hopes, and taught him the vanity of all earthly pursuits. The dispensations of God's providence concurred with the Oracles of truth, in pressing home to his heart the solemn themes on which the human mind is so reluctant to dwell. The sudden death of an associate filled him with alarm; and in the extremity of mental solicitude and distress, he adopted the course sanctioned by the gloomy superstition of the age, and became a MONK. How little did he then know what God was doing with him, and was about to do *for* him and *by* him! He soon found, however, that the walls of a convent form no place of refuge from the anguish of a wounded spirit. His prayers and fastings and mortifications wore his body to a shadow but brought no repose to his mind. The convictions of the Holy Spirit became deeper and deeper; the word of God seemed to speak of nothing to him but of indignation and wrath. At length Staupitz, the vicar-general of his order, who had himself been led through similar scenes of conflict, perceiving the wretchedness of the young Recluse's mind, and more than suspecting its true cause, began to "preach unto him Jesus"—directed him to those portions of Holy Writ which speak of free redemption for the chief of sinners through the precious blood of Christ, and thus poured a flood of heavenly light on the benighted mind of Luther. The glory of God now appeared

unto him in the face of Jesus Christ. He found the pearl of great price, and was glad to sell all that he had, to gain and to keep possession of his inestimable treasure.

What he had now learned in the school of Christ, it became his duty to proclaim to others. The opportunity of engaging in this work was even furnished him by his vicar-general, who, in the University just founded at Wittemberg, made Luther a professor, or Doctor of Divinity, *ad Biblia*; here he received '*his vocation as a Reformer*;' whose duty it was to explain, enforce and defend the doctrines of the Bible. Multitudes crowded to his lectures and sermons. 'It seemed,' says Melancthon, 'as if a new day had risen on Christian doctrine, after a long and dark night.'

While Luther was thus engaged, the infamous Tetzl came with his indulgences, in a manner too well known to need recital here. This began the conflict. Luther opposed this vile trafficker in Papal wares, little thinking that he was doing anything but maintaining the true dignity of the Pope, whom at that time he regarded with the most profound reverence. He published his celebrated THESES, and expected to be supported in them by his ecclesiastical superiors; but in vain. He had passed the Rubicon, and now he must either conquer or perish. The effect of this unintentional assault upon the papacy, was felt like the shock of an earthquake throughout Europe; and it was but the first of a series of convulsions which should issue in the most disastrous consequences to the power of Rome, and the greatest triumph of divine truth which the world had witnessed since the times of Apostolic preaching.

It was, then, not till after Luther had discovered Christ to be the Saviour, that he discovered the Pope to be Antichrist, the Usurper of the Saviour's throne and prerogative. By slow degrees his suspicions of the papacy were roused and strengthened till they issued in deep and irrepressible convictions. We must, however, return to the Apocalyptic commentary of our author. A passage which has perplexed preceding interpreters, is, we think, happily explained in the volumes before us. "And when he had cried, the seven thunders uttered their own voices"—We give the author's translation—"And when the seven thunders uttered their own voices, I was about to write. And I heard a voice from heaven saying unto me, Seal up the things which the seven thunders uttered, and write them not." Chapter x. 3, 4. Passing over the various solutions which have been attempted by others, we quote as follows, from our author.

'In the phraseology of this remarkable passage, there are to be noted five things:—1st, the *vocality* of the thunders spoken of, for they are said to have voices. 2nd. The *absoluteness* of the prohibiting "Seal up and write them not." 3rd. The singular definition of the voices of the thunders, as *their own voices*. 4th. The *distinctive article* prefixed to and defining the thunders intended. 5th. Their further definition by the *septenary numeral*.' p. 448.

With regard to the *voice* of the thunders, they seem to have fallen on the ear of John, as a voice from heaven, an oracle.

As to the prohibition—"Write not;" the question occurs, why are they not to be written? And the answer is suggested; because, though they seem to come from heaven, they do not so in fact. They are the voice of a stranger; they are falsehood and imposture.

Hence they are called "their own voices." Do they not then correspond with the *thunders of the Vatican*? This too would account for the fourth peculiarity noted, namely the use of the *definite article*. Lastly it explains the use of the *number seven*; for these are thunders from the *seven hilled city*, the seat and throne of Antichrist. Such is the outline of Mr. Elliott's explanation.

He proceeds still further to unfold his view of this part of the prophecy by reference to what he styles St. John's *symbolical character*. We have no doubt that in some respects his character was symbolical; and that he, in a certain sense, might be regarded as a representative of, and as identified with the church, the history of which he writes beforehand. But we believe that on the occasion now before us, Mr. Elliott presses this symbolization beyond its legitimate boundary. Instead of keeping the apostle (so to speak) in the place where all the things revealed pass before him in vision, the author of this work supposes him here to speak and act in the person of Luther; that is to have left his original position and to have carried himself down to the sixteenth century; from which point he has, in subsequent visions, that especially of the witnesses prophesying in sackcloth, to predict—if the term may be allowed—retrospectively; to look back several hundred years in order to fill up the 1260 which that vision requires. This is a degree of confusion which we should scarcely have expected in Mr. Elliott; and which is to be traced to his forced attempt at sustaining what he styles the symbolical character of the prophet.

At the same time, we by no means object to the view which makes St. John in the same sense a type of the church, as Ezekiel and other of the prophets were, in certain significant acts, types of Israel; and this, as appears to us, is all that is necessary, to bear out generally Mr. Elliott's interpretations. For instance, we can conceive that the "little book" given into the apostle's hand symbolized the gospel committed to Luther; we can conceive that his being required to eat it, and his finding it in one sense sweet, in another bitter, symbolized the mingled effect of joy and sorrow which the reception of the gospel had on Luther's mind, and on that of others, when first the truth was revealed to them, after ages of previous darkness; we can also fully admit that the direction "Thou must prophecy again," was spoken to him as typifying the church, which after long silence and oppression was permitted once more to proclaim the glad tidings of salvation. And this—as we suppose—is enough to satisfy the terms of the prediction. To make more minute personal application of the case to Luther, as if the exhortation had reference to his formerly received ordination in the church of Rome, and his renewed commission to preach the gospel after he was laid under the ban of the papacy, seem liable to serious objection as putting force upon the terms of the prophecy and involving some very questionable principles of theology.

We, of course, object to the interpretation given of the first and second verses of Chapter xi, in which the command to rise and *measure* the temple is supposed to apply to Luther's establishment of a new ecclesiastical constitution; and also to the retrospective view conceived to be taken from this point of a portion of the history of the two witnesses; but in the general explanation of the witnesses and of their prophesying we entirely concur. It accords, in its

main features, with that given by Mr. Faber, the substance of which is, that the witnesses are two churches, one of *Eastern*, the other of *Western* origin. The rise of the Eastern witnesses he discovers in the Paulicians, who take their date from the middle of the seventh century. In his elaborate argument on this subject, extending through nearly 150 pages, he falls into some mistakes, in consequence of his reliance on secondary authorities, without consulting the originals. For the sake of ascertaining the views of the Paulicians, he places in parallel columns, quotations from Petrus Siculus, from Photius, from a formula of Anathema, of nearly the same date with these writers, and from Cedrenus who was about two centuries later. It is to the 'Formula of Anathema' that our remarks apply. Our author seems to think that he has given the *whole of it*, from a pamphlet published in 1835 by the late Mr. Dowling; whereas, the passages quoted are but a very meagre abstract of parts which are really least unfavourable to the Paulicians. Had Mr. Elliott seen the original in 'Tollius' Insignia,' &c., he would have been compelled to take a very different line of argument from that which he has actually adopted. Whether the Paulicians were Manicheans or not—we believe with Mr. Elliott that they were *not*—yet nothing can be clearer than that, on their recantation, they were required to renounce, one by one, the most revolting doctrines and practices of the Manicheans. The first anathema they are compelled to pronounce, is against those who say that 'the body proceeds from the evil principle.' Another, is against those who declare the material sun to be Christ, and contend that 'the sun, moon and stars are to be worshipped as gods.' Another is denounced against those who hold '*Manes* as the Holy Spirit, whom God had promised to send.' Another, against those who believe 'human souls to be of the same substance with God, and absorbed in matter.' Another, relates to 'the transmigration of souls'—a well-known Manichean tenet; and several more, to abominable practices, with the name of which we shall not defile our pages. It is in vain, therefore, to appeal to documents like these in proof, that there was any essential difference between the Paulicians and Manicheans. The true ground to be taken is, that all this mass of testimony is false—precisely such as a Bonner or a Gardiner would have borne against the Reformers, had the cause of Popery extinguished the rising Protestantism of the age; and every genuine record of the principles and acts of Protestants perished, as did those of the Paulicians.

It is impossible to speak too highly of the Author's zeal and industry in tracing the separate lines of Eastern and Western Witnesses; we must however barely refer our readers to the work itself for most interesting facts and details on this important portion of Ecclesiastical History. There is one discovery made, with considerable difficulty by Mr. Elliott, for which the learned world will feel obliged to him; namely the detection of a gross forgery, in a passage quoted by PLANTA, from a manuscript chronicle in the Abbey of Corvey; see page 661. Note 2. Hallam had before suspected the genuineness of the passage; but Mr. E. has traced the imposture to its source, in Harenburg's *Monumenta Historica*.

Having given at length a description of the Antipapal witnesses, the Author proceeds, from Rev. xi. 7—12, to speak of the Papal Wild Beast's

war against them. "When they shall have *completed* (our version reads *finished*) their testimony, the Wild Beast that is to ascend out of the abyss shall make war against them." That the Wild Beast signifies the ten kingdoms of Western Christendom associated under the Papacy, he proves elsewhere. The expression "*finished their testimony*"—would suggest that the war against the Witnesses did not commence till the end of their prophesying; whereas the persecutions actually commenced much earlier. The meaning therefore of the passage seems to be, that as soon as the testimony of the witnesses against Rome was *complete* or *perfect* in all its parts, the attack was made. It is clear that many of the papal doctrines were excepted against, from the commencement of the prophesying of the Witnesses; but the whole evil was not discovered at once, for all was not developed at once. But new abominations were gradually brought to light; and before the close of the twelfth century, the Witnesses recognized and proclaimed the Pope to be the predicted ANTICHRIST of the Scriptures. Then their testimony was complete; and from that time the most formidable persecutions commenced against them. Then Councils issued their exterminating decrees, the *Inquisition* was established, and the cause of Christ was oppressed by fire, and sword, and torture.

We are thus prepared for the predicted 'defeat and death of these Witnesses.' The *Witnesses* themselves being *symbolical*, their *death* was so too. The figure signifies the *complete silencing* of those whom they represented. This is exactly what is described by Historians as the state of things at the commencement of the sixteenth century; see page 714. The 'Great City' in the street or 'broad place' of which they were put to death, comprises the ten kingdoms of Papal Christendom, called typically *Egypt* and *Sodom*. The occasion on which the Witnesses are represented as lying dead, well accords with that of a *General Council* in which *deputies* are assembled from "the people, and kindred, and tongues, and nations." This brings us to the Lateran Council assembled from 1512 to 1517, just before the Reformation. With regard to this Council, it was convened for the avowed purpose of the exaltation, unity, and reformation of the church, and also for that of the *total extirpation of schisms and heresies*. This language implies that schisms and heresies were not yet exterminated. There had been a schism in the Papacy itself which was first dealt with, and put down; and then the whole strength of the council was especially directed against the heretics of Bohemia. This was a remarkable period; because owing to the healing of the Papal schism, and the reconciliation of France, the Council was now properly a General Council, and represented the whole church of Rome. Hence its persecutions were those of the entire body under Papal influence. This point being gained, in the eighth Session, 'held December 1513, a charge was issued, summoning the dissidents in question without fail to appear and plead before the Council at its next Session. . . . May the 5th in the ensuing spring,' p. 725. Was there any response to this demand? No; 'throughout the length and breadth of Christendom, Christ's witnessing servants were silenced; they appeared as dead. The orator of the Session ascended the pulpit, and amidst the applause of the assembled Council, uttered the memorable exclamation of triumph. . . . 'Jam nemo reclamat, nullus obstitit.' There is an end of resistance to the Papal

rule and religion; opposers there exist no more. . . . Let the reader mark well the description, (in the prophecy), for it is a description from the life. And let him well mark the day. . . . It was May 5, 1514,' p. 726.

The prophecy records that the dead bodies of the witnesses were not suffered to be *put in graves*. The expression is symbolical, yet seems to refer to a fact, which probably suggested the symbol; namely, the denial of Christian burial to heretics, and the exhumation of such as had rendered themselves obnoxious to the Roman power. It also speaks of the mutual congratulations of the persecuting party. A more exact picture of the feelings which animated the Council could not have been drawn. 'The assembled princes and prelates separated from the council'—we are told—'with *complacency, confidence and mutual congratulations* on the peace, unity, and purity of the church.'

The Scripture however teaches us, that in *three days and a half* these witnesses should revive. What then says History? The Council had but just separated when Luther's famous Theses against indulgences were posted. The date is, Oct. 31, 1517; exactly three years and 180 days, or three and a half years from the previously assigned date of their death!

The chapter which treats of the ascent of the Witnesses to heaven—that is, to a degree of political importance, in the figurative heaven of prophecy—is very ingenious and worthy of close attention. The *pacification of Nuremberg*, provided for the full toleration for Protestants till the meeting of a General Council; and recognized them as a 'political body.' The wars with Turkey on one side, and France on the other, kept the Emperor Charles V. too much engaged, to oppress his protestant subjects. At length peace with France being effected, the attempt was made to uproot the Lutheran heresy. But in vain; a series of Providential interpositions of the most remarkable kind, issued in the triumph of the Protestants, and their admission to all the privileges of their fellow-subjects in Germany.

This triumph was to be attended with the FALL OF THE TENTH PART OF THE CITY. The city, representing the ten kingdoms of the Roman earth; the tenth part of the city is to be taken as one of those kingdoms; and the fall of it is to be regarded, not as a catastrophe to itself or to the individuals composing it, but to the Papal city of which, in symbolic language, it forms a part. This then, is the fall of ENGLAND from the Papacy. It is added to this part of the prophecy, that there 'were slain seven thousand names of men.' The expression seems very obscure; but Mr. Elliott's explanation is most ingenious. He uses the Greek term CHILIADS instead of thousands; and shows that this term may be geographically applied to a district, as our word *hundred*. His authorities for the interpretation are by no means contemptible. The conclusion which he draws is, that the fall from the Papacy of the SEVEN DUTCH UNITED PROVINCES, is here predicted. See page 746, et seq.

After all, the Witnesses are still represented as prophesying in sackcloth, notwithstanding their political ascendancy. Two considerations will account for this apparent incongruity. First, that the ascendancy of Protestantism did not secure the church of Christ from all spiritual injury and deterioration. Many Protestants in name, were not so in

heart; and therefore, there was cause enough for Christ's true Witnesses still to wear their mourning garb. The other consideration is, that though in Germany, England, and other places, Protestantism triumphed; yet in Italy, Spain, Portugal, and France, it was crushed by the persecuting violence of its enemies. Hence Protestant countries sympathised with their afflicted brethren abroad; Elizabeth and her court after the massacre of St. Bartholomew, received the French ambassador "*clad in deep mourning*:" so that even the ascended Witnesses were not allowed to put off their sackcloth.

The third Part of the *Horæ Apocalypticæ* concludes with the announcement of the termination of the second, or Turkish Woe, and the sounding of the seventh trumpet. The fourth part comprises the 12th, 13th, and 14th chapters of the Revelation, which are supplemental to the former prophecy, and explain more minutely the *rise, character* and reign of the Papacy.

As the roll containing the Apocalyptic visions was said to be written *within* and *without*, Mr. E. supposes that there is a correspondence of dates and of leading events in the parts thus written on the opposite sides of the roll. The visions now alluded to are regarded by him as occupying the outside of the roll; and as commencing with the events, and concluding at the same period with those before considered.

The sun-clothed woman and the great red dragon of the 12th chap., represent respectively *Christ's true Church*, and the Roman empire. The man child brought forth, signifies the children of the Church 'united into a *body politic*, and raised to *dominant power*;' and his being caught up to God's throne, is his exaltation to the supreme authority in the empire. The suitableness of the dragon as an emblem of imperial Rome, appears from the fact, that a dragon was used as a Roman ensign.

The history, correspondent with the prophecy, records the Diocletian persecution; the division of the empire, which, after several changes, settled into three parts, in one of which the violence of the persecuting power was continued; while in the other two, under Constantine and Licinius, toleration was granted to the christians. And now the crisis was come which was to decide whether the man-child should be safely born and subsequently preserved, or whether the dragon should prevail. The contest between Constantine and the other emperors, issued as the prophecy had predicted. Maximin perished, after him the traitor Licinius, and Constantine was raised, the first Christian, to the imperial throne. Then was the song of victory sung over the dragon, now expelled from the heaven of authority, and cast down to the ground. For the triumph thus expressed, reference is made to Eusebius. Yet scarcely was this song begun, when the disappointed enemy commenced a persecution against the woman—the *true* and spiritual Church of Christ. The Arian heresy was the instrument by which he effected his purpose: and Arianism—as Milner expresses it, after detailing its successes—'seemed well nigh to have avenged the cause of *fallen Idolatry*.'

The flight of the woman into the wilderness, indicates the state of seclusion into which the true church was gradually brought at this time. She was however, sustained and nourished, though but scantily; till at length, two wings of a great eagle were given her, that is, the



powerful help of the eastern and western empire once more united under the great Theodosius. By his influence, Arianism was subdued, and the orthodox faith encouraged and protected. But the serpent cast water out of his mouth as a flood to overwhelm her. This was the invasion of the empire by Pagan, Goths, and Vandals, and by Arian Visigoths. The earth, however, helped the woman, that is, the Roman ten kingdoms, though defective in the spiritual piety which marks the true church, yet absorbed the flood of idolatry and Arianism; for instead of adopting the creed of the conquerors, it induced the conquerors to accept their own. The period of seclusion is declared to be 1260 prophetic days or literal years. For the proof that days in these several prophecies signify years, we refer to the able discussion contained in these volumes, a discussion which, we must think, sets the question completely at rest.

Having adduced arguments to prove the identity of the wild beast in the thirteenth chapter, with that ridden by the harlot in the seventh, and also with Daniel's ten-horned beast, and with St. Paul's "man of sin," and St. John's Antichrist; the author proceeds in his exposition of the prophecy, taking the thirteenth chapter as his basis, and interweaving the corresponding portions of the other prophecies in their place.

The want of clearness in this part of his exposition, has been remarked upon by a contemporary Periodical, to the pages of which we refer.\* We believe the ten-horned beast of the Apocalypse to be the same with the ten-horned beast of Daniel: and the seventh or eighth head of the former to be the same with the little horn of Daniel. We are inclined to the opinion, that Mr. E will make good his theory, that the "two-horned lamb" represents the secular and regular clergy; yet we do not speak with confidence. But what is meant by the *image* which the two-horned lamb commanded men to make *for the* beast? Mr. Elliott thinks, the *Councils* as the representatives of the Pope, might be called his image. The reviewer above referred to, thinks with Bishop Newton and others, that the Pope himself is the image intended, which men were required to worship. To such an hypothesis, there are grave objections. Shall we venture on another conjecture respecting this difficult passage? It may be observed, that the image is not called in the first instance an image *of* the beast—the case is not the *genitive*, but the *dative*. It is not therefore necessary that the meaning should be a *likeness of the beast*. The image is afterwards called his, but that may be but the genitive of *possession*; as Nebuchadnezzar's image did not necessarily mean a statue representing himself, but only one erected by his command. There was to be, then, according to the terms of the prediction:

1. An image *for the* beast, who had the wound by the sword and yet lived—that is, for the papal head of the beast; for the head only was wounded.

2. This image was to be inspired with breath, with power of speech, and with authority to demand worship, on pain of death.

Is not this, in symbolical language, the establishment generally of *image-worship*, especially the worship of the virgin? Were not statues of the virgin every where set up *for the Pope*? did they not become

\* See Churchman's Monthly Review for July, p. 518; and for an answer on the part of Mr. Elliott, see the number for September.

his by the folly and superstition of the people, by whom they were erected? were not these images often represented as speaking and working miracles, with an effect on the public mind, as great as if the miracles had been real? We are, however, aware of the difficulty of the whole question, and leave it for time and the labour of skilful commentators more fully to explain. Mr. E's chapter on the mark, name and number of the beast, is very clear and satisfactory. He closes the *fourth* part of his work with a commentary on the fourteenth chapter of Revelations, in which is described the lamb standing on Mount Zion, and with him 144,000, having his Father's name written in their foreheads. These, as before, are regarded as the representatives of the true church, and the period of the chapter is referred to that of the reformation.

His fifth part comprises the æra of the French revolution, as figured under the six first vials of the seventh trumpet.

The second, or Turkish woe, had passed away, when the successive victories gained by the European powers over the Turks, had delivered the nations of Christendom from all apprehension of future assault in this quarter, about the year 1774. The 1260 prophetic days terminate, it is supposed, about the year 1789. The interval was a season of unwonted repose: and nothing seemed more improbable than that the calm should be soon or suddenly interrupted. But so it was. The seventh trumpet summoned the angels with their vials on the apocalyptic scene. The first four vials bear remarkable resemblances to the first four trumpets in a former part of the prophecy. The first angel poured his vial on the earth, producing a noisome and grievous ulcer—a fit representation of 'that tremendous outbreak of social and moral evil, of democratic fury, atheism and vice, which was speedily seen to characterize the French revolution.' p. 1059.

The second angel poured his vial on the *sea*, that is, on the maritime provinces of the Roman empire, not now including England as before, because it had fallen as a tenth part of the papal city, and was now the bulwark and the home of Protestantism. The sea, is said to have become "as the blood of a dead man," &c. That is, all the papal maritime regions were deluged in blood, and their naval power annihilated. This was effected partly by revolt in their own colonies, but still more by the extraordinary successes of the British fleets.

The third vial was poured "on the rivers," &c., that is, on the countries watered by the great streams of the Rhine and the Danube. This judgment was fulfilled in the victories of the French, especially under Buonaparte, and the desolations which those victories spread over the face of Europe.

The fourth vial was poured on the *sun*, the representative in these prophecies, of the ruling power in a state—perhaps of the emperor of Germany, as the great head of the European family—or perhaps, generally, of all crowned heads, which it was the sport of Buonaparte to disrobe of their royalty and to lay in the dust.

The fifth vial descended on the throne of the Beast—that is on the papacy. A judgment singularly effected by the same scourge of the human race which acted so formidable a part under the former vial. Rome itself was invaded and laid under the most exhausting contributions—the Pope was deprived of his dominions, the Vatican pillaged,

the head of the Roman church carried away as a prisoner to France—and subjected to the most humiliating treatment. Yet all proved ineffectual to produce repentance; for no sooner was the stroke of wrath removed, than all the arrogance and impiety of the most palmy days of Romanism appeared in the acts and declaration of the reinstated pontiff.

The sixth vial empties itself upon the Euphrates, the empire of the Sultans. Having long ceased to be a woe to Christendom, the Turkish power will soon cease to exist—the river is to be dried up. How rapidly this exhausting process is now going on, is well known. On every side aggressions have been made upon this once mighty empire; and it now only waits its death-blow from the fiat of the nations of Europe. How soon that may be given, rests with Him “by whom kings reign,” and who turneth the hearts of men whithersoever he will.

To the awful description given by the author, of the fall of Babylon, and to the solemn warning, “Come out of her my people,” we should be glad to call more particular attention, had we not already exceeded our ordinary bounds. The times call loudly for serious attention to this important subject. Could we have hoped that the rulers of our own nation would be roused to the due consideration of the fearful position in which we are placed, by tampering with popery and with error in all its forms, we should augur much better than we are now able to do, for the future prosperity of our beloved country; or could we see throughout the community a more decided abhorrence of these errors, we should still believe that much might be effected. To God’s praying people we look for that earnest and effectual prayer which shall “have power with God,” and which shall still bring good out of all this evil.

On the sixth part of the work before us we do not enter. The whole subject is involved in too much obscurity to enable us to discern, with the aid of all Mr. Elliott’s diligence, what shall be the future condition of the church on earth. But the discussion of the points on which we differ from the author cannot be introduced at the close of a somewhat lengthened article.

We must, however, once more express our gratification with the perusal of the very valuable and important treatise. In another edition, we would suggest the necessity of a full apparatus of contents and Indexes to assist the reader’s memory, and to enable him to compare one part of the work with another.

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## Short Notices

### OF WORKS RECENTLY PUBLISHED.

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#### 1. PUBLICATIONS of the Calvin Translation Society for the year 1844.

THESE consist of four volumes. One of them contains tracts, very important in their bearing on the controversy with Rome, in which Calvin shows the most admirable temper, joined with great force and acuteness of reasoning. The volume seems to be well translated, by the general Editor of the Works, H. Beveridge, Esq. Another of the volumes has

Calvin's Commentary on the Epistle to the Romans ; and the remaining two his Commentary on the Acts of the Apostles. The former is a reprint of the translation by Christopher Rosdell, in the year 1583 ; the latter, of the translation by Christopher Fetherstone, in the year 1585. We confess ourselves disappointed in these translations. We think Calvin deserves better treatment of the present age, than to have his beautifully classical latin disfigured by being—as it is called—‘done into English,’ or as it might be much more properly styled, ‘undone in English,’ through the clumsily literal versions of Rosdell and Co. If the works are worthy to appear in an English dress, let the dress be genuine English—such English as we may suppose Calvin himself would have written had he been an Englishman now living among us. We are glad to see, that we are not to be burdened with a reprint of Norton's version of the Institutes. We earnestly hope, that the Calvin Society will, (even should it take much more time,) so far depart from their original plan, as to furnish good and readable translations of all the works of this great Master which they shall publish in future.

2. LETTER from Count Montalembert to the Rev. J. M. Neale.—*Dolman.*

THIS letter which appeared first in the Dublin Review, the principal Romanist periodical, and is now separately published, has created surprise sufficient to render its authenticity in the first instance questionable. But it proves to be no joke, as the Tractarians are beginning to find to their cost. Poor Mr. Neale, the degenerate son of an illustrious father, put himself into the unhappy predicament of conveying to the Popish Count, the announcement that he was elected an honorary member of the Camden Society.

This was, doubtless, one of the ways in which that foolish branch of the Tractarian Section, thought to prove themselves the only persons capable of maintaining a controversy with Rome. But the Count throws back their compliment in disdain, and plainly tells them, he has no wish to be disgraced with their praise! He then turns round upon them, and wrenches from their feeble grasp the whole armour in which these modern revivers of antiquity have put their trust. What do they know on Church subjects? Are they not the children of schism, putting on a mere mask of reverence for the Church, against which they are now in a state of immediate rebellion? Shall the soul of a Montalembert come into their secret, and his honour submit to be united to their assembly? He then looks round upon them with his withering pity—“Poor creatures, you know what is right, but you have not the heart to practise it; you hate schism and yet live in it; if you were ignorant, you might have some excuse, but now you are wretchedly cut off, even from the forlorn hope which unavoidable ignorance supplies.” One thing the Count makes clear, that the Camden Society are much more nearly allied to the Society of Jesuits, than he himself is willing to become.

The cause of Tractarianism has suffered many defeats, but none so humbling as this—“*Save me from my friends.*”

## Intelligence.

### ENFORCEMENT OF THE RUBRIC, &c., &c.

On this and several other topics connected with Church Observances, some very important documents have lately appeared, of which we shall now endeavour to give an account. The cases to which we refer relate to the Parish of Helston, in the diocese of Exeter; to the Parish of Edmonton, in the diocese of London; and to the Parish of Hurn, in the diocese of Oxford.

#### THE REV. WALTER BLUNT AND THE PARISHIONERS OF HELSTON.

An inquiry was held in the National School-room at Helston, in Cornwall, on the 4th and 10th of October, 1844, before Commissioners appointed by the Bishop of Exeter, (the Rev. Edward Budge, Dean Rural, the Rev. Edward Griffith, and the Rev. Thomas Philpotts,) to inquire into certain charges brought by Frederick Hill, Esq., Churchwarden of Helston, against the Rev. Walter Blunt, Curate of that parish, in a letter addressed to that Prelate, dated 'Helston, 12th of September, 1844.'

In this letter, Mr. Hill says:—

'Mr. Blunt is, I believe, generally considered to be a man of much ability,—energetic, zealous, and anxious to act in strict accordance with his own interpretations of the Liturgy and Rubrica. Personally, he has many friends; yet, notwithstanding all this, as a minister he is very unpopular. The congregation has been gradually diminishing from the time he undertook the management of the parish. It had considerably decreased at the last visitation, though I am informed that Mr. Blunt assured the Archdeacon—no doubt from a misconception—that it was the reverse. Latterly, it has been reduced more than half; the number of communicants is not so great, the rich making a point of attending the service in some neighbouring country church,—the poor either remaining at home, or going to dissenting places of worship.'

While Mr. Hill admits that it may be alleged as a set-off, that the number of baptisms had been much increased, he states that the ready answer to this in every one's mouth is, 'Children are brought to be baptized, not because their parents have faith in the sacrament, but because Mr. Blunt will not bury any who were not baptized by a clergyman.'

He then goes on to say that the result

of this feeling is, that the churchwardens are left without funds to provide for those expenses which could not legally be included in a church-rate; and that there are not two persons in the whole town who would propose it.

He then proceeds as follows:—

'And now, my Lord, I must endeavour to account for all this by making a brief statement, without comment, of what Mr. Blunt has done, or left undone, to produce these lamentable results; for to him, and to him only, justly, or unjustly, all is attributed.'

'In a word, he has neglected your Lordship's injunction, to "avoid shocking the prejudices or awakening the suspicions of those whose confidence he cannot lose without endangering the success of all his labours."

'To descend to particulars—

'First comes the use of the surplice in the pulpit. This, however, excited little attention; probably it would scarcely have been noticed, had he not at first preached in the gown.

'Secondly—A great deal of dissatisfaction was excited by the substitution of an extemporary dissertation on the Liturgy for a sermon,—a sort of lecture, interesting, probably, to the church antiquarian, but very unsatisfactory to a man anxious to learn his duty to God and man.

'Thirdly—The disuse of any prayer before or after the sermon.

'Fourthly—The substitution of an extemporary lecture, on one of the Lessons, for a sermon in the evening, this being introduced after the second lesson, and neither preceded nor ended by prayer; the lecture itself being more frequently historical than of any practical tendency.

'Fifthly—The compelling *all persons* to remain in church on sacrament Sundays until the conclusion of the exhortation, on pain of excommunication—*ipso facto*; a custom, as Mr. Blunt allows, peculiar to this church.

'Sixthly—The refusal to read the Lord's

Prayer with, or to administer the Holy Communion to, a man who had been baptized by a Roman Catholic priest,—the man having previously communicated in our Church, and being unwilling that the sacrament of baptism should be repeated.

'Seventhly—The refusal to bury the corpse of a young man who had been baptized by a dissenting minister, in a colony where no church minister was to be found.

'Eighthly—The refusal to marry persons unless they could prove satisfactorily that they had been baptized.'

Mr. Hill says, in conclusion, that he has done all in his power to preserve peace; that he has listened attentively to all his suggestions, offering his own opinion whenever it differed from Mr. Blunt's, and giving way whenever Mr. Blunt demanded the free exercise of his ministerial office. 'It is true that I resisted the introduction of a lectern into the chancel, the removal of the reading desk, and a proposal which he made, that dissenters should not be buried until after eight o'clock, P.M.; for on these matters I believed I was better acquainted with the wishes of his parishioners than himself, and thought it very inexpedient that the harmony of the parish should be disturbed on such grounds: in all other matters he has received from me every attention and consideration which his talents, his zeal, and his office demanded. I mention these things, not in the way of self-praise, but to prove to your Lordship that I am actuated solely by a desire to discharge the duties of my office of churchwarden conscientiously, and not by any personal hostility against my appointed minister. There is an unusual outcry that the church of our children will not be the church of our fathers, and it is to your Lordship alone that we can look for a reply.'

In their Report the Commissioners consider the charges in the order in which they appear in Mr. Hill's letter, which charges at the meeting on the 4th, were adopted by *both* churchwardens. The Commissioners state as follow :—

'1. Use of the surplice in the pulpit. This appears to be fully admitted by Mr. Blunt.

'2. Mr. Blunt admits that he has preached frequently from notes.

'3 & 4. The disuse of the prayer before or after sermon is also admitted by Mr. Blunt, and also the fact of his giving a lecture after the second lesson of the evening service.

'5. The compelling of all persons to remain in Church on Sacrament Sundays till after the exhortation, &c.'

As to the instance mentioned, as having occurred on September the 1st, the Commissioners say,—'There appears to us to be no doubt of the substantial truth of the evidence of Mr. Edwards, as to Mr. Blunt's words, supported as it was by Mr. Guy and Mr. T. Tyacke, and in fact not denied by Mr. Blunt himself. With regard to his manner on that occasion, we are inclined to adopt the description of Mr. Blunt's own witness, Mr. Roskrige, that 'his language was very strong and vehement, and his manner much excited.' It is unfortunately too evident that the effect of this circumstance has been to produce great dissatisfaction.'

And the Commissioners subjoin in a postscript as follows :—

'Under the notice of the 5th charge, we ought to have added, that it appears to us that Mr. Blunt's practice of reading the exhortation beginning, "Dearly beloved in the Lord, ye that mind to come to the Holy Communion," &c., after the prayer for the church militant, on Sacramental Sundays, and his strongly enjoining it upon all persons as an absolute duty to remain in the church till after the conclusion of this exhortation, was, even from his own supplemental statement, that part of his ministerial conduct by which he placed himself most at variance with the feelings and wishes of many of the most respectable members of his congregation.'

'6. Refusal to read the Lord's prayer with Blake, &c.

'It appears that Mr. Blunt having been applied to, by a sick man, named Blake, for private communion, Mr. Blunt refused, on the ground that Blake was not to be considered as properly a baptized person. We refer your Lordship to Mr. Blunt's explanation, as giving a full statement of his feelings and practice on the subject. We have no direct proof of any renunciation of Romanism by Blake, or otherwise. But it appears to be a fact that he has for many years been a constant attendant at the church at Helston, although he has not been a communicant.

'7. Refusal to bury the corpse of a young man, &c.

'Mr. Blunt admits that he did refuse, on the ground of his not having been baptized. It appears that he

had been baptized in London by a Wesleyan.

'8. Refusal to marry persons, &c.

'Mr. Blunt's statement on this head appears to be uncontradicted, and our conclusion is, that he did not refuse to publish banns, but to marry a party who could not *prove himself* to have been baptized.'

A List of charges under the title, "Causes of Complaint, on the part of the church at Helston, against the Curate," was also delivered to the Commissioners; of which they take no notice but in the following paragraph.

'In reference to Mr. Blunt's strong and emphatic denial of that part of the 7th charge (see List of Causes of Complaint) which refers to the proposed notice, "that dissenters should not be buried until after eight o'clock, p.m.," to which Mr. Hill also refers in the concluding part of his letter,—it will be sufficient to call your lordship's attention to the draft of notice, written and signed by Mr. Blunt himself. It may be perhaps necessary to add, in explanation, that the burials in question were those of dissenters untended by any church service.'

Of the judgment of the Bishop, (dated, Bishopstowe, 23rd October, 1844.), we shall endeavour to furnish an abstract, embracing the material points.

'I.—THE USE OF THE SURPLICE IN THE PULPIT.

'On this particular I have no difficulty in saying, that Mr. Blunt has been right since he has preached in his surplice. The sermon is part of the communion service, and whatever be the proper garb of the minister in the one part of that service, the same ought to be worn by him throughout. The rubric and canons recognize no difference whatever. The rubric, at the commencement of "The order for morning and evening prayer," says, "That such ornaments of the Church, and of the ministers thereof, at all times of their ministration, shall be retained, and be in use, as were in this Church of England by the authority of Parliament, in the second year of the reign of King Edward VI."—in other words, "a white albe plain, with a vestment or cope." These were forbidden in King Edward VI.'s second book, which ordered that "The

minister at the time of the communion, and at all other times of his ministration, shall use neither albe, vestment, nor cope—but being an archbishop or bishop, he shall have and wear a rochet; and being a priest or deacon, he shall have and wear a surplice only." This was a triumph of the party most opposed to the Church of Rome, and most anxious to carry Reformation to the very furthest point. But their triumph was brief—within a few months Queen Mary restored Popery—and when the accession of Queen Elizabeth brought back the Reformation, she, and the Convocation, and the Parliament, deliberately rejected the simpler direction of Edward's second book, and revived the ornaments of the first. This decision was followed again by the crown, convocation, and Parliament, at the restoration of Charles II., when the existing Act of Uniformity established the book of Common Prayer, with its rubrics, in the form in which they now stand.

'From this statement it will be seen, that the surplice may be objected to with some reason; but then it must be because the law requires "the albe and the vestment, or the cope."

'Why have these been disused!

Because the parishioners—that is, the churchwardens, who represent the parishioners—have neglected their duty to provide them; for such is the duty of the parishioners by the plain and express canon law of England (Gibson, 200). True, it would be a very costly duty, and for that reason, most probably, churchwardens have neglected it, and archdeacons have connived at the neglect. I have no wish that it should be otherwise. But, be this as it may, if the churchwardens of Helston shall perform this duty, at the charge of the parish, providing an albe, a vestment, and a cope, as they might in strictness be required to do (Gibson, 201), I shall enjoin the minister, be he who he may, . . . use them. But until these ornaments are provided by the parishioners, it is the duty of the minister to use the garment actually provided by them for him, which is the surplice. The parishioners never provide a gown, nor, if they did, would he have a right to wear it in any part of his ministra-

tions. For the gown is no where mentioned nor alluded to in any of the rubrics. Neither is it included, as the albe, the cope, and *three* surplices expressly are, among "the furniture and ornaments proper for divine service," to be provided by the parishioners of every parish (Gibson, *ubi supra*).

'The 58th canon of 1604 (which however cannot control the Act of Uniformity of 1662) enjoins that "every minister, saying the public prayers, or ministering the sacraments, or other rites of the Church, shall wear a decent and comely surplice with sleeves, &c., to be provided at the charge of the parish." For the things required for the common prayer of the parish were, and are to be, provided by the parish. If a gown were required, it would be to be provided by the parish.' \* \*

Mr. Hill having alluded to the use of the surplice in the pulpit as the badge of a party, the Bishop adds,

'There is one, and one way only, in which all appearance of party and division among the clergy, in this respect, may be avoided. I mean by all of them complying with the easy requisition of the Church, that they wear one and the same garb, during the whole of the communion service, including the sermon, which, I repeat, is only a part of that service. And the experience which I have had, not only at Helston, but at several other places, of the great practical evils and scandals, which have arisen and are daily arising, from suffering the law of the Church in this instance to be set at nought, will make me earnestly call upon my clergy throughout the diocese to return to obedience to the law, by wearing, throughout their ministration, that dress which is provided for them, the *surplice*, if the use of the other more costly garments be not (as it is not desired by any that it should be) revived among us.'

'II.—THE SUBSTITUTION OF AN EXTEMPORARY DISSERTATION ON THE LITURGY FOR A SERMON; a sort of lecture, interesting probably to the Church antiquarian, but very unsatisfactory to a man anxious to learn his duty to God and man.

'The habit of preaching extempore is much disapproved by me generally; but, as I never told Mr. Blunt

that I disapprove it, I cannot justly censure him for adopting the practice. "A dissertation," in the pulpit, on any subject would seem to be highly improper; but, whether a sermon may deserve to be called a "dissertation," can be decided only by those who have heard it, unless it have been committed to writing, as unfortunately these sermons appear not to have been. This is one of the many grounds, on which preaching, either extempore, or merely *memoriter*, may be deemed very undesirable. In such a case, if the sermon be with reason objected to by a hearer, justice can rarely be done to the objection; if it be objected to without reason, the preacher can never do justice to himself.

'In the present instance, Mr. Hill objects to Mr. Blunt's sermons on the liturgy, not for any unsoundness of doctrine, but because they were "a sort of lecture, interesting probably to the Church antiquarian, but very unsatisfactory to a man anxious to learn his duty to God and man;" but the Rev. W. Thomas, vicar of Sithney, having heard two of these lectures, and reported favourably of them, as both "interesting and edifying," the Bishop declines to pronounce against Mr. Blunt on this point.'

'III.—THE DISUSE OF ANY PRAYER BEFORE OR AFTER THE SERMON.

The Bishop states that,—when a question regarding the performance of any part of the book of Common Prayer is brought before him, he feels it his duty, instead of considering what he or others may desire, to look carefully to the 13th and 14th C. II. c. 4, the Act of Uniformity in public worship, 'because that is the law, which all the authorities in Church and State have concurred in making decisive and conclusive in every such question.' He there reads, 'that all ministers shall be bound to say and use the morning prayer, evening prayer, celebration and administration of both the sacraments, &c., *in such order and form as is mentioned in the book of Common Prayer*,' and he reads further (s. 17) that 'no form or order of Common Prayer, or administration of sacraments, &c., shall be openly used in any Church, &c., *other than what is prescribed and appointed to be used in and by the same book*.' Accordingly



he examines what is prescribed and appointed to be used in and by the book of Common Prayer in this respect; and he finds there, after the Nicene creed, (and after an order for the publication of divers notices, &c.,) 'Then shall follow the sermon, or one of the homilies already set forth, or hereafter to be set forth by authority.'

'(The sermon or homily being finished) "Then shall the Priest return to the Lord's table and begin the offertory," &c.

'The result,' says the Bishop, 'is, that no prayer being prescribed and appointed, either before or after the sermon, the minister who uses no prayer, either before or after the sermon, strictly conforms to the law of Church and State, and is, therefore, not open to any censure or discouragement from his bishop.'

'Very true it is, that this practice is now unusual—and that almost all clergymen have been for a very long time accustomed to use, in their parish Churches, a collect and the Lord's prayer before the sermon.'

The Bishop of Exeter then cites a letter of King George I. (anno 1714) containing "Directions to the archbishops and bishops for preserving unity in the Church, expressly calling upon them to prohibit this practice, and to require their clergy to keep strictly to the form in the 55th canon of 1604, *the bidding prayer*."

'The direction of King George I. to the effect of requiring the use of the bidding prayer generally "before sermon;" and the notorious practice in cathedrals, even before the sermon in the Communion service, is in conformity to it. Whether such a royal mandate, and such a practice in cathedrals, be of sufficient authority to counterbalance the letter of the Act of Uniformity, or rather to shew that the act is to be construed as approving the use of this form—are questions which I am not competent to solve. My own opinion, not unaccompanied with doubt, (by reason of the above cited authority, and of that only), is, that the canon is superseded, so far as concerns the sermon in the communion service. But at any rate, and under any view of the matter, the collect with the Lord's Prayer is not in accordance with the rubric, and is repudiated by all authority, how-

ever generally used. If therefore a prayer before the sermon be insisted on, it can only be the bidding prayer.

'Mr. Blunt, it seems, at first used that prayer, but entertaining some doubt on the matter, he consulted me. Being so consulted, and not being at the time aware of King George's letter, I resolved his doubt by saying, that I considered the Act of Uniformity as having superseded the canon, in respect to the sermon in the communion service.

'If it be the wish of either clergy or laity at Helston, that I should reconsider this my resolution of Mr. Blunt's doubt, as to the necessity of using the bidding prayer, I am quite willing to do so, and then, if I cannot, by further consideration and inquiry, relieve my own mind from doubt on the subject, I will do, as I rejoice that I am enabled to do, submit the doubt to the Archbishop of Canterbury for his final and conclusive judgment. Meanwhile I think it right to say, with reference to the 55th canon, which orders the bidding prayer, that even if it be not, in any respect, superseded by the Act of Uniformity, it will not necessarily follow that it ought now in all cases to be enforced. For the canon law differs in this respect from the temporal law. Where the reason for any canon has ceased, and where, on that or any other account, it has long been suffered by the ecclesiastical authorities to remain unenforced, it is not necessarily to be at once called again into activity: certainly not without previous notice.'

The Bishop then explains why he thinks the revival of the use of the "bidding prayer" in parish Churches at the present day on ordinary occasions, is not desirable, and thus concludes his observations on this Mr. Hill's third charge.

'Should the time ever come, when it shall be necessary to reassert the Queen's supremacy every Sunday in every church in England—and four times in every year to teach it in sermons—I trust that the bishops will not fail in their duty to enforce both these canons, or the clergy in their duty to observe them. Meanwhile, it will be considered by most men quite sufficient that the bidding prayer be, as it is, used in cathedrals and in universities, and sometimes,

and on some special occasions, such as visitations of the clergy, elsewhere.'

'IV.—THE SUBSTITUTION OF AN EXTEMPORARY LECTURE ON ONE OF THE LESSONS, FOR A SERMON IN THE EVENING; THIS BEING INTRODUCED AFTER THE SECOND LESSON.'

'Mr. Blunt partially admits the fact, and rests his justification of it on the rubric at the end of the catechism, which requires "That the curate of every parish shall diligently, upon Sundays and holidays, after the second lesson at evening prayer, openly in the church instruct and examine so many children of his parish sent unto him, as he shall think convenient, in some part of this catechism." He says that he cannot catechise at present, "there being no middle aisle," and no other proper place "to gather the children for the purpose." "But he can, and does, *instruct* from notes, so as to be understood by the young and by the poor, bearing more or less upon some portion of the catechism, and (so to keep up the church's instruction for the day) founded generally upon one of the lessons."

'As no sermon is required by the rubric, in the evening prayer, as the only instruction then required is connected with catechizing, and as the time appointed for *such instruction* is after the second lesson—I should be of opinion, that there is nothing wrong in this particular of Mr. Blunt's practice; which appears to approach as near to catechizing as the circumstances of Helston church fairly admit; did not the Act of Uniformity, 13 and 14, C. II. c. 4, s. 22, expressly provide "that when any sermon or lecture is to be preached, the common prayer appointed to be read for that time of the day shall be read *before* such sermon or lecture be preached."

'This, however, is not in itself a matter requiring grave animadversion. It is incorrect, not required by the church, and rather contrary to its law. But it was, too, an *innovation*; and on that account, if otherwise allowable, it ought not to have been hazarded lightly, and without previously ascertaining that it would give no offence to the congregation. My direction to Mr. Blunt, as cited by himself on another point, was general: 'Do nothing *new*, unless

required by the church, which your congregation will not willingly concur in.'

'V.—THE COMPELLING ALL PERSONS TO REMAIN IN CHURCH ON SACRAMENT SUNDAYS, UNTIL THE CONCLUSION OF THE EXHORTATION, ON PAIN OF EXCOMMUNICATION *ipso facto*. A custom, as Mr. Blunt allows, peculiar to this church.'

'This matter appears to have been in its effect the most mischievous, as it has been in its progress the most irregular, and the least justifiable, of all the particulars stated against Mr. Blunt. In one point, indeed, the statement itself is somewhat exaggerated; for the utmost which is alleged is far short of "excommunication *ipso facto*"—the greater excommunication, cutting off from the communion of Christians. But I turn to the case itself.

'What may be the particular part of the service, and whether there be any, when those who do not purpose to partake of the Holy Communion may properly leave the church, is not declared. \* \* \* \* The earlier books of Common Prayer plainly contemplate their remaining during the whole administration; for the invitation to those who come to receive the sacrament, was, until the last review, worded thus, "Draw near, and take this Holy Sacrament to your comfort: make your humble confession to Almighty God, *before this congregation here gathered together in His name*, meekly kneeling upon your knees." In the present form there is no such recognition of a *congregation*, besides those who are about to communicate; yet there is, I repeat, nothing to indicate their departure before the close of the service.

'Mr. Blunt wrote to me, requesting my direction, "*where the pause is to be made*," in order that non-communicants may depart. He stated that he had long been accustomed not to make any pause, until the end of the exhortation, "Dearly beloved in the Lord." His reasons were, that the exhortation is, *not* to communicate in an improper state of mind—that it is a fearful thing to receive unworthily; nevertheless, if a person were moved by the exhortation to feel that he ought not to communicate, the shame of exposing his own sense of his own unworthiness

by withdrawing, when none but communicants remain, might tempt him to resist his awakened conscience—that such an evil would be prevented, if the congregation continued in the church till the conclusion of the exhortation, when any person who felt himself unfit to communicate, might retire, unnoticed, with the rest.

‘My answer appears to have been as follows—“*Departure of non-communicants.*” The reason you give I warmly assent to, for encouraging them not to depart until after the exhortation. Its fitness is specially indicated by the address following, “Ye that do, &c.” (I may here observe, that it accords with the rubric in the order of communion of Ed. VI. “Here the priest shall pause awhile, to see if any more will withdraw himself.”)

‘On this answer Mr. Blunt has founded his justification of the course taken by him. He says, “This was the Bishop’s resolution of the doubt;” and “henceforth it was his duty, and that of his congregation, to obey it.” He “told them of the bishop’s decision—explained it to them—and encouraged them to comply with it.” Such is his answer to the charge made against him on this particular.

‘That charge is stated above; and it appears by the clearest evidence, that, instead of *encouraging* the congregation to remain until after the exhortation, as I had authorized him to do, he used my letter, as his authority for declaring that he would never give the communion to any one who should leave the church before the exhortation. It further appears, that on the 1st of September last, he made this declaration in very vehement language, and under great excitement—in a manner which could not fail greatly to disturb the feelings of his congregation, and to disqualify them from partaking of the blessed sacrament, which he was then about to administer, in that state of quietude and composure, which alone befit so solemn an occasion.

‘On this matter, my judgment cannot but be, most strongly, against Mr. Blunt. I blame him for rashness of no ordinary kind—and with little or no excuse. I blame him for his unreasonable use of the sanction given to him by his bishop for edification, not for destruction. I blame

him for the fearful, though I would hope, temporary rent, made on that day between him and his people. I blame him for driving, God only knows how many, meek and pious Christians from the Table of the Lord. I blame him for alienating from himself and his ministry many whom his talents and zeal and piety might, with God’s blessing, have attached to him and to their church. I blame him for hardening others, be they many or few, whose factious and schismatical temper might, indeed, have been proof against all the exertions of the meekest and most long-suffering minister—but who would not, in that case, have been able to plead their justification in the violence of him, the special duty of whose office it is, “not to strive, but to be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.”

From a subject so distressing I gladly turn to other matter.

‘VI.—THE REFUSAL TO READ THE LORD’S PRAYER WITH, OR TO ADMINISTER THE HOLY COMMUNION TO, A MAN WHO HAD BEEN BAPTIZED BY A ROMAN CATHOLIC PRIEST, the *man having previously communicated in our Church*, and being unwilling that the sacrament should be repeated.’

This is a very grave charge: to refuse to pray with a dying member of the Church, (as this party is here stated to be,) and to administer the Holy Communion to him, would not only expose any clergyman to the just indignation of all who heard of such misconduct, but would also make him liable to very heavy ecclesiastical censures, which the bishop would deem it his imperative duty to inflict.

‘But what has appeared on the investigation? The main allegation, that “the man had previously communicated in our Church,” was at once abandoned. Not a word was said, to justify the statement in this prime particular. Yet the whole charge rested on it. \* \* \* The refusal to read the Lord’s Prayer amounted to this: that in conversation with Blake, explaining to him

the difference between catholic and schismatic, Mr. Blunt incidentally said, that "a catholic could not properly use the Lord's Prayer with a schismatic." There was no direct refusal.

'It may be right to add, that the office for "the visitation of the sick" cannot with propriety be used towards a schismatic. If this were otherwise doubtful, all doubt would be removed by the terms of one of the prayers. "*Preserve and continue this sick member in the unity of the Church.*" Whether this man, Blake, had been baptized, is somewhat doubtful—here is only the presumption which arises from his own statements "that his parents were careful people, and that he had been confirmed by a Roman bishop in Ireland."

'But supposing him to have been baptized: as such baptism was ministered by a schismatic, it did not, of itself, make the man a member of the Church. \* \* \*

'Was this man to be deemed and dealt with as a member of our Church? Did he renounce the schism in which he was born, and for many years had lived? If not, Mr. Blunt was bound, however reluctantly, to refuse to give the Holy Communion to him. Much as I lament this case of Blake, I cannot hesitate to sanction Mr. Blunt's decision.

'But the "Causes of Complaint"—a paper of which I must say, that it appears to have been drawn with much less of candour, than might be expected on such an occasion—carries the case further. It says that on "Blake's expressing a hope to Mr. Blunt, that he would bury him, he declared he could not do so, unless he was rebaptized."

This charge the Bishop considers to have been improperly brought forward, and to have been "distorted."

On the question whether Mr. Blunt ought to bury Blake, if he died without renouncing the Romanist schism, and without seeking admission into the Church, he considers himself not then called upon to give an opinion.

VII.—THE REFUSAL TO BURY THE CORPSE OF A YOUNG MAN, WHO HAD BEEN BAPTIZED BY A DISSENTING MINISTER, *in a colony where no Church Minister was to be found.*

'The real fact turns out to have

been, that the deceased had been baptized by a Wesleyan minister in London. But this charge is somewhat varied in the "Causes of Complaint", where it is expressed as follows: "for refusing to bury any person not baptized by a minister of the Established Church, *in open defiance of the settled law of the land.*" Up to this day nothing further is the "settled law," on the subject, than that a minister is bound to bury the corpse of an *infant* baptized by a layman. Whether he would be so bound to bury the corpse *even of an infant* baptized by a *heretic or schismatic* is not yet "the settled law of the land;" for that very question is now awaiting the decision of the supreme court of appeal, the judicial committee of Her Majesty's Privy Council. But if that question be there decided against the minister, the decision will not apply to the case in which Mr. Blunt refused to bury—namely, the case of an *adult* who, having been *baptized by a schismatic*, lived to the years of discretion, *himself a schismatic*, and died *without having been made a member of the Church.*

'The complaints made against Mr. Blunt in this, and the immediately preceding instance, constitute grave "doubts, concerning the manner, how to understand, do, and execute, the things contained in the Book of Common Prayer." And, as these doubts have been attended with much warmth of language, and, I fear, bitterness of feeling, they call on me, "by my discretion, to take order for the quieting and appeasing of the same,"—as directed by the preface "concerning the service of the Church."

'I now resolve these doubts by saying, that neither the office "for the visitation of the sick," nor that for the "Burial of the Dead," ought to be used for an adult, who having been baptized in schism, and having lived a schismatic, has never been admitted into the Church.

'So far as concerns "the Visitation of the Sick," the words already cited sufficiently prove this: and, surely, if the party be not admissible to the benefit of that office, he cannot be entitled to the office of burial. He could not be so entitled, even if the tone and tenor of the office itself were less conclusive than they are.

But who can read the Prayers in that office, and think them fit to be used over the body of one, who, when living, never was admitted, nor sought to be admitted, into the Church.\* \*

'After all, what is there of hardship in the case? Can they, who, while they live, repudiate our communion, complain, that, when dead, they will not be treated as if they had lived within it?'

'VIII.—THE REFUSAL TO MARRY PERSONS, UNLESS THEY COULD PROVE SATISFACTORILY, THAT THEY HAVE BEEN BAPTIZED.'

'It appears that Mr. Blunt requires no further proof that the parties have been baptized, than their own declaration.

'In the paper entitled "Causes of Complaint," this grievance is abandoned, and another is substituted,—that, in a particular case, "Mr. Blunt, having discovered, after the first publication of banns, that one of the parties had never been baptized, refused to proceed with the publication." This statement was proved to be not correct. He offered to proceed with the banns; but as he had informed the unbaptized party that he should not marry him, the banns were withdrawn, and the parties were married before the registrar. That Mr. Blunt would have been right in refusing to solemnize the marriage of these parties, if their banns had not been withdrawn, is not so clear as he has regarded it.'

'The bishop, in conclusion leans to the opinion that, as the law stands, Mr. Blunt would not have been wrong in so doing.

'These are all the complaints which were transmitted to me in Mr. Hill's letter of the 12th. Sept. But there is a matter, on which one of the witnesses seems to have commented as a part of Mr. Blunt's irregular conduct—and on which much has been said by others—I mean the unpleasant occurrence at the Archdeacon's last visitation at Helston. In this particular, I do not think that any blame attaches to Mr. Blunt; and, in order to shew the view taken by me of his conduct, I subjoin a copy of my letter on the occasion to the Archdeacon.

' June 14, 1844.

'My dear Archdeacon,—Having given attention to the principal circumstances

stated in your letter of the 12th, and as the same post brought to me letters on the same subject, from Mr. Blunt and Canon Rogers, I conclude that I may consider the whole case to be before me. In relation to any authority from me in this case, it is right that I should say, in the first instance (so far as my memory, in the absence of letters, permits me) what has been the extent of my communications to Mr. Blunt. Originally, on his offering himself for a curacy in this diocese, he told me that he could not conscientiously accept any charge, in which he was not at full liberty to follow out all the directions of the rubric. I gave him, without hesitation, an assurance, that he should have such liberty; and I applauded the high feeling and principle which prompted the demand.

'I added, if I mistake not, that in every instance in which any of my clergy should express similar determination to follow strictly the requirements of the church, he should have my full support, though I did not deem it necessary to give a general order for reviving those usages, and the observance of those rubrics, which had fallen into desuetude. I further said, that I permitted him, as I had permitted another, and as I am ready to permit any one, who may seek the permission—to use my name as *ordering* the observance in his case—provided this should be deemed important as a protection against the resistance of the parishioners. You will see, then, that Mr. Blunt has a right to say that he has my *authority*, and, if necessary, my *order* for the faithful observance of all the rubrics. So far as there is no doubt what the direction of the rubric may be in any particular point, he is not only justified in adhering to it himself, on all occasions, but also in requiring it to be adhered to by others, as a condition of his permission to perform any part of the duty in his church. It is distressing to me to find, that the assertion of this right, and the acting on this principle, have brought him into collision with any of his brother clergy; above all, with his Archdeacon at the visitation. But I cannot and do not blame him. If he had required that the preacher at my visitation should adhere to the practice introduced by him of strict adherence to the rubric, I should have sustained him in his requisition. The day on which the visitation was held, was, it appears, the festival of St. Barnabas. On that day the church orders that the communion-service be read, and assigns a certain place in that service for the sermon, with certain other portions of the service to follow it. If Mr. Blunt insisted on this, and no more than this, I think that, under the circumstances of his case, especially considering the practice he had succeeded in establishing in his church, with the goodwill and concurrence of his parishioners, he exercised a reasonable discretion.

I would not willingly go into all particulars. The *general* question is that which is alone worthy of discussion; because, as I understand the case, it was the general claim of Mr. Blunt, that the preacher should follow the rubric, as observed by Mr. Blunt, which was, in effect, disputed.

'I am, my dear Archdeacon,

'Yours very faithfully,

'H. EXETER.'

'Venerable Archdeacon Sheepshanks.'

'I have now considered the reasons for the alleged dissatisfaction of the parishioners of Helston with Mr. Blunt, their Minister, stated in Mr. Hill's letter to me of the 12th ultimo. There remain some others, which are contained in a paper delivered by him to the commissioners, under the title of "Causes of Complaint on the part of the Church at Helston against the Curate."

'The most important of these I have already incidentally examined, in connexion with what has preceded.

1. 'Case of Blake already disposed of.

2. 'For frequently addressing the congregation from the pulpit *before the sermon*, in a vehement and unbecoming manner, respecting the changes he had made, and purposed to make, in the mode of performing the services of the church.'

'Upon this, it does not appear that the slightest proof was tendered. I must therefore regard it as unfounded.

3. 'The case of publication of banns, in which one of the parties had never been baptized—considered already.

4. 'For compelling women, coming to be churched, to submit to the exposure and fatigue of kneeling at the rails of the communion-table, where he reads the service, instead of permitting them to remain in the seat appropriated for that purpose, and performing the service in the ordinary manner.' It does not appear that any complaints had been made on the part of any women who had been churched, on this account. On the contrary, evidence was adduced to show that no dissatisfaction had existed; and it was stated by Mr. Blunt, in an answer to inquiry put to him, that "the number of churchings had immensely increased," since the practice of performing this office at the communion table had been intro-

duced. I will remark on this matter, that the rubric directs, "that the woman shall kneel down in some convenient place, as *hath been accustomed*, or as the ordinary shall direct." At Helston it seems that recently the place of kneeling for "the woman to be churched," has been changed by the churchwardens—it does not appear by what authority. If no special cause be shown to the contrary, I, as Ordinary, appoint that they kneel at the rails of the communion table, as being most conducive to reverence and solemnity in the performance of the office, and as being also the place designated by the phrase in the rubric, "as hath been accustomed."

That this is the meaning of the rubric, the Bishop says, is manifest from what passed at the Savoy conference. Several of the remaining "Causes of Complaint," had been anticipated in Mr. Hill's letter, and noticed by the Bishop, the rest are hardly matters of sufficient importance, to require insertion here.

The Bishop wholly approves of a voluntary double choir, where the incumbent has "ascertained that his parishioners have sense enough not to fancy it popish."

The bishop concludes with calling on Mr. Blunt to be more cautious than he has hitherto been: especially to avoid all extempore addresses from the pulpit—a practice not safe to any man, but most hazardous to a fervid and zealous mind like his. Let him be content with performing the worship of God, according to the real ordinances of our Church, in all their fulness, if he will, but also in all their simplicity and all their purity. Let him avoid all unauthorised innovation; above all, that worst species of innovation, the revival of bygone usages, not ordered by the Church, which are associated in the minds of the people with the remembrance of the superstitions and corruptions of Rome. This, indeed, is not even charged against him.

'In the course of this investigation, we have seen much of violence and unseemly provocation on both sides; too much, certainly, to allow either party to look back upon it with feelings of exultation, as on a triumph over an opponent. Yet it can be, and I trust will be made by

both an occasion of a far better triumph—a triumph over prejudices, temper, passions—over feelings, natural it may be, but surely not on that account less requiring that they be subdued. Instead of perpetuating strife by publishing statements and counter statements; let me express my hope or rather my earnest entreaty, which churchmen will not on such an occasion suffer their bishop to address to them in vain—that as far as is possible all may be forgotten—every document suppressed—this my judgment with the rest.

‘Let the parties mainly concerned mutually forgive, and not trouble themselves or others by considering who has most to forgive. There has

been great misunderstanding on the part of the parishioners, and some injustice in consequence of that misunderstanding. There has been great indiscretion on the part of Mr. Blunt, too fully accounting for the resistance and hostility which he has met with. They now know each other better, and will return to the feelings which become the sacred connexion of a pastor with his people. May their future contests be contests of love! who shall most faithfully serve, and, under the divine blessing, most largely advance, the only cause which can long be worth their contending for—“glory to God in the highest, and on earth, peace, good-will towards men.”’

### THE REV. A. A. CAMERON, AND THE PARISHIONERS OF HURST.

THE following documents have been recently published by Mr. Walter, late M. P. for Berkshire.—

#### NO. I.—CASE FOR OPINION.

‘About six weeks ago the minister of the parish of Hurst gave notice in his church, that he proposed preaching a sermon for the benefit of the Berkshire Hospital, and that collection would be made whilst he read the Offertory on the ensuing four Sundays.

‘Although this repetition of the call upon the congregation was unusual, yet no particular objection was made to it, from respect to the minister; but when the four Sundays of collection had expired, the Minister intimated that the success of his appeal induced him now to notify that he should read the Offertory on every succeeding Sunday, appropriating the contributions to the purposes expressed in a card, which was subsequently placed in every pew and which is herewith left; having, however, stated in the pulpit, that the collection on the fifth Sunday would partly be applied to make up for scantiness of wages in the case of large families.

‘Mr. Walter, an inhabitant of the parish, feels aggrieved by the proposed arrangement of monthly collections for the Berkshire Hospital, his family being regular subscribers to that Institution; for although the

giving is stated to be optional, yet it seems an indecorum to refuse a contribution sanctioned by clerical authority. Mr. Walter being also engaged in erecting a church in another part of the parish, feels it a grievance to be continually called on in the meantime to subscribe for building churches elsewhere. He entertains, besides, great doubts as to the utility of some of the other objects contemplated by the minister, between whom and his parishioners the greatest harmony has hitherto prevailed.

‘A suitable representation has been made to him in the most amicable spirit, but ineffectually.

‘As there is reason to apprehend that further novelties may be introduced if the system now adopted shall be acquiesced in, and as such changes are liable to lead to disunion in the parish, Mr. Walter is desirous to learn whether the minister and churchwardens can legally order collections for objects not parochial, without the sanction of some superior authority, such as a Queen’s Letter.

‘In the event of your considering that the words “pious uses,” comprehend such objects as the minister assumes according to the words of the Rubric, Dr. Addams is requested to peruse the accompanying card, and to give his opinion as to the curate of Hurst’s proposed course of proceeding; and whether any—and if any,—

steps can be taken on behalf of Mr. Walter, or any other Parishioner of Hurst, to put a stop to it.

*Rubrics from the Prayer-book, referring to the Offertory.*

(After the Nicene Creed, and direction about Notices, &c.)

‘Then shall follow the Sermon, &c.’

‘Then shall the Priest return to the Lord’s table, and begin the Offertory, saying one or more of these sentences following, &c.’:—

‘Whilst these sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent basin to be provided by the parish for that purpose; and reverently bring it to the priest, who shall humbly present and place it upon the Holy Table.’

(Heading of the Collects at the end of the Communion Service.)

‘Collects to be said after the Offertory, when there is no Communion, every such day one or more.’

(Rubrics at the end.)

‘Upon the Sundays and other Holidays (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer [for the whole state of Christ’s Church Militant here on earth], together with one or more of these Collects last before rehearsed, concluding with the Blessing.’

‘After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses as the Minister and Churchwardens shall think fit; wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.’

*Arrangement of “pious and charitable uses” to which the Money so collected in this Church is to be applied, as agreed upon by the Minister and Churchwardens:—*

On those Sundays (usually the 1st in the month) and Holydays, when there is a Communion,—to the comfort and relief of the ‘sick and needy’ in the parish.

On the second Sunday in each month (if there be no Communion),—to the General Fund of the Royal Berks Hospital.

On the third Sunday,—for the assistance of the Church in our own country—namely, in aid of the Society for Building Churches; the Society for the Employment of Additional Curates in Populous Places; or the National Society for the Church Education of the Poor.

On the fourth Sunday,—for the support and extension of the Church in our Possessions abroad—namely, to the Society for the Propagation of the Gospel in Foreign Parts.

On the fifth Sunday (when one occurs),—as on the first.

N.B. When there is a Communion, the Collection will be made from the whole congregation; and a pause will be made after the prayer ‘for Christ’s Church Militant on earth,’ for those who are not ‘minded to come to the holy Communion,’ to depart.

‘He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver.’—2 Corinthians ix.

‘Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little; for so gatherest thou thyself a good reward in the day of necessity.’—Tobit iv.

A. A. CAMERON, Perpetual Curate.

Hurst, Oct. 1, 1844.

NO. II.—OPINION.

‘I certainly cannot undertake to say that the Curate of Hurst’s intended weekly “Offertory” (to dispose of that, in the first instance) is illegal. On the contrary, I think that it is *probably*, strictly legal, as in accordance with rubrical directions on that behalf contained in the Book of Common Prayer. I say *probably*, because I think it must be admitted that the rubrics, as to this whole matter of the “Offertory,” &c., are anything but clear and consistent. At the same time, a weekly offertory, or indeed any offertory, save at the administration of the Sacrament of the Lord’s Supper, (and the alms then to be collected from the communicants only,) has now so entirely fallen into disuse—if, indeed, it ever was in use, which is by no means certain—that its introduction at the present day, as proposed by the Curate, will *really*, to all intents and purposes, be a perfect innovation—and it is one which I am surprised that any individual (private) clergyman should venture to attempt on his own responsibility. Its *probable* conformity with the rubric, no doubt, countenances the attempt. But is the Curate of Hurst prepared to carry out *all* the rubrical directions contained in the Book of Common Prayer? Is he prepared to carry out the whole even of that portion of them—viz., as to “the Order of Administering the Sacrament”—out of which the rubrics as to the “offertory” (printed in the annexed “card”) have been *selected*? For, unless he is so prepared, I can-



not think that, either morally, or perhaps legally, speaking, the probable conformity of his intended weekly offertory with the rubrics on that head fully warrants its adoption on his part. In short, legal or not, what the Curate of Hurst proposes as to this weekly offertory appears to me in the highest degree "*injudicious*:" though a statement, in detail, of the *reasons* of such my opinion is out of the question, as it would far exceed the limits to which I must necessarily confine myself. But, in saying this, I beg to be understood as imputing nothing to the Curate of Hurst beyond, what appears to me at least, very "*injudicious*" conduct. It may be perfectly well intentioned—his motives may be irreproachable—I would neither say, nor suggest, nor insinuate anything to the contrary.

'So much as to the intended weekly "*offertory*." Next, as to the intended disposal (as to be collected from the annexed "*card*") of such alms as may be given at the offertory.

'Now, according to the letter of the rubric, the intended disposal of such alms, the minister and churchwardens agreeing, is, undoubtedly legal. For each of the "*uses*" specified in the card is, no doubt, a pious or a charitable use. But I very much doubt whether, within the true meaning of the rubric, as to the disposal of such alms, "*pious and charitable uses*" ought not to be understood of such uses "*within the parish*," and not as the Curate of Hurst plainly understands them, of such uses "*at large*;" though the rubric, differing in that respect from the corresponding rubric in the Scotch liturgy, does not so express it.

'Have the parishioners of Hurst, however, which is the other question, any means of trying the legality of the Curate's intended proceedings, and of putting a stop to them if illegal? Now, in the *PRESENT* state of the law, under the Church Discipline Act, 3 and 4 Vic. 86, I am not aware that they have any such means, save at the option, or in the discretion, of the diocesan. They may, and I advise them to, invoke the bishop's interference with the curate (in the way of remonstrance, or recommendation, *at least*) in the premises; but if the Bishop declines to interfere, neither Mr. Walter nor

any other parishioner of Hurst has any *remedy*, so to call it, that I am aware of; other than the remedy, such as it is, which, of course, is in his own hands, namely, that of withholding his contributions, and which, if generally adopted in the parish would, no doubt, induce the Curate soon to desist from his weekly "*offertory*."

'Doctors'-Commons, Oct. 16, 1844.  
'J. ADDAMS.'

Then follow a letter of Mr. Walter to the Rev. A. A. Cameron, (the perpetual Curate of Hurst), and Mr. Cameron's reply; which being unsatisfactory, Mr. Walter addresses a letter to the Bishop of Oxford, dated Oct. 23, in which he says,—

'Mr. Cameron states that your Lordship has recommended the practice which he has now introduced. If the fact be so, the great body of the public, I believe, are not aware of it, and certainly are not acquainted with the reasons on which that recommendation has been founded. Presuming that he is in error on that head, I hope your Lordship will not deem it unbecoming in me to press upon your Lordship's mind the consideration, that all changes in the ordinary service of the Church are peculiarly open to controversy, and are therefore to be most earnestly deprecated. The course which Mr. Cameron has heretofore adopted shows, that till very recently he did not esteem it matter of conscience to recommend the novelty complained of. It cannot, therefore, create surprise if the discovery, which he has so tardily made, does not carry the conviction of its propriety along with it. He has taken "*ten years*" in ascertaining "*the way plainly pointed out by the Prayer-book!*" and yet thinks that his parishioners are in a moment to get rid, merely on his authority, of "*the misconception or imperfect information*," under which he considers himself, with them, to have been so long labouring.'

Mr. Walter concludes by sincerely hoping the Bishop will suggest a course which will release the parish from the state of dissension into which it is likely to be plunged.

The Bishop of Oxford's answer is as follows:—

*'Blithfield, Staffordshire, Nov. 1.*

'Dear Sir,—Your letter did not reach me till two days ago. Having left Cuddesden when it arrived, it followed me to Canterbury and to this place, or I should otherwise have sent you an earlier answer.

'I much regret there should be any dispute between yourself and the incumbent of Hurst, and I trust your fears of wider dissension in that parish may be groundless, as, from the correspondence you enclose, there appears to be only one point of disagreement, viz., the introduction of a weekly offertory, and that was (for some time at least) concurred in by the churchwardens, and not *generally* remonstrated against by other parishioners.

'I am myself very adverse to the introduction of *mere forms*, however unobjectionable in themselves, or sanctioned by usage in earlier days of the Church, if indifferent and liable to misconstruction by the parishioners, and thereby likely to give offence; but I cannot look upon the introduction of the offertory in this light, although I should not wish to have it enforced generally; nor should I advise its adoption in any case without previously preparing a congregation by explanation of its meaning and uses, and by communication with the churchwardens and other regular attendants in the church before its adoption.

'In the present instance, Mr. Cameron appears (by his letter) to have used all the previous caution which I think so proper before a step of that kind is taken, and that he has not acted hastily and rashly, as has been too much the case with many young clergymen of late in several instances; nor do I think, from his explanation, and the temperate tone of his letter, that he would introduce any practice, however desirable he might think it (unless a bounden duty), against the remonstrances and declared wishes of a large majority of his parishioners.

'As you have taken the opinion of Dr. Addams upon the *legality* of the practice you complain of, it is needless for me to speak upon that point; and I should only take up your time, and probably fail in inducing you to agree with me, were I to enter into any lengthened reasons for any opinion I may have of the advantages

and propriety of a collection at the offertory. Not considering in the light of a *tax*, but as a *privilege* afforded to the poor, as well as the rich, to contribute their occasional mite to Christian purposes (although I have never advised its general adoption, without careful consideration of all circumstances, and a regard to the feelings of the majority of the parishioners), I have strongly recommended the use of that mode and time for collection under a Queen's letter, in aid of any of the societies, or church purposes, or where there has been a collection for any public charity, feeling that there is a peculiar propriety in its adoption on such occasions.

'I cannot agree in your objection that it constitutes the clergy the sole dispensers of the charity of their parishioners, because it is in conjunction with the churchwardens that the alms are given to the poor; and that portion of the collections which may be allotted to the Church Societies is certainly not alone in the hands of the clergy to dispose of; nor is any man called upon to give at all times, nor ever to a purpose which he does not fully approve.

'As there appears to me to be nothing in Mr. Cameron's course, or mode of introducing the offertory, which is deserving my censure, I do not feel there is anything which calls for my remonstrance.

'I am, dear Sir,  
'your faithful servant,  
'R. OXFORD.'

On Friday, Nov. 22, an influential meeting of the inhabitants of Hurst, was held at the Church House in that parish, in pursuance of a notice which had been extensively circulated. The object of the parishioners in thus meeting together was to express their disapproval of the innovations which have been lately introduced into the Church-service by the Perpetual curate, the Rev. Mr. Cameron. The latter having protested against the Meeting being considered a Parish Meeting, it was proposed to consider it as a meeting of rate-payers. Some further discussion ensuing on this point it was at length agreed that the meeting should not be "technically" styled a parish meeting; but that the parishioners then assembled should

avail themselves of the opportunity of expressing their opinions in the presence of Mr. Cameron, on the changes he had lately introduced into the Church Service. Upon this several of the parishioners present condemned the changes lately made, and intimated an earnest desire that they should not be persisted in. Their opinions were evidently shared by all persons at the meeting, and we believe there is not the slightest room to doubt that it is the universal feeling of the parish.

Mr. Walter stated, that in the parish of Islington, similar innovations had been objected to, and that in consequence of the objections they had been relinquished. In Tottenham also, so strong a feeling had been manifested against them, that on the advice of the Bishop of London they had been suspended there one year. He concluded by inquiring of Mr. Cameron whether or not he communicated with the churchwardens before he introduced the innovations which had caused such universal dissatisfaction.

Mr. Cameron replied, that he had mentioned the matter to the churchwardens, and they had made no objection.

The churchwardens, who were in the room, unanimously said, that they had made no objection as to the collec-

tion at first, supposing it to be for the Reading Hospital; but if Mr. Cameron had spoken out plainly to them about a general collection once a week, they would certainly have objected to it, as they did when they became aware of his intention.

With respect to the weekly collection, Mr. Cameron, intimated an inclination to yield upon that point; though he refused to give a positive pledge that the discontinuance of the collection should actually begin next Sunday.

Another strong appeal was then made to him to yield also upon the remaining points; as by insisting on them he would seriously diminish the usefulness of his ministration, several farmers present having declared their intention not to attend the church while the innovations continued.

It was suggested to Mr. Cameron, that he need not give an immediate answer to this appeal, but that he should have time to consider this question dispassionately, and communicate the result to the chairman Mr. Gower. Mr. Cameron promised to confer with the Bishop, and to inform Mr. Gower of his decision within a fortnight. The Meeting then separated.

## THE CLERGY AND PARISHIONERS OF TOTTENHAM.

THE parish of Tottenham has been for some time past in considerable agitation, caused by a dispute between the seat-holders and attendants of the churches and the clergymen of the parish, as to the introduction of certain practices in the services of the Church, which the parishioners consider as novelties. There are three churches in Tottenham—the old parish church, the chapel on Tottenham-green, called Trinity Chapel, and a third church at Wood-green. This last chapel was erected by subscription. Of the other two churches, the one is the old parish church, and the second has been erected about sixteen years. Of this chapel the Rev. G. H. Thomson was for some years the minister, but some time since he left his incumbency and went to Tonbridge.

The Rev. Mr. Newcome, the vicar, then appointed Mr. Twining as his successor, the other officiating ministers being the Rev. Mr. Winter, the Rev. Mr. Dunster, and the Rev. Mr. Baker. It appears that certain innovations were contemplated in the customary service of the Church before Mr. Thomson left. They were commenced at the old or parish church, where they did not lead to any open opposition. But on the consecration of Wood-green Chapel, they were in like manner commenced there, but with a very different result. Mr. Corney, who was the treasurer of the fund that had been subscribed to build the chapel, had taken a very active part in obtaining subscriptions, and when he found that the forms already referred to were to be introduced, he resigned

his situation, expressing his opinion that in soliciting subscriptions for the chapel he had been "raising money under false pretences." Upon this determination of Mr. Corney being made known, a meeting of the subscribers to Wood-green Chapel was called, ostensibly for the purpose of hearing his reasons.

At this meeting there was a very strong expression of public opinion, and the clergy were much blamed for taking subscriptions for the building, without declaring their intention not to conduct the service in the way to which the subscribers had been accustomed. The clergy having agreed to refer the matters at issue to the Bishop of London, and to abide by his decision, a deputation was appointed, consisting of Messrs. Mushet, Josiah Wilson, Shadbolt, A. Johnson, P. Johnson, and Windus, who had a very long interview with his Lordship, who went into minute details as to the several changes proposed, complaining that the sad results spoken of in the parish of disunion in families, dissent from the Church, and general dissatisfaction, were produced, not by the changes, but by the parties objecting to them. He dwelt much upon this view, and said that if all the parishes in his diocese, particularly referring to Islington, and complaining much of that large parish refusing positively to conform to his recommendations, had done otherwise, all the opposition would have been prevented. He said, the forms and ceremonies complained of being ordered by the Church, no reasonable person ought to object; and, for himself, he at once declared that he would not preach in any church in his diocese where that regarding the offertory was not adopted. In answer to a remark that it was not so much the forms or changes proposed that were complained of in themselves, but that they were such as were adopted by a certain party, and probably would be stepping-stones to others, which might endanger doctrinal principles, his lordship replied, that he had very clearly already expressed his opinion, and now repeated that he was entirely opposed to those opinions, which, for shortness, he would describe—for he was obliged to use the word—as Puseyite or Tractarian; and that he would again,

as he had already done, reprove or prevent any of his clergy from disseminating them. His lordship gave the deputation his full permission to make these sentiments known; indeed, he said he had done so already, and that he would always be accessible to any of the laity having any cause of complaint, and would immediately institute a strict and searching enquiry; stating, at the same time, that any of his clergy who, by preaching or gesture or any other means, exceeded the line laid down for them in the rubric, or, on the other hand, fell short of what was their duty, would be liable to a penalty of £500.

The deputation in the first instance stated that their object was to get rid altogether of the changes complained of. The bishop opposed their wishes in this respect, and suggested that if they went back to their fellow-parishioners their influence might be used to allay all unpleasant feeling on the subject, and that ultimately all might be arranged. His lordship was informed that such a result was not likely to occur. One of the deputation (Mr. P. Johnson) then suggested that the new forms should be suspended for a year. The other members of the deputation objected to any compromise; but ultimately the bishop intimated his readiness to accede to the suggestion as to the postponement, and promised to make a communication to that effect through the clergy. The deputation then withdrew.

On Tuesday, Nov. 14, a further meeting of the subscribers to the Wood-green Chapel took place, at which a letter received by the clergy from the Bishop of London, was read. Its purport appears in the subjoined notice which was posted on the Chapel doors, on Sunday, Nov. 17. At the meeting on the 14th, "the Rev. Mr. Winter revived the angry feeling by saying that it was to be understood that at the end of the twelve months the changes would again be put in force."

Notice is hereby respectfully given to the members of this congregation and to other inhabitants of this district, that it has been determined, under an appeal to the bishop of the diocese, to defer for the space of one year those alterations which, in conformity with the rubric, have

been recently proposed in the order of divine service in this chapel.

'The afternoon service on the first and third Sundays of every month will be performed as already announced.

'T. NEWCOME, Vicar.

'G. B. TWINING.

'T. BAKER.'

'Tottenham, Nov. 15, 1844.

Thus the dispute has terminated in the withdrawal by the clergy "FOR ONE YEAR" of the innovations objected to. The changes objected to were the omission of the anthem at

the commencement of the service; the giving out the psalms by the clergymen instead of by the clerk; and the offertory, with a collection from pew to pew on the occasion of charity sermons, Queen's letters, &c. The changes were first introduced at the parish church, and then at Wood-green. They were threatened at Trinity Church also, but the energetic proceedings of the subscribers to the Wood-green Chapel prevented their introduction. The excitement in the parish has been very great.

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## Register of Events.

THIS month has been characterized more than any for some time past, by events connected with what may be termed the *ecclesiastical economy*, or administration of the affairs of the Church; as well as with different Societies connected with that Church. That which has excited the greatest interest is the JUDGMENT OF THE BISHOP OF EXETER in the matter of the REV. WALTER BLUNT, Curate of Helston in Cornwall. This gentleman has, it appears, been attempting to carry out what is termed *rubrical conformity* to an extent which perhaps has not been ever aimed at by any other clergyman of the Church. In some matters, indeed, his own imaginary interpretation of the intentions of the Church has gone beyond the letter or spirit of all rubrics, canons, or other ecclesiastical documents or authorities. As examples of this we might perhaps mention his *compelling* all the congregation to remain in the Church, until he has finished the reading of the exhortation in the Communion Service, when the Sacrament of the Lord's Supper is administered—under pain of excommunication *ipso facto*, in case of disobedience! and also his refusal to marry parties who apply to him for that purpose, unless they can *prove* that they have been baptized by a Clergyman of the Church of England! Such alarming innovations upon the practice of centuries, naturally called forth strenuous opposition from his parishioners; and this parish—like many others that have fallen victims to Tractarian agitation—is represented as in a state of the greatest dissension and confusion. The case having been brought before the Bishop, a Commission was issued, and his Lordship, in due time, proceeded to give judgment upon their report. His judgment is no doubt distinguished by great research in ecclesiastical matters, as well as by that talent and acumen for which he is so remarkably distinguished. We fear, however, that, as regards the welfare of our beloved Church it will have any other rather than a salutary effect. It is somewhat ludicrous to observe the ingenuity with which the Bishop finds apologies for almost every one of the acts of the Tractarian curate who has so effectually agitated this portion of the Church, by seeking to carry out his so-called rubrical conformity. On one or two matters indeed his Lordship administers rather a severe reproof to the peccant individual; and in none, perhaps, seems more cordially to condemn him, than in having allowed himself in

the habit of extempore preaching, towards which the prelate entertains a rooted and deepfelt antipathy. But for the most part, the current of the Bishop's 'judgment' is entirely in the Curate's favour; and the castigation which he administers to those who have differed with him, and acted on their conscientious convictions is of no measured character. Were its justice equal to its severity it would be felt to be cutting indeed. For ourselves, we cannot but regard it as a melancholy sign for the Church when her 'Bishops and curates' are seen thus cordially lending the whole strength of their talent and influence to the most scrupulous examination of the shape and form of every letter of what may be termed those *ecclesiastical guide-posts*—the rubrics, while they seem to spend comparatively little of either one or the other, in pointing out and earnestly exhorting men to walk in that "*narrow way which leads to everlasting life*," or in setting forth to them "*Jesus Christ, and him crucified*," who is "*the way, the truth and the life*," and "*whom to know is life eternal*."

THE VENERABLE ARCHDEACON WILBERFORCE, in advocating the claims of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL, in the city of York, on the 26th of October, endeavoured to promote the cause of that Society, by an invidious comparison of its claims and merits with those of the CHURCH MISSIONARY SOCIETY. It is, perhaps, difficult to decide whether the absurdity or injustice of the comparison he attempted to institute, was the greatest; and nothing but the clearest evidence could have convinced us that such flagrant folly could have fallen from the lips of one hitherto so highly respected as the Venerable Archdeacon. It would be foreign to our purpose to enter into particulars, as no doubt both the poison and the antidote will be speedily presented to the public in a way to meet the attention of every one interested in the affair. The pith of the matter was simply this, that the Archdeacon wished the country to believe that the Missionaries of the Church Missionary Society were supported at an expense of £1000 per annum each, while those of the Propagation Society cost but £200 each for the same period! Such draughts upon the credulity of the public will hardly answer in the 19th century, and in so enlightened a country as England! It is passing strange that those who have expressed the most earnest desire for the harmonious working of these 'sister societies' should intrust their cause to one who could be guilty of statements so culpably incautious, (to use the lightest term) and allow those statements to pass uncontradicted and unnoticed. Surely this, and other similar awkward *mistakes* which we could easily mention as occurring at meetings of the Society, are not the way to promote that unity after which they profess to hanker. From the Church Missionary Society such bolts will glance off harmless; or rather lead, as they have done, to lucid explanations which will greatly exalt, in public estimation, that Society which they were intended to depress. But the Propagation Society may well exclaim, 'save me from my friends!' If it can stand that rigid scrutiny into its affairs, *in every way*, which has so long and so anxiously been demanded in vain from the self-elected committee of its closely constituted system, we shall cordially rejoice to find that we have *two* societies connected with our beloved Church, such as the Church Missionary has frequently proved itself to be. At present we have to take all that is reported of it on trust; and if its other friends and advocates are no more correct in their statements than Archdeacon Wilberforce, let an impartial public say what is the measure of faith to be accorded to them? At all events, whatever be the result of that scrutiny which the country so justly demands, into the constitution and working of this Society, the committee may thank their friend the Archdeacon for having given an energy and impetus to this demand which will not, we trust, allow it to relax its efforts until it is fully satisfied: and till both one and the other of these Church Societies, which after all, are, alike, *voluntary associations* connected with the Church, are presented in the most

fair and open light to that Christian public from whom they ask support, and to whom they are accountable for the use they make of the support thus obtained.

In connection with this subject we find that another excellent voluntary Church Institution—the CHURCH PASTORAL AID SOCIETY—is made the object of attack of an individual who has for some time enjoyed the benefit of its assistance both in a *lay* and *clerical* capacity. In both these ways, it appears, that the REV. J. IRWINE of LEIGH, in Lancashire, had received its kindly aid. It was indisputably proved to the committee of the Society that the lay-agent at least had been employed by Mr. Irwine, in circulating some newly got up periodical, called, we believe, the *Christian Magazine*, containing the most groundless and unprovoked attacks upon the Church Missionary, and Church Pastoral Aid Societies, as well as upon the glorious Reformation!

As every one acquainted with the constitution of that Society well knows, its grants are only made from year to year; and, as was equally natural and becoming, the Society after due notice, declined the renewal of the grant to the town of Leigh. The Vicar—Mr. Irwine—greatly incensed to find that the Society was thus reluctant to provide the powder by which its own foundations were to be blown up!—has expended a considerable share, both of time and money, in endeavouring to damage the Society, through the agency of the press and the post. Probably the publishers of the obnoxious magazine have aided him in this attempt, as we perceive that his gratuitously circulated pamphlet is issued by the same booksellers both in Manchester and London, as those from which the original calumnies on these excellent Societies proceeded. Mr. I. professes it to be his intention to attend the meeting of the Society in London next May, and impeach the committee before the members of the Society. We imagine that the case will be somewhat analogous to the threat uttered by O'Connell against the Judges and Attorney and Solicitor General of Ireland! But whatever may be the result, of this we are assured, that so long as voluntary Societies are permitted and adopted in the Church, the Christian public will not allow their offerings to be used for the support of agents, whose time and labour is consumed in circulating unprincipled attacks upon the most hallowed institutions of the land. Were the committee guilty of such suicidal folly, it would be time indeed to arraign them before the bar of the members, and to dismiss them ignominiously from the office they had so flagrantly abused.

All these demonstrations, are only so many proofs of the hatred—open or disguised—which is still entertained by too many members of our Church against pure, evangelical, spiritual religion; and while they verify our blessed Lord's declaration—“*I am not come to send peace on earth, but a sword,*” they strikingly enforce upon us the exhortation of St. Jude—“*Earnestly contend for the faith which was once delivered unto the saints.*”

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## Notices and Acknowledgments.

*We are much obliged by the communication of our excellent friend from Spalding, who shall hear from us farther on the subject of his letter.*

*The request of 'A Teacher' will be speedily complied with.*

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